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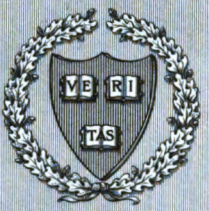

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CLASS OF 1914

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No. I. Vol. VI.

THIRD SERIES.

THE

MILLENNIAL HARBINGER,

CONDUCTED BY

A. CAMPBELL, *Proprietor;*

CO-EDITORS,

W. K. PENDLETON, R. RICHARDSON, AND A. W. CAMPBELL.

I saw another messanger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice Fear God, and give glory to him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——John.

Great is the Truth, and mighty above all things, and will prevail!

BETHANY, VA.

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1849.

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PREFACE.

TRACTS FOR THE PEOPLE—*No. XXXI.*

PRAYER.

Amongst the numerous and greatly diversified evidences, internal and external, of an early and direct communication from God to man, found in the world as well as in the Bible, prayer occupies a broad and a lofty place. Man's speaking to God is, to my mind, a demonstration that God had first spoken to man. No human being ever spoke who was not first spoken to. That God first spoke to Adam is just as certain as that Adam spoke to Eve, or as certain as their children spoke to one another, and since continue to speak.

But there is more in prayer than speaking to God. There is more in prayer than a simple recognition of the divine existence. This, alone is, indeed, a great point; but it is subordinate to another point of greater value to us. It implies a knowledge of the attributes of God. It indicates on the part of him that calls upon God, that he has been taught that the being whom he addresses is an *omnipresent* God—that wherever he is, God is;—and, more than this, that God hears the voice of man; not merely the vehement, impassioned, and loud appeal, but the almost inaudible whisper of a contrite, fainting, dying heart. Nay, that God reads what man himself cannot read—the superscription upon his own groanings, his inarticulate aspirations and desires. Oh! what language, what dialect of man, can express the eloquence of a sigh, a groan, a breathing of the human soul pleading, wrestling, prevailing with God!

Prayer, therefore, implies much more than we have yet expressed, nay, much more than we can express. It implies, not only that God hears our, to human ears, inaudible whispers, but that he reads what we ourselves cannot read—the language of our agonies and unutterable sighs and emotions. What a consolation to those who agonize to obtain they know not what, but which not obtained, they feel wretched and undone.

It farther implies that God takes an interest in our happiness;—who could think of calling upon a being for aid, of whose existence he may have no doubt, but of whose benevolence and mercy he knows nothing. No one prays for anything, Jew or Gentile, Athenian, or Barbarian, merely because he admits there is a God, but because he has some idea, from some source, written or unwritten, that God takes

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some interest in man, nay, has a care for him, a merciful regard for his condition and circumstances.

And farther still, a man upon his knees, in the dust prostrate before the God of the whole earth, acknowledges not merely that there is a God—an omnipresent God—but that there is a God who listens and hears—that sees, and looks upon man, and who reads the language of his heart—a God, humane and condescending, who takes an interest in man, who can be importuned, and who is merciful and kind to those who betake themselves to his mercy.

The omnipresence of this idea in all the systems of religion from

> ——————"Where first the sun
> Gilds Indian mountains, or his setting beam
> Flames on the Atlantic isles,"

proves to a candid and uncommitted mind the glorious truth, that in the beginning of time, while yet one single family contained an embryo world—the human race within itself—God made himself known to man as a God that heareth prayer, and attends to the wants and wishes of his friends. This most gracious and enrapturing idea—this most sublime and ennobling fact, once imparted to the human ear, pronounced in human language, never could be defaced from the tablet of his memory, never could be annihilated; and, therefore, there is no speech nor language, living or dead, in the annals of the world, in which the word prayer, or a term equivalent to it is not found.—Wherever, then, we see any one engaged in prayer, no inference is more in accordance with fact, than that he has faith in the being, and in at least some of the perfections of God, made certain to the Christian in the writings of Prophets and Apostles.

But we may advance a step farther, and affirm the conviction that wherever there is social prayer, or where the idea of one person interceding for another obtains, or is manifest in the practices of a people, there has been, antecedent to it, more or less apprehended, the tradition, that some have more power with God than others, or at least, that any plurality is more efficacious with God than simple unity.

In this opinion, however weakly cherished, there is a conviction of the need, or of the virtue of a mediator or intercessor. Now, as this idea is found, more or less legible, in all the Pagan traditions, from the days of Abraham's pleadings with God for devoted Sodom, or from the days of Seth, when men began to call themselves *by*, as well as *upon* the name of the Lord in social companies, we may conclude that from the beginning of the human family, the necessity of an intercessor or a mediator was revealed or suggested to man. Hence,

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as far back as all wtitten memorials reach, in all the superstitions of the East and of the West, there existed the conception of a priest, and of the importance of his functions to the success of our plea with God.

But it was in the Jews' religion only, that this idea was fully and grandly developed. It was in the tabernacle service first, and then in that of the temple, that men followed the High Priest when he entered the sanctuary and looked to heaven along the blood-sprinkled path in which he approached the THRONE OF GRACE. Hence, like holy Daniel, when far from the holy mount, the saints looked towards heaven, via Jerusalem, when they supplicated the tender mercies of God.

But it is not to dwell on one view of prayer as an indestructible and a glorious proof of an ancient oral revelation of God bestowed on the whole human race, which no revolution or apostacy of man could ever efface from the memory of the species, though in this single point of view it is worth more than all the mines of earth—more than all the learning of man; but to invite the special attention of the reader—whether Gentile or Jew, whether saint or sinner—to the whole subject of prayer, personal and social, private and public—prayer in the closet, in the family, in the church—prayer, ejaculatory or extemporaneous—prayer, spoken or written.

On all hands it is confessed that a sublimer prospect is rarely seen, than that of a good man "in audience with the Deity."

> "Even satan trembles when he sees,
> The weakest saint upon his knees."

But to see a true Israelite, like his father Jacob, wrestling with God in prayer, importuning him for a blessing, and vowing never to desist until he obtained it, might make an angel, had he tears of sympathy to shed, pour them out with a joy as pure as the crystal firmament on which he stands before the throne of God, waiting for a message, for an errand to bless the humble, pious, and persevering suppliant, to whose plea and earnestness he is a living witness.

But, strange to tell, the Christian profession of the present age is not distinguished for that scriptural, pure, and persevering practice and enjoyment of this most gracious institution, which would seem to comport with the zeal and the attainments of the age, in doctrinal precision and zeal.

The spirit of prayer appears much more wanting than the form of prayer, and the duty of prayer is much more inculcated than the pleasure of prayer. The Bible, the whole Bible, patriarchal, Jew-

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ish, and Christian, is full of the importance, value, blessedness, and potency of prayer—prayer, secret and public, personal and social.—But first of all, the spirit of prayer is that subject which primarily claims our attention.

By the spirit of prayer I mean a proper sense and feeling of its nature, necessity, and importance—a proper appreciation of the value of this form of communion and converse with God. It presupposes, indeed, an intelligent and firm faith in God—a taste, an ardent thirst, a supreme desire for the inspiration and inhabitation of the Spirit of God in the temple of our heart.

"Without faith," and that knowledge which is essential to it, "it is impossible to please God;" for he that cometh to God must believe that he exists, and that he is a rewarder of them that diligently seek him. This faith specially terminates on the promises of God. It is encouraged by them, and therefore pleads them. Indeed, the rule and measure of our expectations must be the promises of God. When our Saviour encourages his disciples to "*ask*," "*seek*," and "*knock*" at the door of the Divine Mercy, he annexes to each a promise; but the things asked, sought, and vehemently desired, must be such as God had promised to bestow.

Now there are some things promised provisionally or conditionally; others are absolutely and explicitly tendered on the simple condition of asking for them. It is worthy of remark that whatever is essential to sanctification and salvation is unconditionally tendered to him that asks; but other requests that may or may not be expedient for us to receive or to enjoy, the possession of which is neither essential to our salvation nor to our happiness, may not be specially answered or answered at all. Our heavenly Father has sometimes refused his most beloved and faithful servants some matters of this kind. Paul thrice besought the Lord to be delivered from a certain burthen which he was ill able to bear; yet the Lord did not remove it, but merely imparted to him more strength to bear it. But the good Spirit of our God and the good things of the Reign of Grace are freely and unconditionally tendered to every one that sincerely desires them. "If you, being evil, know how to give good things to your children that ask you, how much more will your heavenly Father give his Holy Spirit"—"give good things to them that ask him!" A kind parent very promptly and benevolently gives his son bread when he asks it; but he does not give him a sword or a golden toy when he asks it. There is more kindness in withholding than in giving some things, though vehemently desired. In all cases pertaining to the life to come, we may ask not conditionally, but

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absolutely and with all perseverance; because, without them, we cannot be saved; and because God has unconditionally promised them to those who ask in faith. "Believe," says he, "that you shall receive them, and you shall have them." Or, "whatsoever you ask," of this class, "believingly, you shall receive."

This is our encouragement to pray—and to pray with perseverance. Our heavenly Father is fond of the company of his beloved children, and, therefore, occasions them to call on him very frequently for something before he answers them. Even Paul made three visits to the throne of grace before he indirectly obtained his wish. "For all these things," said he once, "I will be inquired of by the house of Israel." "*To be inquired of*," intimates not an occasional, but a persevering application.

Now in these delays to answer, there is much profit: often more profit than in an immediate response. It is an honor often to appear in the presence of a king, of a great and most accomplished prince. We are not only pleased with the contemplation of his greatness and grandeur; but we acquire a taste for courtly manners, and for the company of the great and exalted of our kind. Much more does this feeling rise, and this taste grow, by being often called into the presence of the King of kings, and by holding protracted and earnest interviews with the Father of eternity, in whom meet, and from whom radiate all the moral beauties of the universe.

The Christian's life is, indeed, but one protracted communion with God, through his works of creation, providence, moral government and redemption. He sees, admires, and glorifies God in all these. Hence, his constant ejaculatory prayers and praises in the contemplation of all these manifestations of divine glory and beauty.

Still, the Christian must have his stated seasons of prayer, as he has his stated meals. He must also have seasons of preparation for the enjoyment of them. We cannot profitably and reverently rush into the presence of God, as the horse rushes into battle. We must have time for self-examination; we must ask ourselves what we want, and how we expect to obtain it. We must enter into our closet and shut the door, and converse with ourselves and with our God by abstracting ourselves from the world in all its forms, its cares, its pleasures, and pursuits. This is essential to any spiritual advantage or profit in our communings with God.

But prayer is not only secret and personal, but also public and social. Christians live in families, and in churches, and as such they must approach together the mercy seat, and there unite, and thus strengthen and aid one another. True, our children may not all, no]

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always unite with us. Still, Christian parents may pray and worship together in their presence, and bear them up as an offering to the Lord. They may, and they should bring them up in the nurture, as well as in the admonition of the Lord. They must teach and train them by example, as well as by precept and by doctrine. We might as rationally withhold from them the Bible, as the throne of grace; and our precepts as our example in the work and worship of the Lord.

But, alas! what a delinquency amongst the professors of this generation in the use and enjoyment of prayer. How many apparently prayerless persons and families are said to be members of all professing communities. Every subject and every theme can find acceptance, and a place in family conversation, and in our social intercourse with one another, except social prayer, praise, and devotion.

How others may reason on these subjects, from what premises and to what conclusions I know not; but how to reconcile such a prayerless profession of Christianity with the doctrine, precepts, and example of our Saviour and his followers, or with the teachings and examples of Patriarchs, Prophets, and Saints of all ages, as presented to us in the Living Oracles, I know not. I would as soon undertake to demonstrate that a terrestrial animal could live without breathing, as a Christian without praying—without "praying daily with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Instead of ceasing to pray, Paul commands Christians "to pray without ceasing," and in every thing "to give thanks to God," for mercies received, "for this is the will of God in Christ Jesus, concerning you."

These things premised, I hasten to the object of this essay; to offer a few suggestions in favor of private and family prayer; and, first, of personal and private prayer. The advantages of private prayer are three:—

1. We can be more fully absorbed in communion with God, and in opening our hearts to him, than in social and public prayer.

2. We can continue for a longer time in converse with God while alone, than in company with others.

3. We can rise to a higher degree of abstraction from the world, and to a more sublime pleasure in the divine presence when in perfect seclusion from every ear, in communion with God alone.

These are great advantages. They are, too, so obvious that little proof or illustration is required. But, for form's sake, we may note as follows—

1. There is a pleasure in secret communion with God, more easily

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realized than explained. The thought that God alone hears us, and that he *does* hear us with pleasure, is most elevating and exhilarating. We express ourselves in a language free and natural without pausing to select, or even thinking of selecting, a word, or a phrase, for any human ear. There is also an unhampered freedom from apprehension that other ears may not exactly understand us; or if they do, that they may not altogether unite with us in all our desires and supplications. There is a free and full unburthening of ourselves, and of expressing all our secret faults and errors, which is of great relief and comfort to us. We do this not to inform him of any thing unknown to him, but to relieve ourselves by a full expression of them as a means of pardon and of deliverance both from the power and guilt of sin.

2. Under the second head we would place that great benefit which we derive from being long in the divine presence, expressed in the phrase *assimilation to the divine character*. Every human being assumes more or less the character of those with whom he most intimately and frequently associates. Now this is eminently true in our communion with God, provided only it is sincere, enlightened, frequent, and protracted. Prayer cannot be always long protracted in company with others. The major part of most praying communities soon become wearied either in their position, or jaded in keeping their minds fixed upon what is said. This apprehension also often occurs to him who leads in the prayer of a family or of a public assembly, and embarrasses him more or less in this most interesting exercise of his heart upon God.

There is no company like that with God in private prayer. It elevates and transforms the soul and assimilates it to God. As the natural face of Moses shone when forty days alone in the mount with God, so the moral face and character of every saint brightens as he long communes with God in private prayer and praise.

3. And, therefore, as indicated in our third item, we rise to a higher abstraction from earth, and to a purer and more sublime pleasure in secret prayer, in all these favorable aspects under which we contemplate it, than we could in any public or social communion with persons not known to us as they are to God and to themselves.— Next to the beatific vision of God in his own glorious heaven, there is nothing on earth to compare with the pleasures of a soul-absorbing protracted interview in prayer with God; or in the celebration of the Lord's supper in the solemn silence of a sincerely pious and well informed Christian community, while in abstract devotion all unite, each in his own bosom, in adoring him who so loved us, "dead

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in trespasses and sins," as to send his Son, his only begotten and dearly beloved Son, to expiate our sins and to redeem us to himself by the sacrifice of himself, symbolized and set forth in this hallowed institution. Assuredly one such interview in God's own house is worth a thousand with the sons of men in the affairs of earth and time.

The first dispensation of religion was family worship. There was a family before there was a tribe, a nation, or a church. Hence the first families on earth had their altars for God as they had their tables for themselves. This fact explains why Cain and Abel made their first appearance in the Bible at the altar, each bringing his offering to the Lord. Noah, too, kindled his first fire on the newly baptized earth, on God's altar, and gathered his family around that, while he offered his redeemed fatlings to the Lord. And of Abraham God said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Hence his sons wherever they pitched their tents erected their altars to the Lord. In the dwellings of the righteous, said David, is heard the melody of praise. Hence the pious Cornelius, when but initiated into the Jews' religion, "worshipped God with all his family;" and hence Christian parents were taught so to conduct themselves "that their prayers be not hindered," and "to bring up their children in the nurture and admonition of the Lord."

With this documentary evidence before him, derived from Patriarchal, Jewish, and Christian times and dispensations, what Christian parent can be insensible to his duties and privileges, thus ordained both in the letter and spirit of God's remedial institutions, in all ages of the world? Can any Christian demonstrate the possibility of bringing up his children in the nurture and instruction of the Lord, who seldom or never gathers them round his knees and allows them to hear him invoke for them the blessings of God, temporal, spiritual, and eternal? We should be pleased to hear some one in the neglect of this duty and privilege attempt his own defence, if defence he can make. Till then, we shall regard it as a privilege and an honor bestowed on all heads of households in Christ's church to make their families *Bethels* and to gather them around the Bible morning and evening to hear God speak to them through Prophets and Apostles, and their parents speak for them to God; and thus by precept and example imbue their minds with the

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fear of God and with that love to God which his love to them constrains from every sensitive and grateful heart.

I need not quote that malediction of Israel's gifted bard, when, in a bold and burning zeal, he asked Jehovah to "pour out his fury on the families that called not on his name"—because some might say that these were heathen tribes that invoked their idol gods and honored not the Living and the True. But I will ask, how can a Christian parent show his love to God, or to his own dear children, who gives to the idol Mammon, or to the false divinities worshipped by the votaries of fashion and carnal pleasures, the honors and sacrifices due to the souls and eternal destiny of his own dear offspring, and yet himself pretend to be a child of God and a follower of the Lamb?

But what scene on earth more transcendantly interesting than a whole household gathered around the Family Bible and the paternal hearth, to listen to the living word of the living God; and after the oral instruction of a Christian parent, male or female, and the hymn of thanksgiving, falling down upon their knees before the Lord of earth and heaven; while from the hallowed lips of a kind and pious parent ascend to heaven prayers, supplications, intercessions, and thanksgivings for them all, in language appropriate, importunate, and devotional? Surely the destiny of such a family, both in time and to eternity, may be expected to differ much from that of a family left, without such parental care and tenderness, to follow their own impulses or the customs of an apostate world.

As a means of sanctification and comfort, prayer holds a very high place. The very attitude of prayer, the humble presentation of ourselves in the divine presence has a very happy influence upon our temper and behaviour; while the mere confession of our wants and infirmities is a sort of relief and deliverance from them. But beyond all this, there is the positive and the immediate blessing imparted in answer to the prayer of faith. This is as certainly obtained as it is sincerely sought; for our heavenly Father presses no one to invoke his blessing for the sake of sending him away empty. If he commands us to ask, it is that we may receive the blessing.

We cannot, then, but earnestly press upon the attention of our brethren the unspeakable benefits and blessings which our heavenly Father has vouchsafed to man, as he now is, in conferring upon him the right of petition, and the liberty of coming into his presence through a mediator, with the assurance of a gracious acceptance, and answer in all things that he may ask, according to the promises of God. If, then, any one be straitened in himself, or dissatisfied with

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his condition, he may find relief and an abundant supply of spiritual aid and comfort on making a personal application to the throne of grace, to him "that giveth liberally and upbraideth not;" only let him "ask in faith," believing that God is both faithful and able to supply him with every good and perfect gift, necessary to his real comfort and salvation, and that he will do it to every one that sincerely asks him.

Of what pure and elevated pleasure, then, do those professors deprive themselves and their families who neglect the morning and the evening worship in the midst of their households! What can compensate for this great neglect? It is all loss and no gain.

Households trained in the fear of God are more intelligent, more elevated, more refined, more honorable, and more happy, every thing else being equal, than those trained without it. A Christian man, faithful and zealous in the discharge of his personal and social duties —punctual in the closet, in the family, and in the church—will always be more active, more successful, and more happy in any lawful calling or pursuit, than he that neglects these aids and comforts.

A man of prayer has more power with God and man than he who neglects and disdains it; and certain it is, he enjoys himself incomparably more. He will say with the Royal Psalmist—"One day in thy courts is better than a thousand." "I had rather be a door-keeper in the house of my God, than to dwell in the palaces of pride."—"O God, thou art my God. Earnestly will I seek thee: my soul thirsteth for thee: my flesh longeth for thee in a dry and weary land where no water is; to see thy power and thy glory, as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; I will lift up my hands in thy name; my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Ps. lxiii.

To conclude, in the language of Apostles—"If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for let not the wavering man think that he shall receive any thing of the Lord." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Therefore, ask and you shall receive, seek and you shall find, knock and it shall be opened to you; for he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."—Therefore, knock, knock, knock.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *JANUARY*, 1849. No. I.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

[CONTINUED FROM VOL. VI., 2D SERIES, 1842.]

To our new readers we present a notice of the Carlton Family from our Harbinger of January, 1840, pp. 9, 10, 11:—

"To foretell the fortune of a family with unerring certainty, is not more difficult than to estimate how much good, present and future, direct and indirect, may be achieved in any neighborhood by only one person of great energy of character, of superior intelligence and moral worth, who sincerely and devoutly undertakes the improvement of society. The excellent Olympas, long resident and master of the Carlton House, in Carlton Place, and his beloved Julia, are yet living monuments of the great moral force of well disciplined minds, energetically and affectionately employed in advancing the religious and moral conditions of human existence. Their philanthropy was rational, pure, and fervent, and sought the most natural and capacious channels through which to communicate its blessings to society. While their commiserations and sympathies embraced the Turk, the Jew, and the Indian, they wasted not their time nor their substance in the formation of Utopian schemes for their conversion; but supremely employed their energies in family and neighborhood advancement in the paths of literature, religion, and morality. They felt the impulses of heavenly charity to be warmest and strongest for those at home; and, therefore, superlatively sought the moral excellence and eternal salvation of their children, relatives, and neighbors. Yet did they not look with a cold indifference on the destitute and wretched of other climes and languages; but, reversing the policy of some of their more popular compeers, they contributed their pence to Hindostan and spent their pounds at home.

But their domestic administration and manner of disciplining and training their own immediate family, is that which at this time most

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especially interests us, because it very happily exemplifies, in an intelligible and practicable form, those principles and rules of family culture which both our theory and experience would commend to those who are supremely devoted to the eternal happiness of their own dear households. To further our aims and wishes we shall be at some pains to give in detail a few of those lessons in which we had the pleasure to participate under their consecrated roof, around the family altar, at the morning and evening hour of domestic instruction and social prayer.

The family was large, consisting of nine children, natural and adopted, with some half dozen domestics of different ages. All were arranged in classes according to their ages and capacities. The first consisted of three, under 7 years old; the second of four, under 14; and all the rest made up the third class. All that could fluently read, with book in hand sat round the room, and in turn read their several portions of the daily lesson. After the reading of one or two chapters, as the case might be, a free conversation ensued in the form of question and answer, frequently interspersed with practical views and remarks adapted to the capacity of all present, and animated with pious emotions and moral sentiments, fitted to imbue the minds of all with the fear and love of God, and to infix in the youthful heart the solid and enduring principles of pure religion and Christian righteousness.

The morning hour, from 6 to 7, thus became an intellectual and moral feast—a spiritual breakfast of the most refreshing and invigorating efficacy to all. The plan in one important feature soon impressed itself upon my admiration. The infant class, as I may call that composed of those from 5 to 7, was exercised primarily upon the simple facts in the lesson, while the second class explained them; and the third drew the inferences and deduced the practical bearings of the subject as it applied to themselves and society at present.

Another very cardinal view of the whole exhibition immediately arrested my attention. Olympas, instead of calling upon his family to attend family worship, was accustomed to assemble his household to the morning and evening lesson. Family instruction, rather than family worship, was the prominent idea. True, indeed, the praises of God were frequently sung, and prayer and thanksgiving were always offered at the close of the lesson; but as instruction extended to all present, and only a part could properly unite in the worship of God, it was much more apposite to denominate it family teaching han family worship.

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Apart from its religious and moral character and influences, contemplated as a literary and intellectual affair—as purely educational in the common acceptance of the term, it was nearly equal to a common school course. Two hours per day, well and faithfully applied in this way, gave to the whole household of Olympas a a literary and intellectual superiority over every other family in the neighborhood, who enjoyed, in every other respect, the same educational advantages.

Hence it was usual for Susan, James, and Henry, of the junior class, to be foremost in the Sunday School—foremost in the Primary School—as it was for William and Mary, Edward and Eliza, of the second class, to gain all the honors in all the classes of the common and high schools of Carmel city. The domestics of the Carlton House were a sort of aristocracy for intelligence and respectability among their co-ordinates in profession—among all their compeers who attended at the Carlton Church. But it would be impossible for any one often to visit this consecrated family, the Carlton Bethel, and not to anticipate such fruits from a system of instruction and moral government so admirably adapted to all the exigencies of humanity in the morning time of its existence. The pre-eminence mentioned was but the proper fruit, the genuine effects of a system of training in perfect harmony with the conditions and wants of human nature."

We can only furnish a few conversations of the many we have had the pleasure to hear during our frequent sojournings under his hospitable roof. These are intended as specimens of the plan which we would most respectfully recommend to all Christian parents who have in their hands the immense responsibilities of rearing a family for the Lord.

Nine years have made many changes in the family of the excellent Olympas. Of his whole family, consisting of nine children when first I sojourned with him, on my late visit there were at home but the three youngest—Susan, James, and Henry. Three had died, and three had married. Some new domestics had taken the place of the old ones, and the venerable Clement, senior president of the church in Carmel city, had taken up his residence with his brother, Elder Olympas. The old lady, mistress of the household, was yet more like herself, nine years ago, than any member of her family.

The family customs, however, had not changed. Morning and

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evening they regularly assembled in the old parlor, Bible and hymn-book in hand, for family edification and worship. My travelling companion, Deacon Ephraim, who accompanied me to the Carlton House, got so much enamored with the family and its vicinity and the scenes transpiring there, that he consented to become evangelist for the city; and being invited to reside with Elder Olympas, I covenanted with him to send me their conversations on the Romans, in his own phonographic style. Of these, at the request of very many friends, I will select the most edifying for my readers. Fortunately we arrived there the very evening they commenced the epistle; and during my stay of one fortnight I enjoyed myself with that family and their morning and evening meetings, to say the least, as much as I have enjoyed the company of any family of my acquaintance.

The custom now is to recite from memory, every morning, the passage to be commented on, or inquired into, during the evening of that same day. Thus the passage was recited by every member of the family twice every day.

The first seven verses of the first chapter of Romans being distinctly and audibly repeated from the new version by the three children and some of the servants, the evening conversation began:—

Olympas. What have you learned, Susan, from your readings of the New Testament concerning the titles and offices of the author of this epistle?

Susan. He was a Jew, of the tribe of Benjamin, a native of Tarsus, a free city of Cilicia, brought up in Jerusalem at the feet of Gamaliel, a learned Doctor of the Law, and was exceedingly attached to the Jews' religion and the customs of his forefathers.

Olympas. Can you, James, relate any action of his early life indicative of his bigotry and intolerance?

James. The first time that he is named in the history of the Christian church, as given by Luke, is as an actor in the persecution unto death of the protomartyr Stephen. Of the extent of his malice against the Christians we may judge—first, from the errand on which he was going at the time of his conversion, and the cause of it as given by himself. "Being exceedingly mad against them," says he, "I persecuted them even to foreign cities." And again, from the great calm that ensued upon his conversion—"Then had the churches rest throughout all Judea, and Galilee, and Samaria, being edified and walking in the fear of the Lord, were replenished with the comfort of the Holy Spirit."

Olympas. What passage, Henry, most strongly intimates the

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natural state of his mind, or his fleshly enmity against Christ and his people?

Henry. Acts ix. and 1st occurs to me as most express—"And Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went to the High Priest and desired of him letters to Damascus to the synagogue, that if he found any of that way, whether they were men or women, he might bring them bound to Jerusalem."

Olympas. When, then, you hear Paul say to the Romans, "The carnal mind is enmity against God, is not subject to his law, neither indeed can be," or when you hear him say, "They that are in the flesh cannot please God," you may understand him by remembering what is said of himself by his friend and companion Luke.

What, Susan, were the offices with which he was invested by the Lord after his remarkable change of views and feelings, usually called his *conversion?*

Susan. He was an *ordained* Apostle, a preacher and a teacher of the Gentiles.

Olympas. Do we know any thing of his appearance as a man, brother Ephraim?

Ephraim. Chrysostom calls him "the man of three cubits in height, who was tall enough to touch the heavens." This would make him some five feet three inches in stature. He is generally alluded to as "a man of low stature, inclining to stoop, of a sedate countenance, and a fair complexion." His nose was aquiline, of a bold forehead, and thick beard. Lucian derides him as "the high-nosed and bald-pated Galilean." According to some of his enemies, as Paul himself quotes them, his "bodily presence was weak and his speech contemptible."

That he was of a weak constitution I presume may be justly inferred from his letter to the Galatians. "You know," says he, "how through *infirmity of the flesh* I preached the gospel to you at the first, and my *temptation which was in the flesh*, you despised not nor rejected, but received me as an angel of God, even as Christ Jesus." From all which we may infer he was not very prepossessing.

Like Dr. Watts, and Alexander Pope the poet, I presume Paul in the days of his flesh might have said—

"Could I, by grasping reach the pole,
Or bind the ocean in a span,
I'd still be measured by the soul;
The mind's the stature of the man."

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The whole world, however, awards to him a transcendent mind and genius. Longinus himself has placed him amongst the greatest orators of antiquity; and at Lystra he was deemed by the natives to be Mercurius, the tutelar god of eloquence. But, said he, "by the grace of God I am what I am." Neither his great talents nor his great learning made him what he was, as an Apostle, or Minister of Jesus Christ.

Olympas. Do you know any thing of his relations, Susan?

Susan. His forefathers were religious men of the sect of the Pharisees. He had a married sister that lived at Jerusalem, whose son waited on Captain Claudius Lysias and informed him of a conspiracy against his uncle's life, by means of which he was saved from assassination. We may then presume that Paul's sister and his nephew were members of the Jerusalem church.

He also, in the 16th chapter of this epistle, names several "kinsmen" who were then residents at Rome; such as Andronicus, Junia, Herodion, Lucius, Jason, and Sosipater, also members of that great church to whom he addresses this epistle.

Ephraim. Brother Olympas, can we with certainty conclude that these persons were any nearer to Paul in blood than were the whole Jewish nation, inasmuch as in the 9th chapter he calls the whole nation his "kinsmen according to the flesh"! Is it not the same word in the original that is used here?

Olympas. It is true that he calls the whole nation in one passage his *kinsmen;* but there his argument required it. It was then used as a reason why he should feel so much for their rejection of the Messiah. But to speak of certain persons at Rome as his kinsmen merely because they were Jews, would be a solecism in Paul's style and manner. It would also be improper, unless we should suppose that, in all the church of Rome, then so large as to be famous all over the empire, there were but *six Jews.* For to have selected but six Jews of the whole church as worthy of being named as his *kinsmen* out of so many as must have been there, would be of more difficult reconciliation to his manner and general character than to suppose they were his own personal family relatives. I should like, however, to hear the opinion of our senior brother Clement.

Clement. In looking over your shelves the other day, I saw a small library of treatises on the Romans, and so many commentators on the Old, and especially on the New Testament, as to induce the opinion that I could add nothing to your learning on this subject. There stood Calvin and Tholuck, and Taylor of Norwich, and Locke, and Stuart, and Chalmers, and Macknight, and Barnes; and

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there also stood the great commentators and critics Matthew Henry, Adam Clark, Doddridge, D'Oyly, and Mant, Boothroyd, Townsend, Coit, Benson, Pearce, and Campbell, with Polyglotts, Hexaplas, and numerous translations, &c. &c.—helps, indeed, of great value to those who have learning enough to know how to use them. But for myself I have neither learning, nor talent, nor time to peruse or use such works. My single Greek Testament, with the common English and one new version of it, are my principal, almost exclusive, reading now-a-days.

Olympas. And such, or almost such, is my own. I now use these merely as books of reference or as dictionaries to ascertain the current views of the public guides, and to help me in some matters more philological than theological. I make the Book itself its own best and safest interpreter. These books are, indeed, useful and valuable aids: but there is danger in following them implicitly. I wished my family to have them under my direction, and more for their confirmation in the conclusions to which we generally arrive by our concordance and comparison of one scripture with another, than as either guides or labor-saving machinery of personal examination and reflection. Of Paul as a Christian, an Apostle, a preacher, and a teacher—an able and powerful orator, we all think alike; but what think you of his style as a writer?

Ephraim. I will read you from a volume I looked into this morning in my bed-chamber, my views more happily expressed by Dr. Harwood, than I am capable of expressing them:—"A *negligent greatness*, if I may so express myself, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down every thing before it with irresistible rapidity. He stays not to arrange and harmonize his words and his periods, but rushes on as his vast ideas transport him, borne away by the sublimity of his theme, and, like Pindar, when seized with poetic inspiration, with strong pinions soars above the clouds, and far, very far below, at an immense distance, leaves all mortal things. Hence his frequent and prolix digressions; though at the same time his all-comprehensive mind never loses sight of the subject, but he returns from these excursions, resumes and pursues it with an ardor and strength of reasoning that astonishes and convinces. He introduces any subject which he is afraid will prejudice or disgust his countrymen the Jews, with a humility and modesty that secures your attention, and with an insinuating form of address to which you can deny nothing. This appears particularly in his Epistle to the Romans, where we see with what reluctance and heartfelt grief he mentions

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the ungrateful truth of the Jews' rejection of the Messiah and their dereliction of God for their insuperable obstinacy. How studious he is to provoke them to jealousy and emulation by the example of the Gentiles, and how many persuasive and cogent arts and arguments doth he employ to win them over to the religion of Jesus! In these delicate touches, in these fine arts of moral suasion, St. Paul greatly excells. Upon occasion, also, we find him employing the most keen and cutting raillery in satyrizing the faults and foibles of those to whom he wrote. With what sarcastic pleasantry doth he animadvert upon the Corinthians for their injudicious folly in suffering themselves to be duped by a false judaizing teacher. I do not remember that I have ever met with an instance of irony more delicate and piquant than the following passage—'In what respect, says he to the Corinthians, 'have you been inferior to the other churches, except that I never extorted a maintenance from you? Do forgive me this injury."

Olympas. I presume that in these views we all concur with you. And now after all this protracted introduction and preparation, let us implore the divine blessing upon our labors, and enter upon the study of Paul's Epistle to the Romans. Shall we, brother Clement, unite with you in supplicating the divine blessing upon our efforts, the guidance and direction of our minds by the Spirit of revelation, while, as a family, we religiously peruse for our edification and sanctification the Epistle of Paul to the Romans?

[Brother Clement prays. Olympas reads the first section of the Epistle.]

"Paul, a servant of Jesus Christ, a called Apostle, set apart for the gospel of God, (which he formerly announced by his Prophets in the sacred writings,) concerning his Son, Jesus Christ our Lord; descended from David, as to his flesh, but proved to be the Son of God, with power, as to his holy spiritual nature; after his resurrection from the dead: by whom we have received favor, even the apostolic office, for the obedience of faith among all nations, for his name's sake: among whom are you also, called of Jesus Christ: To all who are in Rome, beloved of God, called saints; favor be to you, and peace from God the Father, and the Lord Jesus Christ."

Olympas. In taking up any ancient document addressed to an ancient people, with a desire to understand it, it is all-important that we not only make ourselves acquainted with the author or authors of it, but that we also acquire as much information as possible concerning the people to whom it was addressed, or concerning whom it was written. Having then acquired some knowledge of the author of this epistle, we shall next institute an inquiry into the character and condition of the persons addressed; but be-

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fore doing this, we shall yet propound a question or two on the office or offices sustained by the author of this letter.

What, James, is intimated by the title a *called Apostle?*

James. An *Apostle* means one sent out by one or more persons, on some mission; and to be a *called* Apostle, I presume, indicates that he was *specially sent*, and did not of his own will or purpose assume the office.

Olympas. Very good. What offices were implied in this term as expounded by Paul himself?

James. He says that he was "a *preacher* and a *teacher* of the Gentiles" in the truth or gospel of God, and set apart to this work.

Olympas. Are there not, Henry, different orders of Apostles mentioned in the New Testament?

Henry. You told us there were three orders. Jesus Christ was the one only Apostle of God, sent out by him, and from his own presence; the Twelve called and appointed and sent forth by Jesus Christ himself during his lifetime to the Jews; and Paul, sent out by him to the whole world, but especially to the Nations, or Gentiles.

Olympas. Was it not necessary that an Apostle of God, or of Christ, should have seen and heard, and been commissioned in person by him that sent him?

Henry. It was so in all these cases: for Jesus came out from God, and was sent by him to be the Saviour of the world. John xvii. The twelve Apostles were instructed by Christ in person, and sent out by him and from his presence. Paul also saw and heard the Lord Jesus Christ in person on his way from Jerusalem to Damascus, and was then *called* and *sent* to the Gentiles as a chosen vessel freighted with the gospel, to be carried and delivered to all the nations of the earth by him.

Olympas. Can you, Susan, tell us who was constituted the third class of Apostles?

Susan. They were *missionaries*, sent out by the churches on any special errand.

I think you quoted a passage from the Greek Testament, in which certain persons—Titus and Luke, for example—were called the Apostles or Missionaries of the churches, because chosen and sent by them to carry the bounty of certain churches to Jerusalem.

Olympas. It may have been Luke, or Apollos, or Mark, or all of them; but of this there is no certainty. We may, however, certainly conclude that whoever they were they were called by Paul Apostles or Missionaries "of the churches." 2 Cor. viii. 23. And equally

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certain it is that Paul called Epaphroditus the Apostle, or Missionary, or Messenger of the Philippians, ch. ii. 25. Paul, however, stands conspicuous as the called Apostle of Jesus Christ to the Gentiles; and, as such, enjoyed and displayed all the extraordinary signs or proofs of an Apostle. By whom, James was the church in Rome, not of Rome, gathered or planted?

James. Not by Paul; for when he wrote this letter he had never been there. He said he had often purposed to visit them because of the great fame of the church; but had not when he wrote this letter yet seen them. Some say it was planted by Peter. What do you say, Father?

Olympas. Of this there is no evidence in the inspired and authoritative writings of either Apostles or Evangelists of Christ. And certain it is that Peter was not in Rome when Paul addressed this letter to them; for in naming *twenty-seven* persons known to himself in Rome at this time, he could not have forgotten Peter. See ch. xvi. This is a fable long since exploded by the most learned and most reputable Christian authorities in the world.

I would have you all to notice that Paul calls the gospel of Christ the gospel of God—not because Christ is divine, but because the gospel was conceived and originated in the grace and philanthropy of God.

Again, I would have you note emphatically the clear and explicit testimony of Paul, given spontaneously, to the divine nature of Jesus Christ, in the 3d verse. *According to the flesh* he was born of the race of David. But if he was not more than born of the flesh, as all other men are, why say *according to the flesh?* This would be senseless unless he had been partaker of a divine nature or proved to be the Son of God *according to a spiritual nature.* "*According to the flesh*" evidently indicates *humanity;* and as certainly in this antithesis, "*according to the Spirit*" unequivocally indicates *divinity.* Two natures, then, meet in the person of Jesus the Christ.

Clement. What a sublime conception does Paul here express of the mysterious and sublime person called Jesus Christ! His glorious peculiarity, rather his peculiar personality, is, that he is a *Divine Man,* uniting in himself every attribute of humanity and divinity.

What, may I ask, Susan, is the most indisputable evidence of this glorious truth?

Susan. His resurrection from the dead. Being divine, it was impossible that he could have been involuntarily held under the power of the grave.

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Ephraim. What think you, Father Clement, are the precise ideas attached to "grace" and "apostleship," verse 5!

Clement. I presume that their own conversion to God through him was of grace, and so understood by Paul. But he and some others had received more than grace—they had received *apostleship* for the purpose of bringing many out of all nations to the obedience of faith. In proof of which he says, "Amongst whom, or those who have become obedient to the faith, are you of Rome."

Olympas. Then comes his usual salutation: "To all in Rome, beloved of God"—to the called—those who had obeyed—those only who had obeyed. Those only who obey are called. God may be *calling* others, but they are not the called until they obey the gospel. Can any of you furnish from these seven verses, with which we must close our present reading, having spent so much time on the introduction of this epistle; I say, can any of you furnish a *second* proof of the divinity of Christ?

[After a long pause,] *Susan.* I am not sure that I am right, but it would appear that God the Father of our Lord Jesus Christ and the Lord Jesus Christ are equally invoked when *grace* and *peace* are equally supplicated from both. Does not Paul pray that grace and peace from God our Father, and from Jesus Christ the Lord, may be dispensed to them? Could he have thus associated a man or an angel or a mere creature with God in supplicating grace and peace from both?—!

Ephraim. Before we close our books I would remind brother Olympas that the origin or beginning of the church in Rome has not been developed this evening. I would request from sister Susan her exposition of this matter.

Susan. I can remember no notice of the commencement of this church in the New Testament, unless it can be traced to those Roman Jews and proselytes that are named in Jerusalem as having been present on the great day of Pentecost, and represented as participants of the blessings of that day.

Clement. I presume we can find no better origin for the church at Rome whom Paul addressed. They doubtless carried the gospel home to their own city.

Olympas. You will, my children, be prepared on the whole first chapter for to-morrow evening.

A. C.

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INTERPRETATION OF THE SCRIPTURES.

NO. IX

It has been observed by more than one independent thinker connected with the existing religious parties, that men are singularly disposed to take leave of common sense when they enter upon the consideration of any subject appertaining to religion. They seem to think, since the things of religion belong to a different sphere from the things of the world, that nothing on earth can have any thing to do with them; and that, because revelation presents matters which reason could never have discovered, they are obliged to divest themselves of reason in order to be duly prepared for spiritual contemplation.

In no case is this striking proclivity more strikingly displayed than in the views commonly taken of the influence of the scriptures upon the mind. This is attributed to a mysterious energy inherent in the very words themselves, independent of the *authority* from which they emanate, and the *importance* of the ideas they convey. There seems to be associated with reverence for the word of God, an indefinite and superstitious notion that supernatural or miraculous power adheres to the very expressions of the sacred volume, and that "the letter" *itself* has not only the power to "kill," but the ability to "make alive." It appears to be forgotten that the expressions of our version of Holy Writ are those of our native tongue, and that its words are the words of every day intercourse; the language of society; the conventional signs of thought. The obvious truth is overlooked, that we have here no importation of words from any celestial vocabulary endued with intrinsic spiritual efficacy; and that, if a single term is employed in an appropriated sense, or a single new one added, it is done in entire conformity with the laws of human language, and can have in itself no more power or meaning than men have given it.

If it were otherwise, language would of course cease to be understood by men, and would be no longer of any avail as a vehicle of thought. To have invented a new language of a celestial character, if such a thing might be, as a medium of divine communication, would indeed have been a useless miracle, since it would have implied the necessity of a second miracle in order to render it intelligible. It was the part of divine wisdom to adopt the existing language of men, and to employ the words of men in their usual and proper meaning. No new power was given to these words; no greater degree of intelligibility than they possessed already; nor were they

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distinguished by any exemption from the operation of the usual laws of grammar; or rendered in any degree independent of the common pre-requisites to the just interpretation of language.

It is, indeed, admitted by the best critics, that the ideas only, and not the words of scripture, were the dictation of the Spirit. And upon this view is based the explanation of the difference of style so noticeable in the different writers of the New Testament. They were not, then, properly inspired *writers*, but inspired *thinkers;* and delivered to us, each, in the language which he judged most appropriate, the thoughts suggested by the Heavenly Monitor. But, even on the opposite hypothesis, that the Spirit of God dictated, in every case, the very words which are recorded, language itself must necessarily have prescribed limits to choice, and restricted communication to the narrow precincts within which it is itself confined.—Sometimes, indeed, as in the case of Paul, admitted to the glories of the third heaven, human speech seemed to be wholly incapable of conveying to others the impressions received; and it is evident that on many occasions the language of earth was inadequate to the complete exhibition of the things of the spiritual world. The most brilliant imagery is assembled; the boldest metaphors, the noblest antitheses, the most lofty and comprehensive epithets are employed: yet after all it is intimated that the reality exceeds the description; that contrasts are imperfect; that words are too few and too feeble: —the celestial robes are "*whiter*" than the vestments whitened by the fuller's art; the building of God which is to replace this earthly house, is but negatively pictured, as "not made with hands;" the "*sure word* of prophecy" is but as a light shining amidst the darkness of night, "till the day shall dawn" and the "day-star" itself arise "in the heart."

That such should be the case is nothing more than might be expected from the nature of the subjects of divine revelation. And for the same reason it will be more especially true of some of these subjects than of others. But in no case should too much be expected of human language. It should be remembered that thought is before words and often greater than these, and that mind is before and superior to thought. To give access to mind is the object of all the complicated apparatus of perception and of expression; and the facility of this access must vary with the power which this confers, and with the circumstances under which it is employed. These matters, indeed, are so obvious, that they scarcely require to be stated, were it not for the reason we mentioned in the beginning.

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It ought to be evident, however, with regard to the scriptures, as with respect to all other writings, that words have no intrinsic perspicuity; that their intelligibility will depend upon the power of language to express the thoughts, and the fitness or ability of the reader to receive them; and that the language of the Bible derives its power; its application; its point; its use, from the authority of Him who speaks; the nature of the commuication; and the circumstances of those to whom it is addressed.

We have, we trust, already sufficiently shown that the perspicuity of language is relative, depending as much upon the fitness of the mind to receive, as the suitableness of the words to convey the thoughts. In regard to the scriptures, as we before stated, it is not to be doubted that the most appropriate terms which language afforded, were employed by the sacred penmen. Any want of clearness in these writings must, consequently, be occasioned by the poverty of human speech, and the inadequacy of earthly imagery, compared with the grandeur and the spirituality of the subjects of which they treat. In such cases, it accordingly requires, not only all due preparation of mind on the part of the reader, but that he should dwell upon the thought which words thus imperfectly convey, and, by continued and concentrated effort, enter into the full spirit of the passage, so as to fill up the mere verbal sketch with the spiritual thought, and impart proper form and relief and color to the whole. Language is here but as a door that admits us into a spacious and magnificent apartment, of which it forms itself but an insignificant portion, while at the same time it is the only means of access.

With regard, however, to the preparation of mind required on the part of the reader, there are many things to consider, to some of which we have already briefly referred. There is a natural as well as an acquired fitness of the mind; a moral as well a spiritual preparation of the heart. There are gifts of perception and of intellect, as well as acquisitions of learning and experience; and capabilities of feeling, as well as habits of reflection, and these in all degrees of power and of activity. There are also the aids or the hindrances of time and circumstance, and the various influences of the modes in which a particular subject may be approached and examined.—Upon these we deem it unnecessary to expatiate, and shall merely present a few reflections upon some of the more important points.

As a general principle, then, we may state that in proportion as the mind of the reader *is like that of the writer*, so, other things being equal, will be the facility with which the writing is understood.—

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This similarity may exist in the constitution of the mind itself; or in the state or condition of the mind at the particular time. It may consist in an equal amount of familiarity with the subject, or of interest in it; in a correspondence of habit or inclination, or in the equal measure of development or power. And by its means, one may at once enter into the thoughts and feelings of another; follow up with readiness his slightest intimations; and even anticipate and enlarge upon his thoughts. These are matters of personal experience and familiar observation. For instance, how much more quickly than the parent one child can understand the meaning or wishes of another! How often one child must interpret to the parent the broken sentences and imperfect language of his little playmate! How easily an individual of a mathematical turn will comprehend the work of a mathematician! Thus Newton comprehended Euclid's Elements at a glance, and found nothing in them to detain him for an instant. So one, possessed of musical genius, will, at first sight, understand the most difficult combinations of musical characters, and perform the piece in the true spirit of the composer.

Not only, however, does a peculiar aptitude of mind thus confer ability to appreciate and comprehend the works of other minds similarly constituted, but a proper degree of familiarity with the particular subject of consideration, will, in every case, give facility of apprehension. The chemist perceives, at once, the nature of a chemical process, even from imperfect details. The geologist, upon a mere fragment of a decayed skeleton, can read the natural history of a creature belonging to a race which has been extinct for ages. Every one, in short, conversant with any department of science or art, is thereby, as every one knows, prepared to understand what may be further presented to him in relation to its subjects.

Again, the mood or frame of mind in which we investigate any matter, has much to do with attaining a just view of it. So various are the states of the mind at different periods and under different circumstances, that subjects which seem at one time difficult and obscure, will, at another, be mastered with perfect ease. Nor does the method of investigation exert an unimportant influence.—Much depends upon commencing at the proper point, and pursuing the inquiry in a proper manner. One who attempts to pry into the deep mysteries of science, without the necessary acquaintance with its elements, will be foiled and disappointed. He who pursues a method of examination unsuited to the nature of the subject, must be led to false conclusions, and remain ignorant of truth. Neither

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frigid indifference nor rash enthusiasm; neither blind unbelief, nor stubborn prejudice, can be permitted to enter the divine temple of knowledge, or place an acceptable oblation upon its altar.

It is by no means difficult to apply these undeniable truths to the case of religion. It is here that a suitable inward preparation is especially required, since religion has particular relation to the mind and the affections. It is here that fitness on the part of the inquirer into divine truth is the great and essential point, since there is no question that the diction of the scripture is as well fitted as language will allow, to communicate the mind of the Spirit. All changes that are to be wrought, must be confined to him who seeks the truth; and that important preparation is demanded on his part, cannot justly be denied. He who imagines that the word itself is endued with such supernatural power as to render this preparation unnecessary, is not in greater error, than he, who, with bold irreverence and self-conceit, assumes the ready intelligibility, without any aid whatever, of all divine mysteries to the most casual and ordinary reader.

R. R.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. X.

NEWTOWN, K. & Q., October 24.

How is this? My dear sir! how is this?!—I find my communication of August 28th in the Harbinger for this month—followed by one from A. S. Broaddus, [my nephew,] of Sparta, Caroline; and—(here lies the mystery,) in your reply, which is addressed to "Elder A. S. Broaddus"—who, (by the way,) is no *Elder*, but a *Lawyer*, and a member of Mount Calvary Church, you appear to be addressing *me*, as though I had written *that* letter, of which indeed I knew nothing!

After explaining your position, and defending yourself against the charge of inconsistency, contained in the letter of A. S. B., you close by expressing yourself obliged to me, still using the second person, (*you*,) for my contributions in aid of your efforts "against Christians becoming Free Masons, Odd Fellows, or Sons of Temperance:"—the only allusion, indeed, to my letter.

You seem, my dear sir, strangely to have confounded the two letters, and the two writers; but how you could have formed an *amalgam* of materials so heterogeneous—so antagonistic, indeed, I am at a loss to divine. There is a saying, you know, that "*Homer* sometimes nods;" though this has been disputed. I cannot, however, apply this to you; for I think you have hardly time to nod: and it is, indeed, from this very fact that I suspect this oversight to have

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been committed—I mean, the want of time. Be this as it may, I have considered it proper that the error should be corrected, and I send you this expose accordingly; though so diseased and feeble, that I can get on with but a scanty portion at a time.

The writer of the second letter and myself are, on the question at issue, completely the *antipodes* of each other: He, a devoted admirer of this novel institution;—and I, a decided opposer of all fraternity, on the part of Christians, with any of those Moral Societies that carry on their operations in secret. I do impugn and reject them, with all their *ad captandum* trappings, as unworthy of Christian gravity and simplicity, and inconsistent with the genius of our religion. On matters of more importance this correspondent and myself are happily agreed. But connected with these secret doings, is a fact, objectionable in no slight degree, *namely*, that the unconverted, (who indeed may be the majority,) are taken into close and fraternal connexion with Christians, in religious services, as well as in conference; while the exclusive proclamation goes forth, in effect, as from a heathen temple—"Procul! O procul! este profani:"—*Hence! far hence, ye profane!*

In simply becoming "Sons" (it seems) we have attained to the full measure of honors and excellencies. There are several *grades* within the sphere of the *Sonship*; and then comes *Odd Fellowship*. A late obituary notice of a preacher in the lower country—written by another preacher, among other highly wrought eulogies, lets us know that he was "a worthy member of the Society of Odd Fellows!" Well! and there is the ancient Order of "Free and Accepted Masons"—the "sons of light." Surely we must not stop short of that. Aye, and I hear of another "Order"—that, namely, of the "Druids;" of the origin of which I only know that they were an "Order of heathen priests, long ago, in Great Britain and some neighboring countries." Alas for the church—for the ministry! when we must become debtors to the world for our brightest honors!

I conclude with a question of serious import: When a minister, or any Christian, shall thus have fully decked himself, and stands "with all his blushing honors thick upon him," will he be the better prepared to hear the plaudit of his Master—"Well done, good and faithful servant"!

With Christian regard, and very respectfully, yours,

A. BROADDUS.

REPLY TO A. BROADDUS.

My dear Sir—This is just as great a mystery to me as to yourself. The difference in your signature I noticed; but seeing no discrepancy in the communication with what you had said, and never hearing of another Andrew Broaddus, together with the intimation that you employed an amanuensis, I imagined that the middle letter was inserted contrary to your usual manner, probably without your knowledge or consent. In some such way, though indistinctly remembered, I explained to myself the mystery. But, as nothing is gained or lost by it to you or me, we must place it amongst "the

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eccentricities of genius," or "literary curiosities" of the nineteenth century.

The only mystery in modern times analogous to this one, or that will compare with it, in my opinion, is your singular position to myself and brethren. It is well known, from what you have written and said of us and of myself, that you and myself agree in all that you call "essential matters," and in almost all the Baptist non-essentials; nay, that there is much more harmony in your faith and views and manners, than between yourself and a large body of your own Baptist ministry; and yet it is said you sometimes hear us traduced without remonstrance, and write of us and speak of us at times in a way infinitely more irreconcileable than the signature A. Broaddus with the signature A. S. Broaddus. You expect, I presume, in a short time to cross the Jordan, and to meet with your old friend and brother, Thomas M. Henley, in the land where there are no shadows nor mistakes, and where no doubt you will both remember his last letter to you as well as your correspondence for many years: I, therefore, suggest to your grave consideration whether it would not be to you and himself a mutual cause of congratulation that you had responded to his last requests, in the spirit and meaning of them, and that you had endeavored to soften rather than to countenance that false zeal and spirit of detraction which appears often amongst your ministering brethren, and especially at one of your late anniversaries, when we, as a denomination, were held up before an immense auditory in company with Mormons and the vilest heretics, which you as well know as the difference between A. Broaddus and A. S. Broaddus, is just as foul and unfounded a blasphemy or slander as was ever pronounced by a Baptist minister in Virginia. I would like much to hear from you before you depart hence on this subject.

Very respectfully, your friend,

A. CAMPBELL.

P. S. I thank you for your very full and unambiguous testimony against Christians becoming members of any secret societies, and against their holding habitual converse and communion *under oaths of secrecy* or *other religious formulas*, with Turk, Jew, and Atheist, because of the aids likely to accrue to themselves or their fraternity in times of worldly destitution—motives as worldly and as selfish as insurance policies or any worldly copartnery or league offensive or defensive formed against a common foe.

A. C.

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PALMYRA, Mo., Nov. 21st, 1848.

Mr. Campbell—Dear Sir—YOU will please discontinue the "Millennial Harbinger" sent to my address, of this place. I subscribed for it while Mr. Arny was here, and paid in advance. I cannot take any periodical that opposes Masonry and Temperance as yours does. I consider them both good institutions.

Yours, &c. B. C. JOHNSON.

This is not the only letter of this sort recently sent here. I publish it because of its brevity, and because of its confirmation of our position and display of the weakness of the opposition. Had we only published our own side of this controversy, and withholden the other side, then, indeed, our friend Johnson might have refused to read what we might write on the subject. But as this is not the case, he now signifies he cannot endure discussion any farther.

Now as he would doubtless desire to see his position satisfactorily defended, we must conclude that he is not satisfied with the defence of its friends, and that the best way, in his judgment, to silence us, is to refuse to read what we write.

Perfectly willing that all our readers should have the benefit of Mr. Johnson's views and example, and nothing doubting that it will gratify him to do good both publicly and privately, I wish him to have the pleasure of knowing that his testimony will thus have a very wide circulation, and of course be more fruitful of happy results than if I had cast it into the flames. A. C.

SPARTA, November 4th, 1848.

ELDER A. CAMPBELL:

Dear Sir—WILL you permit me, as a Son of Temperance, to say a word or two about the communication of Elder A. Broaddus, contained in your October Harbinger. Now I am led to hope that you do not desire a false impression to be made either by yourself or any other person, through your paper in reference to the institution of the Sons of Temperance—and if this communication should go unnoticed an erroneous impression might be made on the minds of some. Either Elder B. did know, or he did not know, what he was writing about—one or the other is certainly true; and it matters not which is true, he has been in either case exceeding blameable—take it that he did not know, and is it not exceedingly improper for him, or any one else, to undertake to speak about, and blame in harsh terms, that which he does not understand,—he that knows nothing, ought to say nothing. But take it that he does know, and then it is much worse; for then he has been guilty of a wilful misrepresentation. Now he may take either horn of the dilemma. He says that "instead of depending for success on *principle*, called into action by an appeal to the understanding, the conscience, and the heart, recourse is had to adventitious circumstances—to machinery, to mince-meat for vanity," &c.

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Now all this I deny, and venture to inquire how all this was learned by the writer. Has he ever attended one of the public meetings of the Sons, and heard for himself whether they appeal to reason, to principle, to the heart, to the conscience? Had he previous to writing the communication referred to, ever read a defence of the institution? And if not, and I am strongly inclined to the opinion that he had not—then how can he undertake to make so grave a charge, in such unqualified terms? I assert, (and I claim to know,) that the friends and advocates of this institution do appeal to principle, to the understanding, to the heart, &c.; and let Elder B. or any one else, attend their public meetings, and hear without prejudice, all that is said, and he will be able then, and not till then, to determine. Many of the most pious and talented ministers of the gospel, and great numbers of the laity, have united with this institution; they *know* all about it, (and for *two dollars* Elder B. may know too,) ought not modesty and prudence to dictate to those who do not know, some little hesitation before they denounce in such wholesale terms this institution?

But again, Elder B. says, "The Christian benevolence speaketh on this wise: 'As we have opportunity, let us do good to all men, especially to them who are of the household of faith:' but this artificial benevolence" (meaning the benevolence of the Sons of Temperance) "says, 'especially to our self-formed confraternity—faith or no faith." Now I repeat again, that either the writer does, or does not know, what he is speaking about; and one who reads his production would be led to suppose he knew, because he marks the following words as a *quotation:* "Especially to our self-formed confraternity—faith or no faith;" thus leading his readers to think that it is an exact quotation from some of the authorized books or productions of the Sons of Temperance. Now I assert that no such sentence or sentiment can be found in any authorized work or production of the Sons of Temperance. If the institution were guilty of teaching and requiring its members, as charged by Elder B., to neglect their Christian duties, then indeed ought it to meet with the decided and unqualified condemnation and opposition of every Christian. But so far from this being true, every Son of Temperance will tell you that the very reverse is true.

It is distinctly announced to every man who proposes to unite with the institution, that with his *religious and political sentiments and obligations* the institution has nothing to do; that he is, so far as they are concerned, left where he was before he united—if he felt himself bound by his religious views before he entered into the institution to do good to all men, especially to them of the household of faith, he is at the fullest liberty to feel so, and to act so, still; —and any Son of Temperance who gave as an excuse for neglecting any of his duties as a Son of Temperance, that he was at the time in the discharge of his duty as a Christian, would offer an excuse which would at once acquit him of all blame, and commend him to his brethren of the Order. Now if what I have stated be true, and I am prepared to sustain it, if questioned, by at least two hundred thousand witnesses, you and all your readers will see how improper it is in Elder B. to make such a charge as he has made.

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Elder B. states one objection which he seems to think fatal to the institution, if no other existed—"that is, its business meetings are held in secret—a feature this, utterly inconsistent with the genius, with the spirit and letter of the religion of Christ, and a strongly Popish trait of character." Is there not an old saying, something to this effect, that 'they who live in glass houses ought not to throw stones'? Is it not a little remarkable that the writer did not recollect a certain ministers' conference, formed of the ministers of the Rappahannock Association, which, in the constitution adopted and published by them, requires that at each meeting of the conference one *private* meeting shall be held, into which the members of the conference alone have the right to enter—true, the object for which this *private* meeting is to be held is a good one, to wit: to talk over and freely to criticise the sermons and productions of each other. And so say the Sons of Temperance. The object, they say, for which they hold their meetings secret is to attend to the discipline and business of the Order, which concerns the members of the Order only: the public meetings, which are frequently held, are for the benefit of all. And of this ministers' conference the said Elder B. is a member. Wonder he had not thought of all this when he wrote the following sentence—"But see there goes a preacher, (with his white collar and other regalia,) to officiate as chaplain, and lend his aid in these secret proceedings! I wonder he does not think of of that expression of our Lord, 'He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

With sentiments of high regard,

A. S. BROADDUS.

Lest I should appear to do any thing in this case through partiality, I insert the communication of A. S. Broaddus, Esq., the nephew of our friend A. Broaddus, and a member of the Baptist church. There is, indeed, no argument in the above communications bearing upon any issue between myself and these fraternities; therefore, I have nothing to refute in them; and so the matter ends. A. C.

NEW ORLEANS, November 20th, '48.

Dear brother Campbell—I have been reading several communications in the Harbinger on the subject of Moral Societies, which do not, in my opinion, take all the ground that ought to be occupied by the opponents of such societies; and I think that you are not entirely understood as to what should be the practice of Christians, which I think would be made plain by the answers to a few questions as to what should be the practice of Christians in certain cases, viz.—What would be the Christian's duty if he were requested to sell his corn to a man for the purpose of distilling? What would be his duty if he were engaged in selling liquors by the wholesale, and excused himself on the ground that he was not selling to his neighbors? What would be his duty if he were selling by the gallon to those who take it home to drink? And what would be his duty if he were selling by the glass? Is it Christian conduct to retail

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liquor? I should be much pleased to have your views on all of the above questions; for there are members of the Christian church who act as if they thought it not wrong to do any one or all of the above.

Yours in Christian bonds,

SAML. M. M'LEAN.

In response to these four very serious and important questions, I would say to the first,—that since God has made the grape and filled it with wine unfermented, I could not myself conscientiously grow corn, which God has filled with bread, either to distill myself or to sell to any one who would seek to convert it to alcohol for the purpose of either creating or pampering a taste for strong and inebriating liquors. A wholesale or retail sale of ardent spirits, either to my next neighbor or to my farthest neighbor, is one and the same so far as moral results and bearings are considered. But, alas for him or for his heirs, who makes a living, or a fortune, or a part of one, by furnishing the means of destruction to the soul, body, and estate of his fellow-man! When a druggist or a merchant sells ardent spirits as a *medicine*, if indeed they may be ever regarded as a medicine, the case is very different in morals, and ought to be in religion. But he that sells without any other object than to make money by the operation, must have a very weak head or a very stout heart if he does not condemn himself. Any one who knowingly sells liquor by the gallon or the glass to those who he knows are to do themselves an injury by it, either at home or abroad, needs to be converted and taught the way of the Lord more perfectly. Your fourth case is a very unequivocal one; and of all men in the world I know no one less to be envied nor more to be pitied than he, and no one whose standing in the church is more doubtful, or whose doom is more to be deprecated, than his. From all such Christians may the Lord deliver us all! A. C.

MILLEDGEVILLE, GA., November 29, 1848.

Dear brother Campbell—I have been an attentive reader of the Harbinger for a few years past, and do glorify God for the good done by so excellent a periodical, conducted in so masterly a manner. Were all the papers and pamphlets emanating from the instructions you gave through your Christian Baptist conducted as is the Millennial Harbinger, they would contain more of Christ and less of the world. How much more of that simplicity is desirable which knows naught but Christ and him crucified. How does the vain philosophy and wisdom of the earth dwindle into insignificance before the all-absorbing truths and beautiful simplicity of the glorious gospel of our Lord and Saviour Jesus Christ! With what power did its plain and unadorned truths fall upon the ears of hearers in olden time: then it was accompanied with the Spirit of the living God to the salvation of *three* and *five* thousand in one day: and not until the yield-

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ing up of this simplicity by *learned Doctors* of ancient days in order to accommodate it to the wishes of the *Literati* of the Pagan world, who despised its simplicity: not until the "truth as it is in Jesus" was adulterated into a mere philosophy, did the Spirit of the Most High cease to attend its ministrations. Whenever the truth is proclaimed without the "wisdom of words" or "the enticing words of man's wisdom," the cross of Christ *must* be triumphant, the faith of believers standing not in the "wisdom of man," but in "the power of God." But it is to be feared that there are too many who go about "to establish their own righteousness:" who are "vain babblers" and "disputers of this world," who love *argument* more than Christ. O! that we could rid ourselves of self, of all vain imaginings, and think only of our Master's business!

Then, indeed, would grace be given unto us and favor from on high, through the which we would be enabled to lay all the cares, trials, and perplexities of earth at the feet of Jesus, walking by faith and not by sight. O! for a *vital Christianity*,—a living faith in the churches! Would not then our souls glow with holy fervor, and our religion be in our *hearts* instead of in our heads. Would we think then so much of Masonry and Odd Fellowship as to leave our Master's business to attend to their duties! I am a Mason and an Odd Fellow, and know that both institutions are good so far as this world is concerned, if their members act up to their precepts. Neither can any speak advisedly without being members of them, unless they plead that we should be separate, and separate ourselves from sinners. But O! their utter insignificance when compared with the religion of Jesus! True, both inculcate sublime precepts, particularly Masonry. But it is a borrowed light—"the moon's pale beams in presence of the sun." It all comes from that blessed book which enlightens the world and calls the nations out of darkness to the marvellous light of the gospel: for if men wish to establish any thing truly sublime, they must fall back upon the source from which alone it can emanate, to get the *idea*, though they may couch it in different *words*. One thing I know, it is not good to do any thing whereby thy brother stumbleth, or is offended, or is made weak. That either society or any thing else can be an auxiliary of Christianity cannot be for a moment entertained.

Let us cling, then, to the table of our blessed Lord, praying him to forgive our sins of omission and commission. Let us continually offer up our hearts to him in prayer, and praises, and adoration: so shall we be guided by a light more glorious than the pale and warmthless reflections of the institutions of men. And as divine light is radiated upon us, O may we reflect it in such a manner that we may aid in "drawing all men" after him. For however ancient and honorable may be these societies, they cannot give to us the invaluable consolations of religion in the days when adversity tries us—in the days when sorrow takes hold of us as the tempest doth the smallest twig of the forest. O! may we be so deeply rooted and grounded in the faith, that, after the storms and clouds have past, we may possess that serenity of soul which will enable us to look even into the dark caverns of the tomb and see no terror there! God grant that we may so devote our time and energies in our short

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sojourning here in that narrow way to the opening of that strait gate, that we may enter reconciled through grace into the presence of our Father!———Yours truly,

H. J. OSBORNE.

I am of opinion that this is enough on the subject; and with it I am willing to close the present essay, if not the discussion itself.—But in this I shall be governed by the course of the defenders of these new forms of moral associations.

The real issue is not met by any of our correspondents, and, if alluded to, is rather indirectly than directly and formally assailed. I have not 'attacked' any one of the three institutions, as is sought to be shown by some that assume to defend them. I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he cannot, *as a Christian*, become a member of any one of them without dishonoring the church of Jesus Christ, or himself, & the founder of it; and that his connexion with them *as such* in any act of Christian worship, is a departure from both the doctrine and practice of the first Christians. But if our brother Williams is not yet satisfied, our pages are open to him; and so long as he is able to make a show of defence in the name of a Son of Temperance, we shall respond to him. A. C.

P. S. I thank brother Osborne for his excellent letter, and will be glad to hear from him again on any subject which may interest him and our readers. A. C.

DISCIPLINE—*No. XII.*

How *shall discipline be administered?* This question may refer to the mode of discharging every duty embraced under the very comprehensive term which we have taken as the caption of our essay; and in this wide sense it ought, perhaps, to be responded to: but, in the present number, we shall confine ourself to the more limited signification of the term, and respond only so far as the question respects the method of procedure in cases of Christian morality. Such cases may be divided into *two* classes:—1st. Such as are between individuals entitled to all the privileges, respects, and immunities vouchsafed to citizens of Messiah's kingdom, by the laws and regulations delivered in the divine code. 2d. Such as are against the church only, as the acting representative of King Messiah. These we shall designate as *private* and *public*.

1. The first of these classes comprehends all offences merely personal, or those cases where the social rights or Christian respects

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of members of the church are violated. It not only includes offences against all the rights that *society* guaranties to us, but also against those peculiar privileges that Christianity creates and confers.—Hence, no matter what the difficulty between brethren may be, it is to be proceeded in according to the Christian system of *pleadings*, and referred to such tribunals and by such forms as the Christian code has constituted and appointed.

As our object is now to classify offences according to the legal forms by which they are to be settled, we must therefore consider private offences as of *two* kinds—1st. Those inflicted upon our *feelings as brethren in Christ*, and 2d. Those relating merely to the rights of property. In the *first* there is always a personal injury which must be confessed and forgiven; in the *second*, there *may* be such injury; but, perhaps, only a question of right, involving only the accuracy of the judgment. Both parties may be perfectly honest, while contending for opposite claims, and without any alienation of feeling or personal offence, submit their cause for the better decision of impartial and more competent judges.

In cases of the first kind, that is those in which the offence is against our personal Christian rights, the rule of procedure is found in the 18th chapter of Matthew, vers. 15–18. This rule contains three proceedings:—1st. He whose personal rights have been injured must go to the offender and tell him his fault alone—between themselves alone. If they can agree, the case is settled and goes no farther. But if they cannot agree, the offended party must take the *second* step, to wit:—Go to him again, but with one or two brethren to assist him in effecting a reconciliation, and to act, in case of a failure, as witnesses in the further proceedings. These brethren are to hear and advise; but if the offender remains obstinate and refuses to comply, then the *third* and last appeal is to be made, to wit:—to the church. When the difficulty has been properly brought before the church and decided upon by it, then if the offender refuses to submit to its decision and will not conform, not only the party offended but the whole church is required to treat him as a heathen man and a publican; that is, to exclude him from their Christian fellowship; and so withdraw from him their former social intercourse, as to manifest, both to him and the world, their disapprobation of his conduct, to his mortification and shame, and to the honor of Christian morality. Nothing can be simpler or better adapted to the end proposed than this prescription of infinite wisdom.

The other kind of private difficulties is that in which the right of

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property alone is involved, and the course to be pursued in the settlement of these is the same as that given for the first kind of private offences; for the rule applies to the whole class; but after it has come to the church, a special rule for this case is given us by Paul in the 5th chapter of 1st Corinthians. The parties are not to take their case before the civil tribunals of the land, but must submit it to the decision of *brethren* who may be appointed for the purpose. These may be the Elders of the congregation or not, just as may prove prudent. At the first, persons were generally selected especially for such cases; but as a congregation is likely to have more confidence in the judgment of the Elders, even in cases of a purely secular character, than in any one else among them,—at a very early date, as was very natural, such matters were committed entirely to their hands: still it does not appear to have been theirs *ex officio*, from the beginning to decide in difficulties of this nature; and where the nature of the difference is such, that other members of the church can decide it with more wisdom or to the fuller satisfaction of the parties, both the suggestions of the Apostles and the oracles of prudence require that such should be called to its arbitration. The decisions thus made are the decisions of the church, because made by a tribunal acting under her appointment, and they must therefore be submitted to, or the party refusing must suffer the penalty due to his contempt.

Let it be noted that the question to be thus decided is only the right of property. If, as is most generally the case, there is, in connexion with a dispute about such matters, also an injury done to one's personal rights as a Christian, this is to be separated from the proceedings about the right of property, and must be settled according to the forms and before the tribunals already referred to as appointed in such cases.

2. The second class of offences, or those against the church only, and which we designate as *public*, includes those cases which, while they are against the rights of no particular individual, nevertheless involve the purity of the Christian morals and the honor and influence of the Christian society. These it is the duty of the *Elders* directly to challenge and investigate. They must be *vigilant*, (1 Tit. iii.) *taking heed to the flock over which they are appointed overseers*, (Acts xx.;) and the first appearance of an unchristian temper in word or deed must be looked to. The first step is a clear and scriptural exposition of the fault, accompanied with such affectionate exhortation as will most likely lead to a reformation.—Every thing in Christianity is to be done under the supreme law of

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love; hence even the appearance of legal severity is to be avoided as far as the nature of the case will possibly allow. Elders must, therefore, "confute, rebuke, exhort, with all long suffering when TEACHING." If this course succeeds the point is gained, and unless the offence has been one of such public notoriety as to require a public rebuke, the discipline need go no farther. But they that sin before all MUST BE REBUKED BEFORE ALL. In such cases the president of the eldership must state publicly before the congregation the offence that has been committed, in connexion with the name of the offender, accompanied by such references to the scriptures and observations upon them as will at the time expose the unscriptural character of the case and be likely to deter others from a similar course. The confession of the offender must then be heard, either from himself, or if there be good reasons why he should not be required publicly to acknowledge for himself, from the president for him and with his consent, openly and publicly signified before the whole congregation.

These preliminary steps being gone through, the congregation should then be called upon to express their forgiveness by publicly rising up or such other intelligible sign as may be most expressive of this part of the duty. Such an expression, however, is not to be considered as voting the member into the church, but simply as a formal expression of the willingness and determination of the church to comply with the law of Christ, making it *their duty* to forgive him that confesses his fault and asks their forgiveness. It is the utterance of an *answer* which the law itself *requires* to be given.

Should the Elders, after having duly employed the word of God and their own influence in *teaching* and *exhortation*, fail to lead the offender to repentance and an acknowledgment of his fault, then the most painful part of discipline becomes necessary, and the offender must be cut off from the congregation. But this is the last extremity and must not be resorted to till all other means authorized by the scriptures have been earnestly and prayerfully applied.—Painful as it is, however, and mortifying to the personal friends of the offender and the whole neighborhood, it cannot be neglected without an exhibition of disloyalty injurious to the high character of the church and offensive to the King Messiah. With all gentleness, therefore, but with great firmness and impartiality, must the church proceed in this solemn and mournful duty. A sentence so grave and humiliating must never be lightly given or carelessly made out. Every thing connected with it must be in keeping with

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its afflicting influence and with a solemn reference to the honor of the church and the reformation of the guilty.

When, therefore, all the facts of the case have been fully ascertained by the Elders and canvassed in the presence of the offender, and the full measure of *teaching* and *exhortation*, required by the law of love and the design of discipline, has been applied—and in vain, then the whole church must be assembled by a public notice to attend for the purpose of administering discipline. This is expedient, that every lover of order and Christian purity may be at his post. The facts of the case must then be stated, with the evidences by which they are supported, accompanied by a full recital of all that has transpired before the Elders in their previous management of the matter. Next, the law of scripture, applicable to the offence, must be read and its relevancy to the facts made clear; and then the whole congregation must be called upon to stand up and *execute the law* upon him who has violated it. But here, as in the administration of a public rebuke, we must not misunderstand the nature of the action which the church is required to perform. It is not to *vote* whether the person arraigned is to be excluded or not. No such usage as this is hinted at by the Apostle. On the contrary, in the case, recorded in 1st Cor., ch. vi., and which we take as the basis of the rule, the Apostle decided the case himself and commanded the congregation simply to execute his decision. We do not mean to say that the Apostle decided the fact for which the discipline was inflicted—this was determined by the testimony which he had heard and to which he alludes; but he decided the question of punishment, that is gave the *law* and left it to the congregation simply to execute it upon the offender by a public and formal declaration of his excommunication. This decision, as every other one contained in the New Testament and intended for the regulation of the church, is still a law, which the church can neither change nor rightfully vote aside, and in any case of discipline arising under them the only question of investigation is clearly that of *the fact*. This, if denied, is to be determined by proof, but that this proof is to be elicited before the whole congregation and under the auspices of every volunteer querist and cross-examiner who may choose to speak, is to reduce the church to an unorganized democracy, and at once stultify the entire theory of church order, as developed in the New Testament. The divine model is not thus exhibited. The King Messiah has ordained an eldership for this purpose in every church, and for these purposes clothed them with *authority*, made them both *rulers* and *teachers*, and thus constituted them the tribuna

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before which questions of proof and discipline are to be investigated and set in order for final church action. Can any one suppose that the Apostle would have taken the precaution to give the rule about the settlement of mere *business* matters and required that they should be investigated by a few wise men, and not by the whole congregation, and at the same time have left such questions as are connected with the higher principles of the Christian morality to be themes for debates by the mixed multitude of a church and questions to be decided by the indiscriminate voting of men, women, and children? Or can we conclude that only the more simple and ordinary affairs of church government are entrusted to the Elders, but such weighty and delicate questions as the examination of testimony, the interpretation and application of law, and the adjustment of perplexed and angry differences are to be committed to the raw wisdom of excitable masses, swayed by the unbridled sophistry of wary and unprincipled offenders; and at best, many of them, but babes in the doctrine of Christ! It is to be regretted, that ever such a conception of the divine wisdom entered into the head of pious Christians, much more that it should have, in some cases, been embodied in the practice of churches, and thus allowed to become the means of degrading the kingdom of Christ and trampling under foot the wise and efficient model of church organization delivered to us in the scriptures.

After a member has been thus cut off, the course to be pursued towards him by the church, and the terms and circumstances upon which he may be readmitted, are matters of the highest importance in discipline; but, as we must here notice a few queries that have been sent us, these points must be deferred till another number.

QUERIES ON XVIII. CHAP. OF MATT.

1. "What is trespass" as spoken of in the 18th chapter of Matthew? Is it a generic or a specific term?

2. In the injunction, "Let him be to *you* as a heathen," &c., does the word "*you*" refer to the congregation or the person trespassed against?

3. What is meant by "as a pagan or publican"?

I have spent many anxious days and nights in studying the 18th chapter of Matthew, and long since come to the conclusion that there is no chapter in the New Testament less understood than it. If you can elucidate it, you will doubtless add much to the common stock of religious knowledge and confer a real favor on your brethren.

AN INQUISITIVE READER.

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1. The term "trespass" is certainly used *generically*. Under the law, there were both *sin-offerings*, (*chattalb*,) and *trespass-offerings*, (*asham*.) The former seem to have been for those offences which were committed *through ignorance* against *negative* precepts, (Levit. vi. 2–13, 22, 27,) or "things which should *not* be done." The latter were appointed for certain offences committed unwittingly—that is, without a knowledge of the facts in the case—as the touching the carcase of things unclean without knowing it; or taking an oath leading to consequences which were not foreseen, (Lev. v. 2, 6;) and *five* other cases specified:—1st. Sacrilege, (Lev. v. 16.) 2d. Regarding things stolen, &c. (Leviticus vi. 2–7.) 3d. The injury against a bondmaid named in Lev. xix. 20–22. 4. The case of the Nazarite as detailed in the 6th chapter of Numbers. And 5th. The offering for the leper as described in Lev. xiv. An examination of these cases will show that while only two of them are for offences against *individuals*, they include *both kinds of private offences*. The first is against the rights of property, and the second against the rights of person. Even under the law, then, *trespass* was a generic term, signifying *fault, blame, guilt*, and was limited in its import only so far as the qualifying terms of the law required. But our Saviour uses no qualifying words except such as limit the term to individuals, and it must therefore be allowed its full signification. Indeed the Greek word (*hamartia*) which the Saviour uses, is the common word in the New Testament for *sin;* and Isaiah in the 53d chapter uses the Hebrew *asham* with respect to the sacrifice of our Saviour, translated *sin-offering*. The Saviour, speaking of the sin against the Holy Spirit, says, "*All manner of sins*,' &c. (*pasa hamartia*.) Of course this is *generic*.

The true point of this part of the Saviour's discourse, taken in its entire connexion, seems to have been to teach the great doctrine of *forgiveness*. Under the law private offences, both against person and property, authorized the exaction of *penalties*. It was *eye for eye, tooth for tooth;* or a full restoration of the *principal* and *one-fifth* added thereto. Instead of this system of penalties, the disciples of Christ are taught the principle of *forgiveness*, unlimited forgiveness, upon *repentance and confession*. "Therefore is the kingdom of heaven likened unto a certain king," says the Saviour. This was hard doctrine, whereat the Apostles said unto the Lord, "*Increase our faith*." That this was the real object of our Lord is further evinced by the fact, that the mere forms of procedure prescribed, were such as the Jews were already accustomed to. being the same as employ-

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ed in the synagogue. The *pleadings* remain the same, the *law*, the *principle* by which the difficulty must be settled, only is changed.

2. The pronoun "you" is "thee" in the common version, which more definitely expresses the number of the original, which is singular. The Saviour keeps up the supposed case—"If thy brother offend against *thee*," and is prescribing the rule for the individual throughout. But for the person offended to treat the offender as a *heathen* and a *publican*, and this by the decision of the church, and the church at the same time to treat him as a brother, would be absurd. He must be excluded upon the ground of insubordination to the will of Christ.

3. The highest order of ecclesiastical punishments amongst the Jews was the *shemetha* or *casting out*, by which the offender was excluded from all the privileges of the Jewish commonwealth, and no longer treated as a citizen by the rest of the Jews, but regarded as a *heathen and a publican*. Our Saviour brings the matter to the same result in the discipline of his kingdom, and requires that those who refuse to submit to its laws shall no longer be regarded as members of it, but shall be excluded from its blessings and privileges.

We hope these responses may prove satisfactory; if not, we are ready still further to lend our aid, as far as we are able, to every inquirer after truth. We have other queries on hand, which shall be noticed in due time, the Lord willing. W. K. P.

THE CHRISTIAN'S HOME.

I HAVE no resting place on earth, On which to fix my love;
But, oh! my heart is yearning for The promised rest above.
'Tis true this earth is passing fair, O'er which I sadly roam;
But yet it has no charms for me, For heaven is my home.

A pilgrim long I've wander'd here, But with a steadfast eye
I see the rest reserved for me At God's right hand on high;
Then all the joys of earth in vain Shall tempt my feet to roam,
To seek a rest on earth below, Since heaven is my home.

Oh! were this world as fair as when Primeval Eden smiled,
I would not, by its glowing charms, To dwell here be beguiled;
But I would seek a brighter world, Where God has bid me come;
Then seek no more to bind me here, For heaven is my home.

WM. BAXTER.

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GETHSEMANE.

THE student of the classic page delights to linger around those places which have been the scene of noble achievements; and many spots on wave and shore are but other names for the glorious deeds they witnessed. What noble emotions are wakened in his heart at the mention of Thermopylæ's famed Pass—he beholds the Persian millions rushing with headlong fury upon the Grecian phalanx, which stands firm as the wave-washed rock, at whose base the angry billows beat in vain; he feels something of the spirit by which that noble band were inspired—like them he feels he could conquer or die.

Platea and Marathon are magic words; they stir the heart like a trumpet's call, they give strength to the arm of the warrior when he meets the foe; and the courage of the seaman burns with new ardor when he remembers the triumph which freedom gained at Salamis. The Christian, too, hath his classic ground; and, animated by holier feelings, turns to the land hallowed by the feet of Prophets and Apostles, where the Redeemer of man first made known his mission of mercy, and delights to find there many sweet yet solemn resting places for memory.

There is Jerusalem, over which the Saviour shed tears of compassion—Bethlehem, where he was first made known by the star and the angels—Bethany, where dwelt the sisters of the beloved Lazarus—the lake of Galilee, whose angry waters were hushed by his word; and Calvary's summit, where he died for us. But leave we all these, and seek the gentle declivity of Olivet, where, embosomed in vine, stands Gethsemane's garden; and there, in that scene of sorrow and suffering, with hushed heart and tearful eyes, let us sadly linger.

Let us call to mind that night of grief when the man of sorrows left the noise and confusion of the city to seek its calm retirement, and be alone with God—the moon shone brightly down; but never since creation's dawn had she looked upon a scene like this—a scene which doubtless caused friends to triumph, and angels (if ever they wept) to stand in mute yet tearful wonder.

The meek and sinless sufferer, borne down by the weight of sins, not his own, sinks to the cold damp earth; and while the dews of night are fast falling, in most plaintive accents make his petition to God—the stillness of the night is broken by his bitter groans, while tears and blood attest the bitter agony which wrings his soul, as he prays, "Let that cup pass from me." Yes, that cup, when pressed to his lips, caused him for a moment to shrink at its bitter-

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ness; yet, nerving his soul for a final effort, he added, "Not my will, but thine be done," and for us he drained the cup of sorrow to its dregs.

Sacred Gethsemane! Scene of infinite condescension—of infinite love! To me thou shalt ever be hallowed ground; and while I meditate on the solemn scene which transpired in thee, may my heart be melted into tenderness at the recollection of the Saviour's love, and my eyes overflow with tears for the sorrows he endured for me! And oh! if my life should be marked by sufferings, amid all my sorrows may I imitate the meek sufferer who once knelt in thee! Like him may I pray, Not my will, O God, but thine be done!

B.

SEASONS FOR PRAYER.

PRAY at bright morn! The spirit then needs strength
For all the varied duties of the day;
And in the panoply of virtue strong,
Among thy lab'ring fellows, take thy way.

Then shall thy hand be strong, thy heart be light,
Though hard thou toilest; and thy daily bread
Shall sweet as manna seem; thy prayer is heard,
And by a hand almighty thou art fed.

Sweet is the water of the running brook,
From which thou drinkest, at the hot mid day,
For He who caused the crystal wave to flow
Gives it his blessing—he has heard thee pray.

And when thy toil is done, with thankful heart
Think life's brief journey shorter by a day;
Trial shall soon give place to bright reward,
And strong in hope, go on, and pray!—still pray!

Pray! pray at midnight, when stars come softly forth,
Giving a glory to the sunless sky;
Oh! let them call thy eyes and heart away
From earth, and fix them steadfastly on high.

Calmly survey the past, and e'er thou yield
Thy wearied frame to sweet, oblivious sleep,
Confess thy sins, seek pardon, and implore,
That God would thee in his protection keep.

Pray in temptation's hour, and thou shalt find
The pray'r of faith shall make the tempter flee;
Though strong thy foe, thy God can break the snare,
And set thy soul at perfect liberty.

Pray, too, when death is near, and thou shalt find
In that dark valé, a friend, whose words of love
Can cheer thy gloom, and bid thy failing eyes
Behold the crown reserved for thee above!

WM. BAXTER.

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ANECDOTES, INCIDENTS, AND FACTS,

Connected with the History of the Current Reformation, never before published—No. VI.

No remarkable incident or event occurred from the notices and allusions in our last reference to the progress of the cause of reformation, till the year 1827. The only publications then in circulation in the community were our Debates on first principles in reference to Christian Baptism and the Acient Order of Things, found in our 'Christian Baptist,' then in its fourth volume.

Brother Scott and myself attended at the Mahoning Baptist Association, meeting at Canfield, in 1826. He was then first introduced to the brethren on the Western Reserve. On the Lord's day he, Sidney Rigdon and myself, addressed a very large congregation, composed of Messengers from all the churches on the Western Reserve, and some from other Associations. I have no distinct recollection of the subjects of their addresses. I followed them on the subject of the Progress of Light, from the last chapter of Malachi and the mission of John. It was a discourse upon the star-light, moon-light, twi-light, and sun-light ages of the world, instituting and carrying through a comparison of the developments of divine revelation, with the progress of natural light from midnight to noon. The period from the transgression of Adam to the annunciation of the SEED of the woman bruising the serpent's head, made to our first parents, was the midnight darkness of the human race in the persons of Adam and Eve. The stars that ensued, or that rose upon a benighted world, were Abel, Enoch, Noah, Melchizedeck, Abraham, Isaac, Jacob, Moses. The legal dispensation with the subsequent Prophets constituted the moon-light age. The mission and ministry of John was the twi-light age, extending from John's first appearance to the personal coming of the Messiah as a teacher sent from the immediate presence of Jehovah, but not fully developed till he ascended to heaven and sent down the Holy Spirit in the bright radiance of the risen day on the first Pentecost after the crucifixion.

The effect of this presentation of the subject, providentially opportune, was not momentary, but memorable and abiding. It was never forgotten by the ministry then present. But as yet there was nothing done in the way of sending out a proper evangelist to proclaim the word and to convert the people. The spirit, however, of evangelizing was stirred up amongst the brethren, and during the next year the subject was much talked of, but nothing was yet effected.

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In 1827 the Mahoning Association met at Fairfield, Columbiana county, Ohio. On my way thither I called for brother Scott, then teaching a school in Steubenville, Ohio, and preaching once-a-week to a few Baptists in that town. Through much solicitation on my part, he was finally prevailed upon to accompany me to said Association; and while there, after much deliberation, the Association was prevailed upon to appoint an evangelist to labor for one year within its bounds; and brother Scott, too, finally consented to pull up his stakes in Steubenville to locate within its bounds and to become its evangelist. He was commissioned merely "*to preach the word*," without regard to any creed, or sect, or party; and in a few weeks was actually in the field, calling upon sinners to repent, believe, and obey the gospel.

Little or nothing had been done for some time within that region of country in the work of conversion. But very few additions to any of the churches had been made during the preceding year. The *Baptists*, ministry and people, were in debate with themselves upon the subject of primitive apostolic Christianity. They were much more in the mood of investigating truth and examining their own tenets and the apostolic writings with reference to their own duties and privileges, than in devisiag the way and means of proselyting or converting the world.

The people called "Christians," first in New England, led by Elias Smith of Boston, were zealous, warm, and enthusiastic on the subject of proselyting the people. They were the only people then doing any thing worthy of notice in Ohio in the way of proselyting. Elders Secrest and Gaston, of that people, attended our Association at Fairfield, and professed much respect for the views then in discussion amongst our brethren. The latter was an honest, indefatigable, and very efficient laborer in the word as he then understood it. They were both much pleased with the proceedings of the Mahoning Association and with brother Scott, and appeared willing to meet us on "*the Bible alone*," and to labor in the same cause. They had, however, more zeal than knowledge, and knew not how to preach the gospel. Hence the mourning bench, or the praying bench, or some other penitential bench, was that to which they urged sinners to come in order to be prayed for and to be converted to the Lord.

Brother Gaston, indeed, occasionally left his own field of labor and accompanied brother Scott in his. The crisis was all-important, and the people, both Baptists and Christians, were favorably dis-

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posed to know and do what the Lord desired them to do. They felt that something was wanting, but knew not precisely what.

Brother Scott had long been devoted to the study of his Bible, and with great zeal and much eloquence engaged in the work of the Lord. Ardent, sanguine, and laborious, he preached repentance towards God and faith in our Lord Jesus Christ. He had not been long in the field of labor before he felt the need of something to propose to the alarmed and inquisitive sinner, more evangelical, more scriptural, and consoling, than the mourning bench or the anxious seat of modern revivalists. He had thought much of the ancient or original state of things in the church, but now his attention was specially and practically called to the ancient order of things in the proclamation of the gospel in practical reference to the conversion of the world. He repudiated the mourning bench and the anxious seat, and for these substituted what? *Baptism for the remission of sins!* We had, indeed, agreed that we would say to any person or persons inquiring what they should do, just what Peter said,—"*Repent and be baptized in the name of the Lord Jesus in order to the remission of sins.*" Nay, that we would "tell the disciples," those desiring to serve the Lord, "to rise in haste and be baptized, and wash away their sins, calling on the name of the Lord."* But it was to him, now in the actual field of labor, as a new revelation; and, with great warmth and power, he persuaded the people, and many turned to the Lord.

During that single year many hundreds were baptized; for, with the excitement, the number of laborers increased. The Baptist ministry of the whole Mahoning Association with, I believe, one single exception, and he a weak and irresolute old man, stood by their evangelist, countenanced, and sustained him, and some of them actually and efficiently put their hands to the work. It was a glorious time! That some things were both said and done that had better not been said and done, is only saying what is true of all such occasions and of all human efforts. Even common sense and reason are sometimes but feeble and unavailing remonstrants against the too great warmth of a lawful enthusiasm and the eccentricities of a fervent zeal. But on this occasion I presume there was much less of this than is usually witnessed in great revivals, as such scenes are sometimes called in the present day.

Many very valuable accessions to the cause of reformation were made during that year and the two following, which still endure as monuments of the power of the gospel. Some, indeed, have apos-

* M'Calla's Debate, page 144.

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tatized, and many are fallen asleep. But a great community, increasing from year to year, still occupies the theatre of the great achievements af the years 1827, 1828, and 1829. A. C.

COMMUNINGS IN THE SANCTUARY—*No. VIII.*

God is the Lord who hath shown us light: bind the sacrifice with cords even to the horns of the altar. Ps. cxviii. 27.

THERE is presented to our natural vision no difference so great and striking as that between the heavens and the earth. The little child even who sports upon the green, and culls the familiar flowers of early spring, gazes with mysterious awe into that azure expanse so bright and pure, filled with the dazzling splendors of the sun, or darkening with the approaching tempest. The thoughtless youth, revelling amidst the well-known scenes and pleasures of life, grows serious for a moment when he surveys the unmeasured space where worlds unnumbered roll, and shed their distant light. How bold and clear the line which marks the boundary of earth! How dense the mists that can obscure it! How dusky and opaque those rugged mountains which seem to serve as the abutments of the heavenly arch of azure light! How different in materials; how opposite in character; how unlike in every feature, the earth beneath us from the heavens above! However great the differences of earth's varied scenes around us—of field and forest; of hill and valley; of land and water, their boundaries are dim and indistinct compared with that so deeply and abruptly marked by the dark line of the horizon.

But Nature not only distinguishes with striking clearness the things of earth from those of heaven, but teaches us by experience also that other precious lesson, that "every good and perfect gift cometh from above." From thence flow light and life with all their joys. Innumerable and mysterious influences thence irradiate the earth, and grateful showers descend to bless the fruitful plains. And thither, too, all beauteous living objects tend. Each tree and shrub and flower lifts itself aloft from the dark clods of earth towards the bright and glorious sky, as though it desired to approach the unwasting fountain whence it derives its being and its beauty.

In all these respects, as well as in others, "Nature is Christian;—preaches to mankind," and seems to emulate in clearness the teachings of that divine word which distinguishes the world and the things of the world, from the spiritual heavens and the things that

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are of God; and which counsels us to "seek those things which are above where Christ sitteth on the right hand of God," and to place our affections upon these.

Surely it is impossible to confound the glorious realities of true religion with the fleeting vanities of life! How plain the landmarks! How broad the distinctions! How evident the line which separates them! How unlike the one to the other in all that gives character and identity! Darkened, indeed, by the mists of error, must be the vision which is unable to descry the spiritual horizon, or to distinguish the bright and beautiful realms of life and glory, from the dark and dreary abodes of death and shame!

But oh! how important that in distinguishing, we should place our affections upon the things that are above! If the fair living forms of perishable matter that spring from the earth beneath, may rise up to meet and enjoy the solar rays that vivify them, how should not they who have "tasted that the Lord is gracious," be lifted up above the world, and approach nearer and nearer to that "Sun of Righteousness" whose beams impart unfading beauty and eternal life! How should not we seek the things that are above where Christ sitteth, in whom our life is hid; from whom our life proceeds; with whom are all our hopes, our treasures, and our joys!

And how shall we thitherward direct our love? How shall we disengage ourselves from our attachments to the world? Not by willing it; not by desiring it. We love not at our own pleasure; we acquire not by a wish. If the light of the glorious gospel of Christ hath shone upon us; if its heavenly influences have revived us; if we have arisen from the dust of error's death, and our hearts have been opened to receive the holy impressions of divine truth, then shall we be drawn by irresistible attractions, and strengthened more and more by added grace to ascend above the world, and to approach the bright source of being and of blessedness. It is by dwelling upon the glorious image of our Redeemer; by maintaining inviolate our relations with that "Eternal Life which was with the Father and was manifested unto us;" by cherishing that divine communion by which our souls are nourished, that we shall be filled with light and life and love, and become participants of that glory upon which we gaze; heirs of that life by which we live; and indwellers in that love through which we love!

And it is now when we are thus assembled to commemorate what Christ has suffered for us, that we realize the most intimate relations of the spiritual life. It is when he is thus set forth crucified before us, that he should command our homage and our affections.

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It is when he is thus "lifted up" upon the cross, that he should "draw" all hearts to himself. Here, then, shall we dwell upon his love—here consider that life whose loss we celebrate—here rest in that sacrifice which reunites us to the divine fellowship, and opens to us the fountains of celestial joy. Happy they who are permitted thus to approach to behold the glory of God in the face of Jesus Christ as he appears in his holy temple, and to dwell in the house of the Lord forever! Who can behold without loving him? Who can love him without joy! We set our affections upon things above when we place them upon Jesus. These are where he sits at the right hand of God. He is "our Life." "Our life is hid with him in God." He is our Hope—"the hope of glory"—our "unsearchable riches" and our everlasting bliss. In Him alone "wealth, honors, pleasures meet." With him is the "hidden manna;" "the white robes of saints;" the "palm" of victory; the "morning star" of praise. With him is "power and riches and wisdom and strength and honor and glory and blessing." In Him all things are our own, whether past, present, or to come—the world—apostles—prophets—imprisoned death—emancipated life—since we are his, and he is God's. Holy and happy are they who in his blood have washed their robes! They shall be "before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." R. R.

THE CHRISTIAN REGISTER.

THIS document—containing the statistics of the present Reformation, so far as could be collected during the time it was being prepared—has been before the brethren for some two or three months. Some object to it, from the fact that it is imperfect,—that it does not give as full reports of certain States as some others have done. Brother Arny, for example, who travelled through Missouri and Illinois, reports upwards of four thousand more members in Missouri and *five more churches* in Illinois, than does the Register. But it should be recollected that we notified all concerned, in the Register and through the Proclamation, that the statistics were unquestionably imperfect, as they must of necessity be at a single effort of this kind. More still,—before publishing the Register we went to Bethany, and got brother Arny to come out here, and review the manuscript and correct the statistics, especially those of Missouri and Illinois. He pronounced them perfect, so far as his knowledge extended; and he had with him the data he had collected during his peregrinations through the above mentioned States. It is not to be supposed that brother Arny made his

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report—as published in the Harbinger—from personal knowledge, but from the testimony of others, as he did not visit one half, and I believe, not one-fourth of the churches in either State; and hence this report is more credible than his, having all his documents and all the information we had previously obtained from writing to several hundreds of the most prominent men in different parts of the States, to aid us in coming to a correct conclusion! But HIS report can be published without objection, which was gotten up by one "irresponsible" man, who travelled a few months in only a part of two States, professedly on other business; and, at the same time, an acknowledgment connected with the very objection we are reviewing, that one *responsible* man travelled a *whole year* in only *one State*, with no other object in view than to collect its statistics, and even then failed to give a correct report!!! Truth is, we never expect a perfect Register, should twenty of the most "responsible" editors combine their efforts to compile it. But with a liberal and fraternal co-operation on the part of but a few others, the work, at its next issue, could be brought so near perfection as to fully meet the design of such a document. Imperfect as it now is, we have on hand the testimony of a number of excellent brethren, that they would not take *one dollar* for the *"crude catch-penny thing,"* which they received without money and without price. Such brethren are thankful for the document, and that is all we ask—as it was gotten up expressly as a free-will offering. Six thousand readers can bear witness to this fact.

The work will next year contain, in connexion with the statistics of the churches, an Almanac for the principal meridians of the United States. We hope the brethren will use every exertion to correct the mistakes which they may discover in the present edition, and add as many churches as possible, now omitted. For farther information relative to the merits of the work, see Millennial Harbinger, (current volume, page 599,) edited by our excellent brother Campbell, President of Bethany College, Va.—We should be pleased to have brother Campbell's co-operation and assistance in completing the work for next year.

Gospel Proclamation, of November.

BETHANY, VA., December 9th, 1848.

Brother Hall—

On my return home from Eastern Virginia, a day or two since, I saw, for the first time, the November number of the "Gospel Proclamation;" and on page 184 I find an article with the caption "Christian Register," in which you use my name, in my estimation, very improperly, placing me before the public in an attitude which I do not at all occupy with reference to that publication. In law, when a witness gives testimony, it is required that he should *"tell the truth, the whole truth, and nothing but the truth."* Permit me, then, as a brother, to tell you that in your allusion to me you have not complied with the above requisition, in that you have neglected to give the *whole truth* in your statement.

You know that when you first told me of your intention to publish a Register, that I replied it was impossible to obtain correct statistics from the churches;—that I had personally tried it, and had failed. You know I endeavored to dissuade you from the publication, and told you it would result in evil and loss to you. Your response was, that you had determined to publish it, and that you would make money by it, as you intended to sell it to those who were not subscribers to your paper at 25 cents per copy, and give it to those who were your subscribers; that you would thus save your list, as you would induce them to take the next volume by promising the Register to them, which would not be issued till the end of the first volume. Seeing that you were resolved to publish, I told you I would furnish you what documents I had, so as to have the Register as perfect as possible. You know you came twice to my house to see me on this

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subject, and insisted that I should visit you *at a certain time* for the purpose of correcting the proof-sheets of your Register After some hesitation I consented; and, at my own expense, *at the time appointed*, I went and found you absent from home!!!—and you did not arrive at home till late at night; and the next morning I left your place again. During this time I examined the first form of the Register, and told you I had made the corrections on it; *not one of which you have made in your publication.* The other portions of the Register, a part was in the hands of the Printer, and the rest in such confusion that I could not understand it. You said when it was set up you would send the proof sheet by mail, and I could correct it and return it to you. *I never received the proof sheet*; therefore, could not correct it.

With regard to my report of Illinois and Missouri, I asked you to publish it. You declined on the ground that it would conflict with the report you had received from brother Allen of Missouri, which you intended to publish in the Register.

Now I think I have just cause to complain of you—in that you rode from your house to Bethany, two or three times, to see me, whom you call 'one irresponsible man,' to get me to help you with your Register, and induced me to go to your place for that purpose, that you were found absent from home, and thus crowded the readings and corrections into two or three hours time; and what is more strange, neglected to make the corrections in your publication, and yet tell the world that I "pronounced that publication perfect, so far as my knowledge extended;" when, at the same time, in your article under consideration you admit that there is a difference between my report of Illinois and Missouri and yours; telling your readers that "he had with him the data which he had collected during his peregrinations through the above mentioned States; and yet, with my data before you and my report, as found in the Harbinger, which you had in print, you publish—

"In Illinois, 157 churches, and 8573 members.
Missouri, 196 churches, and 11969 members.

While I publish—

"In Illinois, 162 churches, and 11636 members.
Missouri, 197 churches, and 16286."

If I pronounced your report correct, it was with the understanding that the corrections which I had made on the proof sheet of the first form, and would have made on the second when I received it, would be made before the Register went to press. BUT THIS WAS NOT DONE; for I find 17 errors in one page, and some of them of such a character that any proof-reader would pronounce them such. Again, there are errors in the names and places of residence of preachers, a specimen only of which I can now give, viz.—"N. Short, at Newburg, Ky.," has been in Eastern Virginia for several years. "G. W. Elley, Danville, Ky." has resided for some two years at Lexington, Ky. "R. C. Ricketts, at Maysville, Ky.," has been for some time preaching at Danville, Ky., and Elder J. Young was the preacher at Maysville for one or two years; and so I could go on with pages of errors of this kind, but will conclude by saying that I desire to have it definitely understood that I do not, in any way, endorse for the Christian Register, believing it to be full of errors from beginning to end, and calculated to mislead those who depend upon it as correct.

Respectfully yours, W. F. M. ARNY.

Amongst the many facts and reasons which call for a scriptural, rational, and efficient organization, the preceding statements may be regarded as furnishing some data. No man of any prudence or self-respect will undertake to direct the energies of any rising community, or to prescribe its usages. Should he do so, he will not fail to acquire the reputation of "a

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dictator," and annihilate his own influence. Even Moses, the divinely commissioned Lawgiver and Prophet of Jehovah, and his family were, when acting under a divine commission, addressed in the character of usurpers and dictators by a portion of their own tribe—"You take too much upon you, ye sons of Levi! You take too much upon you! We are Levites as well as you!" I have received, within twenty years, two letters just of that genus, spirit, and letter—one of them recently, from a would-be manufacturer of sacred psalmody, and another from an anonymous caterer for a neighboring editor. But I paid no respect to either of them. They only were a slight memento that we had still, in this new world and present century, a few specimens of the Corah branch of the sons of Levi.

To prevent and to quash, at least to limit and restrain such leprous spirits in any community, there is no cure but a scriptural organization, and a conferential appointment or agreement upon all matters of general interest. But on this subject we have some essays in prospect, and will only add that I dislike to place upon our pages the preceding documents; but I do it to prevent other, perhaps still more disagreeable exhibitions of the necessity of such a concurrence and co-operation in all matters respecting the peace, the prosperity, and the success of any and every community.

A. C.

TRUE PROGRESS.

THE Commonwealth of Massachusetts is a burning and a shining light. She is an example of the true progress of a nation—not that barbarian progress in the arts of war and bloodshed, of which such conquerors as Alexander, Alaric, and Tamerlane have furnished the examples; but the progress of human virtue, intelligence, civilization, and true happiness; not the progress which ruins neighboring nations, but that which improves, enriches, exalts, and adorns our own.

Last year the people of Massachusetts voluntarily taxed themselves about a million of dollars for the support of common schools. There is not a native born child in the state, old enough to learn, who is not able to read and write. In the city of Boston, during the three months preceding the 10th of April last, 200,000 dollars were spent in building public school houses. The high school, just finished, in Cambridge, with two other school houses, cost $25,000.—Another, of splendid and costly character, was lately finished in Charlestown. Another at Newburyport cost $25,000. Within the last year individuals have given 200,000 to Harvard College.

The state is building a reform school for vagrant and exposed children, which will cost more than $100,000. An unknown individual has given $20,000 towards it.

The state educates all the deaf, dumb, and blind. Last winter the Legislature made an appropriation to establish a school for idiots.

These are the *new* charities and works of philanthropy in which Massachusetts is engaged. She has already finished such institutions as other states are now engaged in establishing. She is from thirty to fifty years ahead of the age. Following her example, let all endeavor to PROGRESS.

Trenton Gazette.

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CHRISTIAN SUNDAY SCHOOL LIBRARY.

HANOVER, Columbiana co. O., Nov. 16, 1848.

AT at a meeting held at this time and place, it was resolved to request a publication of the following in all of our periodicals:

1. In regard to the Sunday School Library:—That brother J. G. Mitchell be a General Agent, to solicit donations and pledges for publishing the "Christian Sunday School Library."

2. That the brethren present, agreed to make an attempt to furnish manuscript or such selections as they may obtain for creating such Library.

3. That the committee for the C. S. S. L. in connexion with the meeting of preachers, meet in Wooster, Wayne county, Ohio, on the first Tuesday in May, 1849.

And in regard to the Bible Society—

1. To recommend brother J. E. Gaston, of the A. F. B. S. as an agent of that society.

2. That S. M. Smith, of that Society, present at this meeting, be requested to forward a copy of this resolution to the managers of the A. F. B. S.

3. That brother S. M. Smith be cordially invited to labor in his mission, among our churches.

WM. HAYDEN, *Chairman*,

A. S. HAYDEN, *Secretary*.

Dear brother Campbell—We are grieved to hear that severe affliction is still meted out to you. May the Lord of all grace and consolation sustain you in all your trials, bereavements, and labors.

We are making an effort, as you are aware, to do something for the object of the most interest and earnest solicitude of us all, viz: the proper and effectual instruction of our dear children and those of our cotemporaries, in the knowledge and obedience of the Saviour of the world. So far as we have been able to judge, there is a great and growing interest felt every where, on this subject. We feel unable to persuade ourselves to refrain any longer from making such effort as is in our power to obtain a Sunday School Library, as an efficient means to aid us in accomplishing this desirable object. But we find it a very arduous and responsible undertaking on many accounts, and, therefore, wish to obtain countenance, counsel, and aid of all the brotherhood, and especially of those in whom we are authorized to place the most confidence as possessing experience and wisdom in such labors.—We have, therefore, thought good, with one consent, to importune brother C. especially to bestow such aid as may be in his power, either by advice, by writing, or otherwise; but at least to give the enterprise his countenance, by addressing the *whole* brotherhood on this subject through the press. Such notice of the subject as would bring it into favorable regard with all the people, we hope for, and if it should be accompanied with a good essay on the immense responsibility of parents, it would greatly aid us both in spirit and in the hearty good will of the people. We cannot think of proceeding without hoping for the concurrence of our editorial corps, and especially of the Harbinger. May we hope to see, as soon as convenient, in the Millennial Harbinger, that which will afford us the needed encouragement and advice.

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And may the Holy and the Beloved endue us with all wisdom and grace to a work acceptable to God and eternally profitable to men.

J. H Jones,
Jas. E. Gaston,
Alex. Hall,
James G. Mitchell,
A. S. Hayden,
J. J. Moss,
William Hayden,
Isaac Errett,

Committee of the Christian Sunday School Library.

REMARKS.

There are several subjects of transcendant importance that have been thrown into the shade because of other matters pressed and pressing upon us, because of our aggressive position. Few seem to realize, if at all to note the fact, *that all reformations are positive aggressive movements*, and have not only to fight for every inch of ground they acquire in the public domain of incorporated thought, volition, and action; but also to erect fortifications, and leave in their rear, garrisons to protect and retain the captives they have taken, and the fields they have won. They neither cultivate nor adorn the territories they have gained, till peace is established and the legitimacy of their possessions is conceded and recognized. Such, in a figure, yet more or less, is our present position. Our rights, however, are beginning to be recognized, and we must turn our attention to a more efficient organization in several important relations to ourselves and others. Amongst these, that suggested by our brethren in Ohio, is one of primary importance, and we promise them our aid in more ways than one. They will soon hear from me, more in detail, on the whole premises.

A. C.

LETTER OF CONDOLENCE.

Amongst the kind letters of sympathy and condolence, received during our late afflictions, we give to our readers the following, because of its likelihood to be a comfort to others in similar circumstances. It was written by my eldest sister, and without the slightest idea that it should ever be in print. A. C.

Beautiful Plains, Nov. 2, 1848.

Dearly beloved brother and sister—

Many thanks to you and your son Alexander for your exceeding promptness in communicating to us the peaceful release of your lovely Margaret from her long protracted sorrows and sufferings.—"Blessed are the dead that die in the Lord," and blessed be the God and Father of our Lord and Saviour—the Father of tender mercies,

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for all the resignation and patient submission to His holy will He has given you.

"The parting struggle all was yours,
'Tis the survivor dies!
For she is freed, and gone to join
The anthems in the skies."

The living demand our sympathy; the dead in Jesus require it not. Methinks there is more consolation imparted to us through two words in the memoirs of Jesus of Nazareth, at the tomb of Lazarus, (*Jesus wept.*) than in all the kindred tears that earth affords. His was divine sympathy, and endures forever.

Though there are no tears in the paradise of God, our merciful and faithful High Priest still sympathises with our weaknesses.—Glory to God and to the Lamb, for the rich provisions of love and mercy to our ruined race—and that through the divine compassion we are most abundantly made partakers of them. Let us not then, beloved, like the ungrateful of this world, when one favor is withdrawn, cease to rejoice in the munificence of the great Benefactor, for His countless blessings still continued. Remember the Master saith, "Your daughter is not dead but fallen asleep." "Whosoever liveth and believeth on me shall never die."

I know by experience the mingled emotions of sorrow and of joy accompanying such bereavement. When we reflect on the character of the departed, and without the most distant idea to flatter, I do think the THE DEAR DEPARTED ONE was as amiable and interesting a person of her years as I ever was acquainted with. I believe I never heard any one speak evil of her. She was beloved by her sisters and by all who knew her. Very few, indeed, in her circumstances, have spent a short life better, or been less devoted to the follies and vanities which occupy the minds and time of the youth of the present generation in favored circumstances. Devoted to the Saviour in her childhood, she read and memorized the Living Oracles with interest and delight, and was peculiarly fond of singing sacred songs with her companions in the holy faith, some of whom have joined the everlasting song before her. Most of her youth was spent in acquiring useful knowledge, which enlarged her capacity for enjoyment.

"They that seek me early shall find me," is not a vain promise. I have long thought that there is a peculiar blessedness in giving our hearts to the Lord before they are contaminated with the love of the world, its follies and its vices, which those who grow up in them do not experience, unless their conversion be very signal and impressive. This peculiar blessing I have no doubt she experienced, as she gave good evidence of her earnestness and sincerity. Kind and benevolent to all, she delighted in good works, and the Lord blessed her with a friend, faithful and true, in her husband and companion through the days of her affliction, who loved and feared Him. May He graciously support and sustain him in this most grievous bereavement! I sympathize with him with my whole heart. You

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will all, I doubt not, yet derive joy, dearly beloved, from these considerations, knowing that *your* loss is *her* gain.

"Earth has no sorrows that heaven cannot heal."

Dont give up to immediate sorrow, I earnestly entreat you; take care of your health, it is the best temporal gift of heaven. You have many duties to perform for the few precious ones who are still yours, besides those you have assumed for others, for the church of Christ, and for the world. May your lives and your health be precious in the sight of the Lord, and may he support and sustain you, granting you the fullness of the blessing of the gospel of Christ, is the earnest prayer of

Your ever affectionate,
and sympathising sister,
DOROTHEA C. BRYANT.

ITEMS.

DEATH OF ELDER A. S. BROADDUS.

I HAVE to-day, for the first time, been informed of the death of Elder ANDREW BROADDUS. I heard from friends, the other day, that he was very ill, but not till I received the Religious Herald today, (Dec. 22,) was I assured of his death. The communication from him, and the response, in the present number, were in print several days before I heard of his demise.

His long and laborious life has, like that of all who have lived before us, come to an end. Solemn thought! One word cannot be changed! One action of the past cannot be cancelled forever! He was, indeed, liberally endowed by nature, and had, by his reading and talents obtained, and deservedly obtained, a large space in the esteem and admiration of the Baptist community. I have, from my first acquaintance with him, A. D. 1825, always entertained and cherished for him great respect and the kindest feelings. I only regret that he had not more courage, or myself less apprehension that he was too timid, and too conservative of his own popularity, and consequently, much more of the spirit of Erasmus than of that of Luther. But I am willing to hope that I may have been mistaken, and sure I am, that it will afford me ineffable pleasure to be undeceived in this matter. But how often are we reminded of that most solemn and impressive precept—"Whatsoever thy hand findeth to do, do it with all thy might: for there is no work, nor knowledge, nor device in the grave whither thou goest."

A. C.

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THE MILLENNIAL HARBINGER.

I PRESUME to say, that of the periodicals now read amongst us, at least those of any age or notoriety, none has said less of its claims for patronage upon our brethren or the community at large—none has less frequently alluded to its financial condition, or urged its demands upon delinquents with more delicacy or less importunity than the Harbinger. We have labored, with what success we shall not say, rather to make it worthy of public favor, by a more expensive editorship, and by a greater variety and number of original essays, than any other monthly publication known to us, than to solicit, by direct appeals, or by indirect means of any sort, to secure for it a more numerous list of patrons or a more prompt and honorable compliance with its terms and conditions of publication. We have never said to any one he ought to patronize our periodical at the expense of any other.

Its growth, indeed, on public favor has been constant and regular from year to year, from its first to its last volume, notwithstanding the great increase and variety of periodical issues amongst us. Still we rather incline to the opinion that its circulation ought to be much more extensive, and that its readers ought to be several times (we will not say how many times,) more numerous than they are.

We request the attention of our readers and the especial friends of the Harbinger, to our new conditions of publication. By a well directed effort on their part, it would be easy, if not to double, greatly to increase our usefulness by increasing the number of our readers. To those who measure the usefulness or the value of a periodical by the number of its pages, we would only say, that we could with as much or with more profit, of a pecuniary character, give twice as many pages for the same price,—only allow us to make selections, or to reconstruct and new modify more or less the ideas and thoughts of other persons,—so a person may read a hundred pages, or a whole volume with less profit than a single essay. It is neither by the square foot nor the cubic foot that we measure light or heat, wisdom or knowledge, holiness or happiness. I would not, then, to test value or utility, institute false weights or false measures by speaking of the size or number of our pages. We only ask our readers and patrons, the real friends of the cause we plead, to enlarge our means of usefulness, not merely by paying up their arrears, but more especially by enlarging the number of our readers. With this new proposition in their hands, one would think that in a single year our readers might be doubled. We will send to many, indeed to all our

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readers, by sending the Harbinger, the new stipulations and conditions for increased patronage, and I am persuaded we will not send in vain.

We, therefore, offer the following liberal proposals for 1849:—To any Club of new subscribers remitting to us—

Five dollars,	we shall send	Three Copies.
Eight dollars,	"	Five Copies
Ten dollars,	"	Seven Copies.
Fifteen dollars,	"	Eleven Copies.
Twenty dollars,	"	Sixteen Copies.

It is expressly conditioned, and shall be so understood, in all cases, that the money must be received here, before the Harbinger shall be sent to such Clubs. Present subscribers can take advantage of these terms, by paying up all arrears, and remitting to us before the first of March next, as new subscribers for 1849. Volumes for 1847 and 1848 shall be forwarded on the same terms.

A. CAMPBELL.

ERRATUM.

Last volume, page 547, eight lines from bottom, for *Loch Lomond*, 30 miles long and 8 broad, read Loch *Ullswater*, 9 miles long and one broad. By some inexplicable casualty, in our Letter No. 33, from Europe, Loch *Lomond* is read twice in one sentence, placing two Loch Lomonds in one and the same island. A very singular kind of sportive typography. Our friend, Mr. Sands, of the Religious Herald, Richmond, Va., I am told, has displayed great geographical learning in detecting and exposing our ignorance of English geography. I seldom read or even scan the outlines of his paper—never having seen in it a truthful or candid exposition of anything connected with myself or the cause I plead.

He undertook, some months since, to expose our ignorance of the statistics of the Glasgow population. In this case, also, he has only exposed his own want of good taste and accurate knowledge. So great has been the increase of population in Glasgow, as I was informed on the ground, that it had increased some forty thousand beyond its last published census. I presume Mr. Sands had seen in some old almanac the population that he gave, but we are on this subject better advised than either himself or the almanac or tablet from which he presumes to correct our errors. In this snarlish mood, my friend Sands but shows his teeth; and after all that can be said in their praise, they are rather scant and stubby.

A. C.

ORGANIZATION.

In response to many a call, I would say that I intend a series of essays on church organization, in the current volume. It is at present a very interesting topic. It must be thoroughly canvassed.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *FEBRUARY*, 1849. No. II.

TRACTS FOR THE PEOPLE—*No. XXXII.*

BAPTISM—No. XX.

DESIGN OF BAPTISM—No. I.

EVERY divine institution has its own specific design. They all indeed, have one grand general design;—the glory of God and the happiness of man. But as neither the glory of God, nor the happiness of man consists in one item or in one manifestation, his precepts and our acts of obedience are necessarily both numerous and various. Nature and religion being the offspring of the same supremely wise and benevolent mind, may be supposed to carry in them conclusive evidence of the same divine original. Hence, the numerous and various parables and allusions to nature on the part of the great Teacher, while developing that gracious institution, of which he is the beginning, middle, and end.

Now as in nature no one ordinance or institution can become a substitute for another, so in Christianity, no one ordinance can either be dispensed with or substituted for another, but at the detriment and loss of the subject. There is a specific virtue in every ordinance of religion, as in every ordinance of nature. There is no substitute for air, light, heat, or moisture, in either the vegetable or animal kingdom; and there is no substitute for faith, repentance, and baptism in the present dispensation of grace. It is not for us to ask, nor is it due to us from God, to give the reason why. He ordains and commands blessings to be bestowed in his own way, and it is alike our duty and our happiness implicitly to obey and enjoy them. We have only to ascertain the fact that God has so commanded, and our duty then is to obey.

All the ordinances of Christianity are means of grace. Faith, repentance, baptism, the Lord's day, the Lord's supper, the church and its ministry are all means of grace. There are, indeed, many graces requisite to the completion and perfection of Christian char-

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acter. There is the grace of faith—the grace of repentance—the grace of forgiveness—the grace of justification—the grace of sanctification—the grace of adoption—the grace of assurance—the grace of perfection—the grace of happiness. There are means of each and of all of these graces. Is there the grace of faith? There are the means of faith;—the well attested testimony of God. Is there the grace of repentance? There are the arguments drawn from our guilt and God's infinite mercy. Is there the grace of forgiveness? There are the blood of Christ, the love of God, and the promises addressed to our faith. Is there the assurance of pardon? There is baptism for the remission of sins; and as a consequence, the love of God shed abroad in our hearts by the Holy Spirit. Is there the grace of justification? There are the death of Christ, faith in it, repentance, and a baptism into his death. Is there the grace of adoption? There is the spirit of God, bearing witness with our spirit, that we are the sons of God. Is there the grace of perfection? There are the precepts, the example of Christ; the Lord's day, the Lord's supper, the fellowship and prayers of kindred spirits, and the obedience of faith. Is there the grace of happiness? Then there are the love of God shed abroad in the heart, the favor of the Lord Jesus Christ, and the communion of the Holy Ghost—a pledge and an earnest of the eternal rest.

But we have now before us the special design of baptism, as the assurance of remission, a pledge of pardon, of our burial with Christ, and our resurrection to a new life. This is "baptism for the remission of sins." That baptism was designed for the remission of sins, for a pledge and an assurance of pardon, through the Messiah, our Lord and Saviour Jesus Christ, we shall now first proceed to prove.

1. Testimony of the Harbinger himself—"In those days came John the Baptist; the voice of one crying in the wilderness, Prepare ye the way of the Lord! Make his paths straight. John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Mark, the evangelist, chap. i. 2, 3, 4.

2. Luke also affirms, chap. iii. 3. "And he came into all the country about the Jordan preaching the baptism of repentance for the remission of sins."

3. Peter, to whom the keys or the approaching Reign of Heaven were committed by the Lord in person, in opening the gospel kingdom when first asked by penitent believers what they should do in order to remission, answers—"Repent," or *reform*, "and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts, ii. 37.

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4. This connexion between faith and baptism for remission of sins, nay, of salvation itself, was, indeed, first announced by the Lord in person, in giving the commission after his resurrection—"Preach the gospel to every creature." "He that believeth and is baptized shall be saved." Mark xvi. 16.

5. Ananias sent specially to Saul of Tarsus by the Lord, preaches after the same manner, when he says, Acts xxii. 16, "Arise, brother Saul, and be baptized, and wash away your sins, calling upon the name of the Lord."

6. Bucer, the great Protestant reformer, on this verse, remarks: "In these words there is ascribed to baptism the effect of remitting or washing of sins." So spake the student of Luther and the companion of Zuinglius.

7. Wesley, the founder of Methodism, on the same passage, deposeth—"Baptism administered to a real penitent, is both a means and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any, unless through this means." On Acts xxii. 16.

8. Cornelius, the centurion, on hearing Peter, was hearing words by which an angel told him, "he and his family should be saved." And when these words were announced, Peter commanded him and all present, forthwith to be baptized." Acts x.

9. We shall hear Luther, the great Reformer—"This is not done by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, 'All ye that are baptized have put on Christ.'—Also, 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.' Tit. iii. 5. For besides that they who are baptized, are regenerated and renewed by the Holy Ghost to a heavenly righteousness, and to eternal life, there riseth in them also a new light and a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hopes, &c. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel.

Therefore, the righteousness of the law, or of our own works, is not given unto us in baptism; but Christ himself is our garment. Now Christ is no law, no law-giver, no works, but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour, and our Redeemer. Wherefore to be apparelled with Christ according to the gospel, is not to be appareled with the law or with works, but with an incomparable gift; that is, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself."—Luther on Galatians: Phila. 1801, 8vo. p. 302.

10. We shall next hear Calvin—

"From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by

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the Lord as a symbol and token of our purification; or to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe, to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved,' Mark xvi. 16.

2. In this sense we are to understand what is said by Paul, that Christ sanctifieth and cleanseth the church 'with the washing of the water by the word,' Ephes. v. 26; and in another place, that 'according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,' Tit. iii. 5; and by Peter, that 'baptism doth save us,' 1 Pet. iii. 21. For it was not the intention of Paul to signify that our ablution and salvation are completed by the water, or that water contains in itself the virtue to purify, regenerate, and renew; nor did Peter mean that it was the cause of salvation, but only that the knowledge and assurance of it is received in this sacrament: which is sufficiently evident from the words they have used. For Paul connects together the 'word of life' and 'the baptism of water;' as if he had said, that our ablution and sanctification are announced to us by the gospel, and by baptism this message is confirmed. And Peter, after having said that 'baptism doth save us,' immediately adds, that it is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' which proceeds from faith. But on the contrary, baptism promises us no other purification than by the sprinkling of the blood of Christ; which is emblematically represented by water, on account of its resemblance to washing and cleansing. Who, then, can pretend that we are cleansed by that water, which clearly testifies the blood of Christ to be our true and only ablution? So that, to refer the error of those who refer all to the virtue of the water, no better argument could be found, than in the signification of baptism itself, which abstracts us as well from that visible element, which is placed before our eyes, as from all other means of salvation, that it may fix our minds on Christ alone.

3. Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be baptized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance

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of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins.—For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

11. Timothy Dwight, President of Yale, says:—

"To be born of water here means baptism, and in my view it is as necessary to our admission into the visible church; as to be born of the Spirit is to our admission into the invisible kingdom." "It is to be observed, that he who understands the authority of this institution, and refuses to obey it, will never enter into either the visible or the invisible kingdom."

12. Dr. Thomas Scott, author of the Commentary, says:—

"'*Men and brethren, what shall we do?*'—To this the Apostle replied, by exhorting them to repent of all their sins, and openly to avow their firm belief that Jesus was indeed the Messiah, *by being baptized in his name.* In *thus* professing their faith in him, all who truly believed would receive a full remission of their sins for his *sake*, as well as a participation of the sanctifying and comforting *graces* of the Holy Spirit."—*Scott's Commentary on Acts* ii. 38.

13. Witsius, on the Economy of the Covenants, London, 1837; 2 vols. p. 429, says:—

"Thus far concerning the rites of immersion and emersion. Let us now consider the ablution or washing, which is the effect of the water applied to the body. In external baptism there is 'the putting away the filth of the flesh,' 1 Peter iii. 21, which represents the ablution or washing away the filth of the soul contracted by sin; Acts xxii. 16, 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' But the filth of sin may be considered either with respect to the guilt, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification; or with respect to the stain itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying Spirit; and both are sealed by baptism. Of the former Peter speaks, Acts ii. 38, 'Be baptised, every one of you, in the name of Jesus Christ, for the remission of sins.' Concerning the latter, Paul writes, Ephes. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' And they are laid before us both together, 1 Cor. vi. 11, 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

So speaks one of the most learned and influential of the great Continental Doctors, in his work on the Economy of the Covenants.

14. Rev. James McCord, one of the most popular and learned Presbyterian ministers of Kentucky, of the present century, said some years ago:—

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"You will not, therefore, deem it an unreasonable statement, that there is no ordinary possibility of salvation without the precincts of the Christian church, if once we can clearly make it out to you, that the church is the great mean of effecting man's salvation.

This is not one of those questions that are only to be settled by long and difficult argument. It is a question of fact; and you will find the decision written as with a sunbeam, in every page of Scripture. When the Saviour gave commandment to his Apostles to proclaim his great salvation to all people under heaven, what was the declaration that accompanied this commandment? 'He that believeth and is baptized shall be saved.' When those Apostles made the first proof their ministry, in the city of Jerusalem, on the memorable day of Pentecost, what was their answer to the agonized multitudes who felt convicted of the sin of crucifying God's own Messiah, and cried out in horror, 'Men and brethren, what shall we do?' 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. This was their answer to the eager inquiry. When the Apostles went abroad among the gentile nations, what other prescription did they ever give for attaining to God's salvation? 'Believe on the Lord Jesus Christ:' 'believe and be baptized:' 'the word is nigh thee, even in thy mouth and in thy heart—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'"—*Last Appeal*, p. 165, 166.

15. And that this is all consistent with certain declarations of the Westminster Catechism and Confession of Faith, the following extracts show:—

"*Q.* 165. What is baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself; of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

The doctrine of the Confession is more fully declared in chap. 28, sec. 1;—to which we invite attention. It is in the words following:

"Baptism is a scrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and seal of the covenant of gtace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

16. To the same effect speaks other Confessions of Faith, such as—

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17. *Episcopalian.*—The clergy are ordered, before proceeding to baptize, to make the following prayer: *

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea; figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost: that *they*, being delivered from thy wrath, may be received into the Ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation: †

"Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said unto them, Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom."

18. The *Methodist* Creed says—

"Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None shall enter

* Common Prayer, p. 165. † Page 165.

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into the kingdom of God, except he be regenerate, and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of of his bounteous goodness he will grant to *these persons*, that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same."

Then it is ordained that the minister say, or repeat the following prayer:—

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons;* that *they* coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you; so give unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*"—*Dis. p.* 105.

19. *Baptist.*—Chapter xxx. Sec. 1.—"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

The Baptist follows the Presbyterian church as survilely as the Methodist church follows the English hierarchy. But she avows her faith that immersion is a *sign* of remission. A sign of the past, the present, or the future! A sign accompanying!

20. *Confession of Bohemia.*—"We believe that whatsoever by baptism—is in the outward ceremony signified and witnessed, all *that* doth the Lord God perform inwardly. That is, he washeth away sin, begetteth a man again, and bestoweth salvation upon him: for the bestowing of these excellent fruits was holy baptism given and granted to the church."

21. *Confession of Augsburg.*—"Concerning baptism, they teach that it is necessary to salvation, as a ceremony ordained of Christ: also, by baptism the grace of God is offered."

22. *Confession of Saxony.*—"I baptize thee—that is, I do witness that by this dipping, thy sins be washed away, and that thou art now received of the true God."

23. *Confession of Whittenburg.*—"We believe and confess that baptism is that sea, into the bottom whereof, as the Prophet saith, God doth cast all our sins."

24. *Confession of Helvetia.*—"To be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; that is to say, to be called the sons of God, to be purged also from the filth-

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ness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life."

25. *Confession of Sueveland.*—"As touching baptism, we confess that it is the font of regeneration, washeth away sins and saveth us. But all these things we do understand as St. Peter doth interpret them. 1 Peter iii. 21."

Could any thing be added confirmatory of the creeds, we should look to the great Ecclesiastic Fathers, such as—

1. *Barnabas*, in his Catholic Epistle, chap. xi. says:—Let us now inquire whether the Lord took care to manifest any thing before hand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus saith the Prophet, Be astonished, O heavens! and let the earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness! For she shall be as a young bird when its nest is taken away.'—'Consider how he hath joined both the *cross* and the *water* together. For this he saith, '*Blessed are they, who, putting their trust in the cross, descend into the water;* for they shall have their reward in due time: then, saith he, will I give it them.' But as concerning the present time, he saith, 'Their leaves shall not fail.'—Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth;' magnifying thereby the vessels of his Spirit. And what follows! 'And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live forever.' The signification of which is this: *that we go down into the water, full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit:* 'And whosoever shall eat of them shall live forever.' That is, whosoever shall hearken to those that call them, and shall believe, shall live forever."

2. *Hermas* deposes as follows, in a work of his called 'The Commands of Hermas:'—

"And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism;* when we go down into the water, and *receive the forgiveness of sins;* and after that we should sin no more, but live in purity. And he said to me—*Thou hast been rightly informed.*"

3. *Justin Martyr* wrote about forty years after John the Apostle died, and stands most conspicuous among the primitive Fathers.—He addressed an apology to the Emperor Antoninus Pius. In this apology he narrates the *practices* of the Christians, and the reasons of them. Concerning those who are persuaded and believe the

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things which are taught, and who promise to live according to them, he writes—

"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated:* for they are washed in water (*en to udati,*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, Unless you be regenerated you cannot enter into the kingdom of heaven; and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

4. *Tertullian*, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice: and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:—

"Our Lord says, indeed, 'Do not forbid them to come to me;' therefore, let them come when they are grown up—let them come when they understand—when they are instructued whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins?* Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh."—p. 74.

5. *Origen*, though so great a visionary, is, nevertheless, a competent witness in any question of fact. And here I would again remind the reader, that it is as witnesses in a question of *fact*, and not of *opinion*, we summon these ancients. It is not to tell their own opinions or the reasons of them; but to depose what were the views of Christians on this institution in their times. There was no controversy on this subject for more than four hundred years, and therefore, we only expect to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily upon Luke, says:—

"Infants are baptized for the forgiveness of their sins. Of what sins? Or when have they sinned? Or how can any reason of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth."

And in another place he says, that—

"The baptism of the church is given for the remission of sins."

And again—

"If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In another place he says—

"But in the *regeneration*, (or new birth,) by the *laver*, (or baptism) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly."

6. And as for *Chrysostom*, he expressly says—"In baptism, or the spiritual circumcision, there is no trouble to be undergone but to throw off the load of sins, and receive pardon for all foregoing offences." And again—"There is no receiving or having the bequeathed

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inheritance before one is baptized; and none can be called *a son* until he is baptized."

7. *Cyprian.*—"While, says he, I lay in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness, but could not comprehend how a man could receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclinations, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unadorned dress of the common people? It is impossible for a man, who has borne the most honorable posts, ever to submit to lead a private and an obscure life: or that he who was never seen in public without a crowd of attendants and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This, continues he, was my way of arguing: I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in and accustomed to: but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

Cyprian flourished A. D. 250.

On what occasion or on what question could we with more propriety or with more confidence than on the present ask—"*What need have we of farther testimony?* We have heard the Harbinger of the Messiah and the Messiah himself; we have heard his holy Apostles and Evangelists; we have heard the primitive Apostolic church, the most venerable and reputable ecclesiastic Fathers; we have heard the Hebrew church, the Greek church, the Roman church, and all dissenting churches confess "ONE BAPTISM FOR THE REMISSION OF SINS." We have not only heard the renowned founders, reformers, and acknowledged oracles of all Protestant parties, but also have read in their own words, in the symbols, creeds, and formulas of their communion and intercommunion, their expositions and defences of Christian baptism as a *sign* and a *seal* of remission of all past sins—and again of *confession* and *petition* as the means of pardon for all sins committed after baptism. There is not only a general, but I might say a universal admission of the theory, with comparatively few dissentients, as respects the practice and explicit dispensation of the ordinance for this purpose.

Some, nay many have taught and exhibited baptism alone as an effectual mean of salvation and pardon. Hence originated infant baptism, and hence, too, originated a denial of baptism for remission of sins. This is the history of the whole controversy in one sentence. The Greek and Roman churches, during their apostacy, taught baptism alone, or without faith, for remission of sins. Some of the reformed churches, while they practised the papal rite of sprinkling babes, repudiated its connexion with the remission of sins, but were never able to give a good reason for this practice that did not imply such a belief.

Baptists, too, borrowing every thing from their pedobaptist brethren, but

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the subject and action of baptism, have reduced it to a mere form of making the Christian profession—a door into their church. But when in, they harmonize in every thing with those without the pale of their communion, orthodox in their opinions of the true theory of Christian doctrine. So that among all these parties there is no true and scriptural dispensation of Christian baptism.

Baptism, according to the apostolic church, is both "a *sign*," and "a *seal*" of remission of all former sins. In this sense only, does "*baptism now save us.*" Not in putting away the filth of the flesh, but in obtaining a good conscience through faith in the death and resurrection of the Lord Jesus.—This faith in our hearts is expressed in the *sign* of baptism, our *burial* and *resurrection* with him, indicated by an immersion in water and an emersion out of it.

Circumcision is said to have been, in one case at least, a *sign* and a *seal*. Baptism, in the same sense, and in a similar case, is also both a sign and a seal—the sign, however, at most, is only indicative of what has been sealed. Such, indeed, are all sensible signs. The sense, we may say, is in the *sign*, and the confirmations in the *seal*. Thus circumcision, or cutting round, and cutting off, was a *sign* of the insulation or separation of Abraham and his seed from every other nation and people. But to Abraham himself, previously possessed of faith in the promised Messiah, it was also a seal, or confirmation of that faith and its rightfulness which he had experienced and expressed before he was circumcised. But such it was not to either Ishmael or Isaac. To them it was a sign of their separation from other tribes and a people, and a confirmation that they were of the seed of Abraham and heirs of Canaan, according to a divine charter.

Baptism, though not an antitype of a type, a sign of a sign, or a seal of a seal, as some system makers would make it when representing it as coming in the room and standing in the stead of circumcision, is, indeed, analogous to circumcision as the Sabbath to the Lord's day, or as the Passover to the Lord's supper, especially in this:—that in one point it is a *sign* of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him, and in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins through faith in his blood, then and in that act publicly expressed and confirmed. This, most unquestionably, is its place, its meaning, and importance in the Christian institution. This, and no other view of it, now entertained by professing Christians, fully expounds and exhausts all that is said of it in the Apostolic Scriptures, in the abstracts of Christian doctrine and formulas of the primitive and ancient church, as well as in the sayings and expositions of our most gifted, learned, and Christian expositors of the Christian doctrine, a few samples of which, and but a few of those in our possession have now been presented to the reader. Yet these are, we presume to say, enough to reconcile us to such sayings as these:—"He that believes and is baptized shall be saved."—"Repent and be baptized, every one of you, in the name of the Lord Jesus for the remission of sins."—"Arise and be baptized and wash away your sins."—"The like figure corresponding thereunto, baptism doth save us.," &c. &c. Not, indeed, that there is in the mere element of water, or in the form of placing the subject in it, or in the person that administers it, or in the formula used upon the occasion, though both good taste and piety have something to do in these particulars, but all its virtue and efficacy is in the faith and intelligence of him that receives it.

To him that believeth and repenteth of his sins, and to none else, then, we may safely say 'be baptized for the remission of your sins,' and it will surely be granted by the Lord, and enjoyed by the subject with an assurance and an evidence which the word and ordinances of the Lord alone can bestow.

A. C.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—*No. II.*

EPISTLE TO THE ROMANS.

Olympas. HENRY, repeat the second paragraph of the first chapter of the epistle.

"First of all, I thank my God, through the Lord Jesus Christ, for you all, that your faith is published in all the world. For God is my witness, whom I serve sincerely in the gospel of his Son, that continually I make mention of you; always in my prayers requesting that, by some means, now at length, I may have a prosperous journey (God willing,) to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be established, and that I may be comforted, together with you, through the mutual faith both of you and me."

Olympas. According to our usual custom, I proceed to ask, Has any thing occurred to any of you in your reflections on our last lesson requiring farther consideration?

Ephraim. On looking into Locke, Taylor of Norwich, Macknight, Stuart, and Tholuck, on this subject, I discover we have them with us in regard to the phrases "*according to the flesh*," "*according to the spirit of holiness*," as antithetical and indicative of his human and divine nature; and the latter as similar to the phrase, "who through the Eternal Spirit," [Heb. ix. 14,] declarative of his spiritual or divine nature. But we have Doddridge, Clark, Boothroyd, Wakefield, &c., understanding it as the Holy Spirit raising him from the dead.

Olympas. Were I to be influenced by critical talent and learning in a question of this sort, I would rather think with Locke, Tholuck, Stuart, &c., &c., than with those you can array against them.

But if I must differ from both classes in any one point, it would be this—that his being "declared to be the Son of God with power by *the Spirit of holiness*," or the Holy Spirit," was not *by* the fact of his resurrection, but *after* his resurrection and ascension, when the Holy Spirit descended to justify him from the charges alleged against him on trial, in the presence of Annas and Caiaphas, and also in the presence of Pontius Pilate. By them he was condemned as an impostor. But after his resurrection he was "justified by the Spirit" and declared to be the Son of God with a power which in Jerusalem marvellously told upon the consciences and the hearts of myriads of Jews.

Clement. If I were to note any thing in the first paragraph as calling for any remark, it would be, that there is no church of Rome,

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or church in Rome, addressed in the epistle. The word *church* is no where in this epistle applied to the persons addressed in it. It is a letter addressed to all the saints in Rome; of these there may have been several churches; such as that mentioned chapter xvi. 5, in the house of Priscilla and Aquila.

Olympas. Of all the churches addressed by Paul in his fourteen epistles, only one is honored with an exclusive letter. But three persons are addressed in four of them; and, with the single exception of the Thessalonians, all the others named extend beyond a single community.

The community in the imperial city was doubtless very large, else its faith could not have been so conspicuous as to be known and celebrated over the whole empire. I note these matters now; we shall have use for them again, perhaps, on several occasions. Before we dismiss the introduction of this celebrated letter we will ask mother Julia for a remark, if she have one to make, on it.

Julia. I would only request the attention of the children to the benediction pronounced by Paul on this great community, as containing in it the choicest blessings which this great Apostle could desire for this beloved people. Two words comprehend it all—GRACE AND PEACE!! Grace and Peace emanating alike from the Father and the Son! Is not this the *communion* of the Holy Ghost?

Olympas. I own that 2d Corinthians xiii. 14, might be rendered "the favor of the Lord Jesus Christ and the love of God—even the communion of the Holy Spirit, be with you all!" But if any dispute this, I only ask what can be added to the love of God and the grace of Christ? Is not the fruition of these—the everlasting and infinite love of God shed abroad in the heart by the Holy Spirit? But we proceed to the next paragraph.

What, Susan, have you to remark on this paragraph?

Susan. It appears that Paul thought it necessary to call God to witness the truth of what he said and what he wrote. It also appears that he felt himself serving God, by preaching the gospel of his Son, and that the gospel of his Son is the same as the gospel of God; for so he calls it in the first verse. He also says that he constantly mentioned the Roman Christians in his prayers. Now I will inquire, Did not the Apostle name the same persons whom he prayed for? I ask this because I never hear any one except yourself name in public prayer, whether in the family or church, particular persons and particular communities. I hear allusions to characters, and descriptions of persons prayed for; but why not

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name the persons and the communities for whom we intercede and for whom we pray or give thanks?

Olympas. What say you, brother Clement?

Clement. I confess there appears to be more scriptural simplicity, more sincerity and earnestness in naming the objects of our prayers to God as we name them to one another. When I hear Paul pray for the Romans and others by name, as when he says, "May the Lord grant mercy to the family of Onesiphorus," I feel like naming when at home or abroad, whether present with them or absent, those for whom I pray and give thanks.

Olympas. Let us, then, henceforth when we pray for any one sick or afflicted, or for any people in distress, let us name them as we would when speaking of them to one another.

Ephraim. The matter of prayer, the manner of prayer, the spirit of prayer, are all important considerations; but may I ask James, was Paul's prayer respecting his visit to Rome answered?

James. If his being shipwrecked on his way, and if his going there a prisoner with a chain on his person, constituted a prosperous journey, then his prayer was answered. For these he assuredly had to endure.

Olympas. Temporal and worldly losses and misfortunes—even sickness, imprisonment, and shipwreck,—may all be compatible with great spiritual prosperity and usefulness. Hence Paul's journey to Rome may have been more prosperous through these afflictions and disasters than otherwise it could have been. Indeed, but for his appeal to Cesar, he might have had no access to his household, and to other influential persons: nay, but for these apparent disasters and difficulties, he could not have been so well attended by a Roman soldier for two years in his own house, at the great metropolis of the Empire. He desired to impart some of those spiritual gifts which were communicated by the imposition of his hands for the establishment of the brethren in their faith and in his mission, that by these means he might gain access to the Pagan citizens of Rome.

What, Susan, do you infer from the 13th verse?

Susan. That, like certain uninspired men, Paul formed purposes which were not in accordance with the divine will, and therefore his purposes were occasionally frustrated.

Olympas. And what, James, do you infer from the 14th verse?

James. Paul, because of his gifts, or the favors he had received from the Lord, felt himself indebted to the Lord, and therefore desired to pay that debt by preaching the gospel to learned and unlearned, to the polished Greek and the rude Barbarian.

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Olympas. And what, Henry, do you learn from the 15th verse?

Henry. The Greeks, and after them the Romans, we read, gloried much in philosophy and eloquence. Still, despite of all their erudition and wisdom, in morals they grew worse and worse. Paul, knowing this and the virtue of the gospel, rather gloried in its power to reform the world, than feared opposition or felt shame in preaching it.

Clement. Paul calls the gospel "*the power of God to salvation*" to all that believe. I desire to hear this subject discussed. I have long regarded this and the following verse as the great proposition of the Epistle to the Romans. What precedes these verses is mere salutation or introduction. This is the theme of the letter. I desire, therefore, to hear a full development of the 17th verse. In the 16th verse we have a very imposing affirmation—that all the divine energy, or the saving efficacy of Almighty Love, is instrumentally displayed in the gospel. And the reason given is,—"For *therein* is the righteousness of God revealed from faith to faith—as it is written, "The just shall live by faith." Subtracting from this passage the quotation from Habbakuk, the mysterious power of the gospel is fully announced in the words, "*For therein is the righteousness of God revealed, from faith to faith;*" and, subtracting from this again the principle or manner by which this power is made to bear on a fallen world "from faith to faith," we have the whole moral and spiritual force of the gospel represented in the words following: "*For therein is the righteousness of God revealed.*" What can this mysterious righteousness be?

Olympas. I am obliged to you, brother Clement, for laying this matter before my family in such a simple manner; yet in a way so charming and alluring as more than ever before to interest us all in it. I concur with you that this is the glory, and power, and majesty of the gospel—that it is simply a revelation of the *righteousness of God.* Let me, then, in this simple and beautiful form keep it before us by propounding to all present a few questions on this grand disclosure.

What, Ephraim, do you understand by "the righteousness of God"?

Ephraim. I do not think it means his justice or any attribute of his nature. For the gospel is a revelation rather of the mercy than of the justice of God. Indeed, it is a revelation of both perfections, harmonizing in absolving man from guilt. Hence "the righteousness of God" here presented to our view, is neither divine justice nor the justice or righteousness of his law. It is a righteousness of

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which he is the author, and neither a personal attribute of his character nor of that of any human being. It is neither our personal righteousness approved of God, nor his personal righteousness bestowed on us, nor is it the personal righteousness of the Lord Jesus Christ. These all are intransferrable.

Julia. You only increase my desire and the curiosity of the children to hear you say definitely and precisely what it is, or what you understand it to be.

Olympas. I have read Adam Clark, Taylor, Tholuck, Stuart, Locke, Scott, and scores of other commentators, since and before the days of Theron and Aspasio, Sandeman, Bellamy, Dwight, &c. &c.: but I am not yet satisfied that we have got the simplest and most intelligent view of the subject. I think Stuart comes nearest to my taste and my views. Still I desire something more definite, clear, and satisfactory. I should be much obliged to you for a better view if you can give it. Let us ask the children, perhaps they may have some more simpler views of it than we have. We have all been too much of theorists, and too familiar with the language of the schools. What say you, Susan?

Susan. It is called "the righteousness of faith." Rom. iv. 13, and x. 6, and in the common version of this verse is called a "righteousness from faith to faith." I have heard some one say that this phrase, "from faith to faith," might as well be read, "Of faith to faith;" i. e. "a righteousness of faith in order to faith."* But I do not fully understand these words.

Olympas. What say you, James?

James. Father, you have taught us that there is no more righteousness in faith than in works, and that were a man accounted righteous because of his faith, he might boast before God as much as though he were accounted righteous because of his works. For faith is as much our act as our obedience to any precept of the law.

Olympas. And what have you to say on this engrossing theme, Henry?

Henry. The righteousness by which we are accepted is called a "*gift*," chapter v. 17. "They who receive abundance of grace, even *the gift* of righteousness, shall reign in life by one Jesus Christ." I would conclude, then, that there is no personal righteousness in his faith, in his works, or in himself. The righteousness revealed in the gospel must then be a righteousness of God's own provision and institution. It is not faith, nor works, nor repentance, nor baptism.

* Stuart and others argue that *eis*, the preposition here used, ought to be rendered as in our version it is—*in order to faith.*

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It is of grace; but it comes to us some way by faith. You have told us that the personal righteousness of Christ was as intransferrable as his divinity, and that it could not be placed to our account any more than our sins could be laid to his account.

Olympas. But I never said to you that he could not suffer and die for our sins, or that God could not, because of his suffering, the just for the unjust, take away our guilt, and treat us as though we had never sinned. Punishment may be laid upon an innocent person, with his own consent, and those who deserve it may be freed from it if he please to allow it, and they are pleased to accept it; and this brings us somewhere into the precincts of this great development.

Ephraim. So near it, that methinks I now read it all in Romans iii. 21. But now "a righteousness of God without law," and beyond law, "is exhibited"—"attested, indeed, by the Law and the Prophets," "a righteousness of God through faith of Jesus Christ," and we sinners are now "justified freely" or graciously by his favor "through the redemption that is in Christ Jesus."

Clement. Had it not been that I had before a glimpse of this great truth, I would here exclaim, Eureka! Eureka! I have found! I have found! Thanks be to God for his unspeakable gift! Amen and Amen!

Olympas. We shall dismiss this sentence and question for the present, being obliged to meet with it again and again, and shall now proceed with our present lesson. We may in conclusion say, that we have so far ascertained the great theme of this epistle—that the gospel of Christ is the power of God to salvation, because in it a righteousness originated and consummated in the bosom of the Father by the obedience unto death of his Son, is graciously presented to our faith, through which we are justified and sanctified, and by the institution of his grace are declared free from sin, absolved, and introduced to the enjoyment of sovereign, immutable, and everlasting love. And all this is but the consummation of an ancient oracle—"*The just by faith shall live.*"

It is not very obvious why the 18th verse and the new section of which it is the beginning, commence with the word "*for.*" The two previous occurrences of this logical connective are very appreciable. Not so the third "*for.*" Commentators do not all notice this, and those that do seem not fully agreed in its import. To me it seems to be another reason why Paul glories in the gospel, and in the preaching of it. Its value and incomparable importance is greatly enhanced from the fact that the wrath of God has always, in all his oracles from heaven, been clearly revealed against all ungodli-

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ness and unrighteousness of men; and, therefore, without the gospel there must have been an universal and everlasting destruction of our race.

James, repeat the whole passage from the new version.

James. "Now, brethren, I would not have you ignorant, that I often purposed to come to you, though I have, as yet, been hindered; that I might have some fruit among you also, even as among the other Gentiles. I am a debtor, both to the Greeks and to the Barbarians; both to the wise and the unwise. Therefore, I am willing, according to my ability, to declare the glad tidings, even to you who are in Rome. For I am not ashamed of the gospel; because it is the power of God for salvation to every one who believes; to the Jew first, and also to the Greek. For in it the justification of God by faith is revealed, in order to faith; as it is written, "Now the just by faith shall live."

Moreover, the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness. Because that which may be known of God is manifest among them, for God has manifested it to them: (for his invisible *attributes*, even his eternal power and divinity, ever since the creation of the world, are very evident by his works:) so that they are inexcusable. Because, since they knew God, they did not glorify him as God, neither gave him thanks; but became foolish by their own reasonings, and their inconsiderate mind was darkened. Professing to be wise men, they became fools; for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles.—Therefore, also, God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies among themselves. Who changed the truth of God into a lie, and worshipped and served the creature, rather than the Creator, who is forever blessed. Amen.

For this, God delivered them over to shameful passions: for even their women changed the natural use into what is contrary to nature. In like manner, also, the men, leaving the natural use of the woman, burned in their lust toward one another, men with men, working out that which is shameful, and receiving in themselves that recompense of their error which was due. And as they did not acknowledge God, God delivered them over to an undiscerning mind, to work those things which are not suitable; being filled with all injustice, fornication, wickedness, covetousness; full of envy, murder, strife, deceit, malignity, whisperers, revilers, haters of God, insolent, proud, boasters, inventors of evil pleasures, disobedient to parents, covenant breakers, without natural affection, implacable, unmerciful. Some, who clearly understand the law of God, (that they who practise such things are worthy of death,) not only do these things, but even commend those who practise them."

Clement. The term "moreover" is here a very apposite connective if we make this a new section, and indicates a continuation of

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reasons given why the gospel is the power of God to salvation, and worthy of all acceptation, and why no one should be ashamed of it.

Might I ask Susan what is the difference between ungodliness and unrighteousness.

Susan. All that is offensive to God, and subject to his wrath or indignation, seems to be set forth in our terms by the words *impiety* and *injustice.* These are, I believe, equivalent to ungodliness and unrighteousness. The former appears in all the follies of impiety; the latter in all the infractions of the moral law. God himself is by the first robbed of his glory; and man, by the last, is robbed of his rights. And these are the sum of the guilt of the world. Such is the distinction I have frequently heard my father make, and I think the sequel of this chapter sustains it.

Olympas. Brother Ephraim, how do you understand the phrase "hold the truth in unrighteousness"? I do not think it means a mere profession of the truth, but rather hindering its progress by their influence and example. Some of the Greek and Roman philosophers, like the Persian magi, admitted the being and some of the perfections of God by tradition, but by their works denied him. Some of them suppressed from the ears of the vulgar their better views of the existence, the unity, and spirituality of God, and patronized amongst them the popular idolatries and vices of their day. Such, indeed, was the character of the wisest and best of the Pagan philosophers. The disciples of a Plato and a Socrates were just as far from the kingdom of God as the grossest sensualist or the most accomplished Epicurean of the day.

Olympas. When did the Gentiles know God, Henry? It is said here when they knew God they glorified him not as God.

Henry. All nations had once the knowledge of God. Noah, his sons, and his grand-sons, who were the founders of all the nations of the earth, once enjoyed a knowledge of God and of his will.—They got sacrifice, and the Sabbath, and the patriarchal institutions from one common father. But when they knew God, they did not glorify, but dishonored him by their idol representations of him, until their hearts were wholly darkened and alienated from his service. Then comes the long list of immoralities named in this chapter.

Olympas. A long dark catalogue, indeed! They idolized their lusts and their passions, made gods to personate them, and worshipped and served these impersonations of every animal appetite and passion by practices that ought not to be named among us. Not a shade of darkness can be added to the picture which the Apostle gives of the enormities of impiety, injustice, and debauchery of all nations at

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the coming of the Messiah. They, to cap the climax of every enormity, not only practised these things individually, but delighted in, admired, and sainted or deified those monsters that were the chief inventors and leaders of those monstrous aberrations from reason, religion, and truth.

One question more, Susan, and we shall close the present lesson. What mean you by the "*wrath of God* revealed from heaven"?

Susan. Not a passion, or a mode of passion, but his just indignation against sin. God's purity and justice in the eyes of sinners appear like passions of furious wrath and vengeance. But in punishing sin God only glorifies his love of purity, righteousness, and truth.

A. C.

INTERPRETATION OF THE SCRIPTURES.

NO. X.

We have before us an inquiry into the nature of the influences by which the mind is fitted for the investigation of divine truth. In the prosecution of this inquiry, it is scarcely necessary to consider the influence of a natural aptitude of mind for such a study, since, whatever facility may be given by natural quickness of perception or clearness of judgment, no practical advantage could arise from determining the effects resulting from endowments which it is beyond the power of any one to acquire.

Neither do we desire to consider the advantages which, in this pursuit, may be derived from a liberal education; practical skill in the laws and usages of language; or that refinement of the mental powers which enables them to perceive nice distinctions; trace remote analogies and determine the ultimate relations of things. We prefer, rather, to dwell upon those influences which are general in their character, and upon that aptitude of mind which consists neither in any peculiar organization of the mind itself, nor in any scholastic discipline of its powers, but in its *state, frame*, or *disposition*, while actually engaged in sacred studies. The means by which such preparation of mind is effected it is most important to know, in order that we may be properly guided in their employment, and although it would seem not at all difficult to ascertain them, there is perhaps no subject which has given rise to more doubtful disputation.

The reason of this is, probably, that the inquiry has not been confined to the means necessary, on the part of the biblical student, to

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attain a state of mind adapted to the discovery and appreciation of divine truth: but has been pushed beyond its legitimate boundaries into speculations and theories concerning modes of spiritual operation. It has not been deemed sufficient to admit the efficacy of prayer, or to depend upon the aid of the Spirit, but it must needs be determined in what manner prayer operates, and we are called upon to yield implicit credence to the dogma that the illumination referred to is given in every case by a "direct, internal, and efficient operation of the Holy Spirit." And, to complete the theory, this supernatural influence is granted or withheld according to the sovereign will and pleasure of God, and is as much beyond the reach of the individual who is supposed to need it, as a new mental constitution, or a new revelation from the skies.

Minds, more practical and less dogmatic, do not feel disposed to adopt at once a view which detracts so much from the intelligibility of the Bible; and feel the less hesitation in rejecting it, that, as its authors allege, it makes not the slightest difference, in a practical point of view, whether it be received or not; the influence in question being just as likely to act upon the person who rejects, as upon the one who admits its existence. Some too of those who admit the efficacy of spiritual influence, and who are more philosophical at least, if not more scriptural than the dogmatists above mentioned, would seek to give a more full and satisfactory account of the mode in which the Spirit of God accomplishes the illumination of the mind.

If it be ascertained that, as a general rule, a writing will be the more intelligible in proportion as the mind of the reader is like that of the writer, it would not appear difficult to explain how, without the addition of special and direct illuminating power, the usual and admitted influences of the Holy Spirit would be amply sufficient to accomplish all that is desired. If it were at all necessary to form a theory of spiritual influences in reference to this subject, we presume it would be to the effect, that, since every true believer enjoys the presence of the Holy Spirit, in accordance with the gracious promises of the gospel, and since it is the express office of the Spirit to "keep the heart and mind" by that divine peace and love and joy which are his legitimate fruits, so we have at once, without going beyond the scriptures, the production and maintenance of the very state of mind required: the Spirit who communicated the divine word, being now, as an indwelling guest in the heart of the believer, the author of the very state of mind and feeling best fitted to the proper comprehension and appreciation of that word. No-

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thing, certainly, can be more obvious than that the individual whose mind is freed from the distracting cares and fears of the world by the "peace of God which passes all understanding," and whose heart overflows with heavenly love and joy, is in the very best possible frame to understand and relish as well as to practise the divine teachings.

Nor is this obedient yielding to the things enjoined in revelation an unimportant element in the production of the desired result. On the contrary, it is a most necessary and invariable concomitant:—the very evidence of the spiritual presence; the proof of divine love; the assurance of faith; and the security of hope. Hence the individual who thus, under the divine influence, understands the word, and penetrates more and more into the deep things of God, is, by the very same influences, led to render that practical obedience to the divine requirements which is the express end and object of all spiritual illumination. It is the person who "obeys," that thus shall understand the doctrine of Christ. It is the one that thus feareth the Lord, whom "he shall teach in the way that he shall choose." For "the secret of the Lord is with them that fear him, and he will show them his covenant."

Upon this view of the subject, too, there is abundant room for the influence and exercise of prayer. It is not here, as in the former view, that prayer will be made for a direct internal special illumination by the Spirit, which by no means would imply a corresponding obedience; but the prayer here is that of Paul—the "supply of the Spirit of Jesus Christ," which, as above stated, not only secures the disposition of mind necessary to intelligence, but works in the believer both to will and to do the good pleasure of God.

The difference, then, between the two theories is, that while the one supposes a special and supernatural revelation to the *intellect* in every case, the other accounts for the result by those influences which regulate the *heart;* and that while the former by making it a direct *intellectual* illumination implies an absolute deficiency in the intelligibility of the written word; the latter, by referring the effect to a change in the *state* of the mind, by which it is brought into unison with the one which dictated the revelation, does honor to the latter as precisely suited to the comprehension of those and those alone for whom it was intended.

The more simple our views of what revelation teaches, the more likely they are to be correct. The same thing indeed may be said of nature, in the investigation of which this remark has been so often verified by experience. Both nature and revelation are works of the

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same author, and are strikingly consistent and harmonious with each other as to the views they afford of the intellectual and moral attributes of the Deity. The person, who, in his studies of nature, should perpetually require and suppose the direct aid of supernatural and miraculous power to help him out with his clumsy theories, would be but a sorry naturalist; and the case, we trow, of many in religion is little better, who have no means of escape from the dilemmas in which system-making has involved them, other than a "special, direct, internal, and efficient operation of the Holy Spirit." A person may, indeed, get rid of any difficulty by a miracle, but it is the part of wisdom to refer effects to regular and established causes whenever these are evident and adequate. All that can justly be required is, that the cause should exist, that it should be unobstructed, and that it should be sufficient for the accomplishment of the end. There is no necessity for supposing a miraculous interposition for illumination; a special and extraordinary superaddition either to the intellectual ability of the biblical student or to the intelligibility of the Sacred Oracles, if we can readily find in the influence which the Holy Spirit avowedly exerts upon the heart; upon the state of the mind, feelings or affections, an explanation of the effect altogether sufficient and far more accordant with the simple facts of the case.

It is this peculiar condition of the affections, and the important influence which it has upon biblical investigations, that has been strangely overlooked by spiritual theorists. Yet nothing, we presume, can be more obvious than that a means which removes the OBSTACLES to a just understanding of the Bible, will *practically* have the very same effect, as one that should give, by direct addition, increased power to the mind, or greater perspicuity to the sacred volume. The wind that dissipates the mists which obscure the heavens, and thus enables the brilliant rays of the sun to reach the earth, has added no new power to these rays, yet the same practical effect is produced as if a miracle had given to the sun-light a sufficient increase of splendor to penetrate the vapors by which it was previously intercepted.

The theory, then, which explains an admitted effect upon principles in harmony with existing facts and acknowledged modes of operation, is unquestionably to be preferred to one which involves a direct miraculous agency, and is wholly unsupported by divine authority. As said before, however, we do not conceive it necessary to form any theory at all upon the subject, or to prescribe any particular mode through which spiritual aid is afforded in the interpre-

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tation of the scriptures. It is sufficient for the Christian to have the divine promise of heavenly wisdom through prayer, without dogmatizing as to the particular mode or channel through which his mind may be enlightened. Neither, if the above view were admitted, would we regard it as covering the whole ground, or embracing even all the *probable* methods by which divine truth may be made evident to the mind. Apart from either ordinary or extraordinary spiritual agencies, there are powers and modes of working innumerable at the command of the Deity, which may act either alone or in conjunction with the former, in order to the complete accomplishment of the divine purposes. To some of these we may advert in a future number, for the purpose of showing still more clearly that the dogma we have been considering is as unnecessary, as it is unreasonable and unscriptural. R. R.

NOTICES OF THE JEWS—THEIR LAND AND DESTINY.

No. I.

THE PRESENT STATE OF PALESTINE.

Palestine is a country for which Providence has done every thing; we should say, rather the "Holy Land," that is Palestine and Syria. We behold her now in the days of her desolation. She is groaning under the yoke of a hard master; and we can form no idea, by what we now see, of what she once was, and of what we have the strongest assurances, she will again become. Unquestionably, she has no need of foreign aid; she possesses all the germs of greatness within herself, and requires only the genial influence of the Son of Peace to resuscitate her: the once rich plains of Jordan will then look green again, the pastures of Mamre will teem with lowing herds and bleating flocks, and the happy days of Abraham and Isaac will return to bless the industry of man. The shell which produced the Tyrian dye may still be found. Hermon and Tabor are still moistened with the balmy due of heaven, the plains of Esdraelon and the heights of Carmel are still bedecked with roses; at Shechem, the swarthy Bedouin drinks of the same spring with Jacob, and his great progenitor Abraham, and feeds his flocks, like him, on the flowery banks of Jordan and Tiberias. Then, if we turn to the east and north, the Haouran and Bekaa are still rich in corn. The seven-eared wheat of Egypt, too, is sometimes seen. Lebanon is laden, as heretofore, with luscious fruits and herbs, cedars, and stately pines. Mount Cassius is clothed with lofty sycamores and oaks, and other forest trees, from the summit to the waters of the Mediterranean, which sparkle at her base. The finest silk is annually exported from Suedia; and the shelving shores of the Orontes produce gums, cotton, indigo, and sugar, oil, rice, and other grain; there is excellent pastu-

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rage for cattle; and the neighboring districts abound in stone, coal, and iron. In fact, there are the same germs of prosperity and wealth now, as at any former period: the climate is healthy, the diseases few, the seasons are well marked, and there are no fogs; the scenery is the finest that can be conceived; communication with Europe is easy; and the people are talented, hospitable, and brave, and for the most part well disposed: but the country is distracted by political and religious intrigues, which compromise the happiness of the Rayahs, and curtail the resources of the Government.—*Dr. Yates' Lectures at the Syro-Egyptian Society of London.*

CHARACTERISTICS OF JEWISH HISTORY.

THE following remarks from a volume entitled "The Holy Land," on the history of the Jews, after the fall of Jerusalem, illustrate the wonderful dealings of the Almighty with His peculiar people, whose very existence has with truth been termed a miracle.—*Jewish Chronicle.*

"The history of the Jews, after the final destruction of Jerusalem, is an almost unbroken tale of misery; the faint and temporary gleams of light resting upon the fortunes of the fallen race, only adding to the predominant gloom of the picture. Nor is it easy to arrange their subsequent history satisfactorily. Their political existence as a separate kingdom was annihilated, Judea was the portion of strangers, the capital was destroyed, the royal race nearly extinct, the temple utterly demolished, and the high priesthood buried beneath its ruins. The sole connecting link in the subsoquent history of the Jews, is their imperishable love to the religion of their fathers. The historian must in fact collect from every country of the globe the traditions—often incomplete and scanty—which mark the existence of the Jews in Asia, Africa, and Europe, where, still a separate and distinct race, refusing to mingle their race with any other, they dwell in families and communities of their own; the principle of national unity is kept up, though unbroken into widely separated parts. To the materials gathered concerning their varied fortunes, the ordinary rules of historic arrangement do not apply; and to obtain a complete idea of the ever varying fortunes of this wonderful people, not only in different kingdoms, but in different parts of the same kingdom at the same time, connected as they are with mutations of national policy, and local and temporary causes, would, in fact, require the study of universal history. Almost all that we can propose within our narrow limits is to arrange the more important particulars of their destiny under a few general heads. The result of such an attempt would be to present us with a most interesting object of contemplation. A people in whose hearts the ordinary feelings of patriotism, so productive of good motives to action in the natives of each separate country, is supplied as a bond of connection by the want of any country under heaven which they can call their own, and a passionate yearning after the land which their fathers possessed, and which, though now profaned by the spoilers of Judah, will, they conceive, yet once again be the theatre of marvellous transactions, when the Promised One will be revealed to gather his afflicted and scattered children, and to make Zion once more the

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praise and glory of the earth. A people who have clung to their faith with tenacity proportioned to the efforts made by others to compel them to renounce it, "a tenacity which seems to have incorporated itself with the very essence of their being:" a people who, wherever placed, in countenance, in mental character, in customs, laws, language, and literature, retain indelible marks of their origin; whose every recollection of the past and hope of the future have but one centre; who, while with marvelous pliancy accommodating themselves to the most diverse soils, climates, gradations of manners, civilization and forms of government; yet, "with inflexible pertinacity practise their ancient usages, such as circumcision, abstinence from unclean meats, eating no animal food which has not been killed by a Jew, &c., rarely intermarrying with other nations, observe the fasts and festivities of their law, and assemble, whenever they are numerous enough, or dare to do so, in their synagogues for public worship." Generally strangers and sojourners, without the rights of citizenship, however long they may have been established in a land—dwelling apart, though in many of the affairs of life mingling with those around them; adopting the language of each country; yet still preserving the Hebrew as their national, their sacred tongue, in which their services are conducted and their holy books read. As remarkable too, though their history be too often engraved in characters of blood, and their only sign of vitality the cry extorted by the barbarous cruelty of their oppressors—though "only appearing in the annals of the world to be oppressed, robbed, massacred, and plundered," they still pursue a course of industry, traffic, and accumulation of gain; in barbarous times they were the sole medium of communication between distant countries, often plundered, yet gathering the ruins of their fortune and increasing their stores again to present a mark for rapacity, they are every where seen, and though slaughtered in multitudes, springing from an "undying stock," the possessors of a "national immortality."

The Jews in their origin, their progress, and final destiny among the nations of the earth, were designed to be a standing miracle, or an unbroken series of miracles spanning the entire arch of time, from Abraham to the resurrection of the dead. God has never, in the long extended series of prophecy, or in the stupendous chain of his miraculous interpositions, left himself without witness of his being, of his adorable attributes, and of his transcendant interests in the human race. Isaac, the first-born of the circumcision, was as much an offspring of miraculous agency as was the birth of Eve from the side of Adam. That rib from Adam's side, was just as capable of fashioning itself into the graceful form and animated beauty of the woman Eve, as was Sarah of bringing forth Isaac, the child of promise. In calling him *Laughter*, the proper version of his name, she commemorated her own credulity at the intimation of her being the mother of millions. The birth of Isaac, the burning, yet unconsumed bush, whence God addressed Moses, the plagues by

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which their redemption from Egyptian slavery was purchased, with their journey through the Red Sea, and the wilderness for forty years, their settlement in Canaan, and all that befell them down to their final catastrophe, and dispersion among the nations, together with their preservation for eighteen hundred years since—all is evidently the special hand of God, a series of splendid miracles co-operating in one grand scheme of human redemption and deliverance.

But the end is not yet. A new series is soon to commence, and the signs of the times indicate that it is not far distant. The God of Abraham has said—'Though I make a full end of all the nations,' that afflicted Jacob, 'I will never make a full end of you.' Millions of the Jews, known and proved to be such, yet exist, while not a remnant of their oppressors, known as such, is found in the four quarters of the globe.

But God has not kept them these many ages for nothing. He will use them again, and yet again bless all the nations of the earth by the seed of Abraham his friend. "If the casting of them away has been the reconciling of the Gentile world, what shall the resumption of them be but life from the dead." We hear a rattling in the valley of dry bones. The Jews are intent on rebuilding their city and their temple, and in returning to their own land. We intend to notice the Jews, and especially the converted Jews of this our own day, and their efforts to convert their nation to the belief of him, as the true and long promised Messiah, whom their fathers repudiated and persecuted to death. A. C.

THE TIMES OF THE GENTILES—No. I.

THE political earth, the European earth, the Papal earth tremble! France, the largest street in the papal city has been thrice shaken, if not four times revolutionized in my memory. The first Revolution terminated in a Napoleon Empire—the second in a Bourbon Kingdom—the third beginning in a republican programme, has already progressed to a Prince Buonaparte Presidency.

Europe sympathises and reels to and fro in these rapid mutations and transitions.

PRUSSIA.—"A mighty change has come over both the people and the court. The King has promulgated a constitution of the most liberal character, embracing all the guarantees for religious liberty. The King has issued a decree dissolving the Assembly, but the Chambers are convoked to meet in Berlin on the 20th of February.

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A modification of the Brandenberg ministry has taken place, but the King seems determined now to force obedience to the laws."

"The Emperor of AUSTRIA, by a decree dated the 2d of December, has abdicated his throne in favor of his nephew, the father of Francis Joseph, now the new Emperor, having joined in the act of renunciation. The new ministry, by their President, in a speech, declared their course of policy. The address of the Emperor contains pledges to maintain the liberty of the empire. The military executions for political offences still continue."

RUSSIA.—"The army of the Emperor now amounts to 500,000 men, and makes it evident that he is watching the progress of events in Europe. The army is kept in a high state of discipline, ready to act whenever an emergency occurs. The report of the death of Ibraham Pacha is confirmed. Allah Pacha has succeeded him in the Viceroyalty."

NORTHERN ITALY.—"We learn from the *Opinione* of Turin, that the Archbishop of Regnier, late Viceroy of Lombardy, had arrived at Mantua, and that Radetzky was shortly expected there, at the head of a considerable force. It is rumored that a Congress of Austrian Archdukes, Generals, and Princes, is to be held at Mantua to discuss the affairs of Italy."

ROME continues in a very unsettled state. We give this week a description of the Pope's escape from his Capitol in the disguise of a servant, as furnished by the Naples correspondent of the *Times:*—

"Since the assassination of M. Rosi, the Pope remained a close prisoner in the Quirinal; and the Duke d'Harcourt, the French representative was compelled to reside in the palace, for the purpose of affording the protection of his person and flag to the sovereign Pontiff. The business of the government went on in the Pope's name, but without his sanction, and so far did he carry his resolution not to be dictated to, that he refused even to receive the reports, according to invariable custom, of the officer of the guard. Such a state of things could not long continue, and the members of the diplomatic corps, as it is said, arranged a plan for the liberation of his Holiness, of which the immediate execution was entrusted to the Count de Spaur, the Minister of Bavaria. At an early hour, previously agreed to, the Pope retired into a private room for the purpose of apparently conferring with the gentleman I have just named, and there he disguised himself in the livery of the Bavarian legation. In a few minutes the carriage of the Minister was called, and the Count de Spaur, followed by the Pope, disguised as his servant, descended the grand staircase, entered the carriage, the Pope mounting on the box alongside the coachman. The artifice succeeded—no suspicion arose either in the Quirinal or the outward guards, and the good old man was enabled to breathe the air of liberty. Immediately on arrival at the residence of the Bavarian Minister, another transposition was made. The Pope took off the livery suit and dressed himself in the usual costume of the minister's chaplain, or *aumonier*, and M. de Spaur having already given notice of his intention of going to Naples, and received passports from the Government, post horses were soon procured, the Count and his supposed chaplain took their

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places in the carriage, and then happily cleared the gates of Rome. It was some time before the mistake was discovered, as of course due care was used by those in the secret to say that the Pontiff was engaged in his devotion, and could not be disturbed. When the flight became known, the ministry was thunderstruck, and, as I hear, dragoons were despatched to bring back the fugitive. But either of these measures failed, or the new government hesitated in arresting the person of an ambassador, and the Count de Spaur, with his reverend charge, crossed the frontier in safety, and arrived at Gaeta, a large town, the first in the Neapolitan territory, not far from Terracina. The Pope left the Quirinal on the evening of the 24th, and arrived at Gaeta on the night of the 25th."

These are more than "the signs of the times." These are the times themselves. Now is the time for the students of prophecy to keep their vigils, to trim their lamps and watch!

Who could have anticipated that Pius IX, from the pinnacle of pontificial glory, should have to save, not his *mystical*, but his own literal body under, not the sign of the cross, but under the livery of a Bavarian legation! From the throne of St. Peter he descends to ascend the coachman's box, and placing himself on the driver's left hand, bids adieu to St. Peter's church, leaving it to take care of itself. The shepherd fleeth! Alas for the flock!—How short the step from the sublime to the ridiculous! With whom left he the crozier when he put on a pair of Bavarian mustachios!—Well, he was extolled for liberal views; but some of us always suspected the Pope *et dona ferentem*.—Yes, I suspected even *Pius* IX as catering to the Italian spirit of the 19th century. But the whale paid no respect to the tub, and the Pope himself embarks in it.

The revolutions, changes, and transformations of 1848, are such as to command us to break silence on subjects we have never before presumed to intermeddle with. We must note the attributes of European society, in order that we may better understand our own times, our country, and the prophecies. A. C.

CHURCH ORGANIZATION—*No. I.*

THERE is now heard from the East and from the West, from the North and from the South, one general, if not universal, call for a more efficient organization of our churches. Experience, than which there is not a more efficient teacher, decides and promulges that our present co-operative system is comparatively inefficient, and inadequate to the exigencies of the times and the cause we plead.—My observation, if not my experience, has long since taught me

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that in matters of this sort it is better to follow than to precede the experience of others, and to wait for the exigencies of a community rather than to anticipate them. The development and confirmation of great principles are always first in importance, and should precede any discussion touching the manner of carrying them out to their legitimate result.

The great principles of the reformation for which we contend have been made to pass through a very severe ordeal, and may be regarded as fully established as the principles of the Protestant Reformation. Not, indeed, in the number of persons that have adopted them, or of years in which they have been before the public; for Protestantism has run more centuries than we have decades of years. But all the prominent parties now on the theatre, Romanist and Protestant, have in their wisdom, learning, and talents, assailed, item per item, the distinctive and prominent elements that enter into its constitution, being, and character.

I know there are Atheists who, despite of all nature and reason, say there is no God. There are Deists, too, who say there is no Mediator; and millions that say Protestantism, in all its essential attributes, is damnable heresy. But will any intelligent member of these institutions say that because of these exceptions and oppositions the truths of Protestantism are yet in doubt, or are not rationally and scripturally established? We, too, admit that there are many who affect to contemn the cause we plead, and seek to undervalue its importance, if not to question the evidence and authority of some of its distinctive features. But because of the cavils and objections of the sons of tradition and prejudice, shall we allow that either the subject, the action, or the design of Christian baptism is yet a matter of doubtful disputation? Shall we regard the Lord's day as a sort of Jewish Sabbath, and the Lord's supper as a Passover sacrament, ordained for Easter or for two or four solemn occasions in a year, because some parties so regard them; or shall we not rather weekly celebrate the death and resurrection of our divine and gracious Redeemer as did the first Christians? Shall we dispense with the ordinances of the Redeemer because of the absence of a factitious Pastor, or refuse to meet on the Lord's day because we have not a regularly ordained minister to deliver us a sermon on some text of scripture? Shall we, in one word, walk according to the commandments and traditions of men, rather than according to the precepts and precedents of the apostolic church, because many of our contemporaries prefer the things that are to the things that were? We trow not.

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But there are gathered a thousand and more communities spread over this great continent, without any systematic form of co-operation. And there is a vehement desire expressed from all quarters for some general and efficient action on this subject, for some well digested system of bringing all our energies to bear upon the church and the world. And there are some that think that had we such an organization as their reason approves, we should carry every thing before us. Nay, that organization is essential to prevent a retrograde movement, and without it we must rather lose than gain, and cease to occupy the territory we have conquered.

There are extreme views on all subjects as well as moderate and rational ones. I have always been a pleader for organization; still organization is not faith, nor humility, nor liberality. We have very compact and efficient organizations in our country without intelligence, faith, or true religion. We may have in theory or in practice an organization as perfect and complete as that of Jansenists or Jesuists, without promoting the conversion of a sinner or the edification of a saint. Still this does not detract any thing from either the necessity or the importance of organization. It only goes to show that it must be organized with faith, intelligence, liberality, and zeal. It is not an organization of corporate bodies, called churches, or associations of churches, under this form or that form of government, that is essential to holiness, happiness, and success. No community in America or Europe is better organized than the Roman church. But its organization is rather conservative than aggressive, pledged to maintain a party rather than to promote either piety or humanity.

But we want organization—the setting in order of the things wanting to perfect the church and convert the world. There are, then, two questions to be answered as preliminary to any action on the subject. These are—1st. What shall be the form or character of our organization? and 2d. How shall it be established? As to forms of social organization, they are generally resolvable into Papal, Episcopalian, Presbyterial, and Congregational. I presume the most efficient are the Papal and Episcopalian. They have efficiency, but what else have they that is valuable? Clergy and laity are as distinct in these institutions as parent and child in the family circle. The Pope or the Prelate wills, and it must, in most cases, be done. We need not argue the comparative merits or demerits of these two. If little thinking, much obeying, and great efficiency be prominent virtues amongst the great masses of society, then the Papal and the Episcopal forms of ecclesiastic

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polity are paramount in their claims upon us. There remain the Presbyterial and the Congregational, the Presbytery and the Association. Between these there is little difference. It is more in forms and names than in essences or facts. Associations meet annually; Presbyteries quarterly or semi-annually. I speak not of that indistinct thing called Conferences. They are all Conferences. The Pope, the Bishop, the Presbytery, the Association, have their conferences—their general and their special conferences—the Pope and his Cardinals—the Diocesan and his Clergy—the Presiding Elder and his Conferees—the Presbytery with its two suits of Elders—the Association with its Ministers and Messengers, differ much in some points, harmonize much in others, and are equally good and bad in certain points of view, and in certain emergencies. As human expedients, without a *jus divinum*, without scriptural authority, they are equally entitled to our consideration and regard. By a *jus divinum* and a scriptural warrant, I here understand a clear, positive, divine enactment or institution. Have we, then, no scriptural model, no divine precedent or authority for any form of church organization and co-operation? and if so, what is it? We must appoint a committee to examine the subject; and to report in our next number. A. C.

THE CHOLERA.

This pestilence that yet walketh in darkness secretly, after having travelled from Persia, via all the nations of Europe, and crossed the Atlantic by the Gulf stream, has already reached New Orleans, and in a few days has slain its hundreds in that great commercial city. It will now, according to its well marked course, ascend the Mississippi, and, meandering along its great tributaries, will pay many an unwelcome visit, and spread a fearful gloom over many towns and villages in this fertile valley. It is due to our readers that we give them a few facts of its history, and a few of the most salutary hints and directions which have fallen under our notice in tracing its history, as we have done, from 1830 till now. The following selections are amongst the best that have fallen under our notice. A. C.

THE CHOLERA IN TURKEY.

IMPORTANT FACTS IN ITS TREATMENT.

We transfer to our columns from the N. Y. Observer, the subjoined letter from Rev. Dr. Dwight, one of our missionaries at Constan-

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tinople. We have muah reason to expect that the cholera will soon revisit our shores. We would recommend to our readers to preserve the papers containing this letter; it may be the means of saving many valuable lives.—*Exchange paper.*

CONSTANTINOPLE, Aug. 27, 1848.

MESSRS. EDITORS:—The cholera is still making dreadful ravages in various parts of Turkey, as well as in some portions of Europe.—Mysterious disease! that stretches its gigantic arms from the Red to the White Sea, and at the same moment of time, kills, as in a moment, its hundreds and thousands in Cairo, in Constantinople, and in Petersburg! And thus it moves onward, and onward towards the west, awakening the most gloomy forebodings in nations and countries yet unreached, while it leaves sorrow and desolation behind! Quarantines and milito-sanitary *cordons* are instituted in vain. They have again and again been proved to be most perfectly useless in staying the march of this dreadful pestilence. No quarantines or disinfecting agents can be of any avail, unless you can adopt means so general and powerful as to change the character of the whole atmosphere around us. There can scarcely be a doubt that the Asiatic Cholera as it is called, depends upon a specific cause, and that cause is in the atmosphere. Recent observations seem to show that the electric or magnetic fluid has something to do with it. This is a point upon which some light may be thrown in America, should the disease invade that country as now seems most probable; for the electric telegraphs in operation there are more numerous than in any other country in the world; and if, as has been asserted in Europe, the cholera atmosphere affects these instruments, the fact must surely be observed in America.

The cholera has now existed in Constantinople for nearly one entire year, though much of the time it has been of a mild type, and limited in extent. Within the last month, however, it has shown more malignancy than at any former period, and during one week nearly all who were attacked, died. The number of deaths in the city from cholera alone, during the week, was reported at 1100. At the same time the disease has been raging at Broosa, Nicomedia, Adabazar, Magnesia, Aintab, Aleppo, and various other places in the interior. Trebizond was dreadfully visited a year ago, and now the disease has returned with such violence as to drive almost every body from the city that had the means of fleeing. It has just begun its ravages in Smyrna, where it is to be feared it will be particularly severe. As I have intimated, this scourge of the human race is moving westward. It will doubtless by and by be heard of in France and England, and then it will cross the Atlantic, as before, to perform its direful mission in America.

My principal object in introducing the subject into this letter, is to communicate some facts concerning its treatment, which have been learned by experience in this part of the world, and which, though they may not be new to professional men in America, may tend to corroborate what they have already observed and heard on the subject, while those of your readers who are not versed in medical science, may have their minds quieted somewhat, in knowing

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that there are precautions, which, under God, will in most cases secure safety, even in the midst of the greatest exposures.

The Asiatic cholera, which, when, fairly seated is one of the most unmanageable of all diseases—despising all human art and skill, and mocking all the assiduities of friendship in almost all cases, *begins* with a *mild diarrhea*, which in that stage is most readily cured.—True, where the cholera is raging we are constantly hearing of persons who arose well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the first attack of the disease is the *collapse*, from which recovery is rare. But I can say with truth that in *every instance* of these sudden deaths of cholera, in which I have been able to investigate the circumstances, I have found that the individual *had been laboring under diarrhea for some days previous*. Generally this is so slight as not to be much noticed; it is attended with no pains, and no sickness of the stomach, perhaps, and gives the person no particular inconvenience. But it is this very diarrhea which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in every case, to *stop even the slightest diarrhea immediately*. For this we have a remedy always at hand. Opium, in some form or other must be used *immediately*, and without fear. In the form of laudanum, perhaps, it may be used most conveniently. At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give *immediate notice*, if attacked with diarrhea. In mild cases, *six drops* of laudanum for an adult will be sufficient to check the disease. The dose should be repeated *every four hours*, until the diarrhea is stopped.—This is a most important direction. In severe cases of diarrhea, a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of *checking the diarrhea* is not produced. I have been called upon to prescribe in a great multitude of cases of cholera, in this incipient stage, and I have found every one of them yield to this medicine. The prescription is one which our good brother, Doctor Smith, left with his brethren in Turkey, in anticipation of the cholera, when he was returning to America; and by the blessing of God I do believe it has saved thousands of lives. Our native brethren in Nicomedia, and Broosa having been instructed on the subject by Dr. Smith, have been exceedingly useful as instruments of checking the disease in a great multitude of cases. Many even of their worst enemies among the Armenians have flocked to them for this medicine, and having proved its virtues, have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and a tendency to cramps, and coldness in the extremities, a mixture of equal parts of *laudanum, tincture of rhubarb, and tincture of camphor*. Of this, *eighteen* drops may be given for an adult at a dose in mild cases, to be increased according to circumstances. Of all epidemic or contagious diseases, none excites more general alarm than the contagious cholera, and yet I know of none that gives more timely premonitions of its approach, and that

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is so perfectly under human control, (so to speak,) as this in its early stage.

Of course, when there is a tendency to diarrhea in cholera times, the strictest attention should be paid to diet, and fruits, and crude vegetables should be avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances, has been found quite injurious. A person who is well, should continue to eat very much as he has been accustomed to, except that most people eat *too much*, as a general rule, and except that fruits and certain vegetables, which at other times would be harmless, under the cholera atmosphere are apt to produce diarrhea."

FACTS ABOUT THE CHOLERA.

It has been frequently remarked that during the cholera in New York, in 1832, that there was no electricity in the atmosphere; but a correspondent of the Journal of Commerce says his records show the contrary of this, and that ten thunder storms were active here during that period. A writer in Chambers' Edinburg Journal maintains that electrical changes are the true cause of such migratory diseases as cholera and plague; and, indeed, of all epidemics. The true remedy, therefore, is the purification of the atmosphere, and the chief object to effect this is Chlorine Gas, which is an ingredient in common salt. Whole streets and towns can be fumigated with chlorine gas as easily as single dwelings.

"In 1832, the town of Dumferline in Scotland, was affected with cholera from the 3d of September until the 23d of October. At that date every street, lane, and alley was fumigated with chlorine gas. Within five days the pestilence was entirely annihilated. In Edinburgh the gas was used, but rather late, and in several other towns with like effect. It was ascertained beyond a shadow of doubt, and to this fact we beg the earnest attention of our readers, and the public at large, that every house in the infected districts in which chlorine gas was used as a disinfecting agent in the cholera of 1832, enjoyed an absolute immunity from the disease, and this fact is the great preservative against that frightful disease, and a positive proof that cholera owes its origin to electrical changes in the atmosphere.

Another very simple prevention is recommended by a medical writer, who saw much of the cholera in 1832 and 1834. The weakened state of the stomach, he says, which predisposes to cholera, is so decidedly obviated by eating freely of common salt at our meals, that it is believed that three-fourths of cases which would otherwise occur, may be prevented by this simple addition to our food. The writer recommends for an adult, a small tea spoonful, three times a day, either at breakfast, dinner, tea, or supper. It may be eaten with fish, animal food, poultry, game, bread, toast, or bread and butter. This is very simple, and should be remembered if the time for using it arrives."

THE CHOLERA IN GERMANY—HAMBURGH.

Authentic accounts state that the disease is still on the increase at

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Hamburgh. From the 1st of September, when it broke out, to the 26th, there were 1,339 cases, of which 650 died, and 302 recovered, and 387 were under treatment. There is a great deal of sickness on board the English ships lying at Hamburg.

BERLIN.

Up to the 30th ultimo there have been 1,704 cases of cholera in Berlin; 1,012 of which terminated fatally, 302 reported as cured, 390 still doubtful.

ASIA MINOR—THE CHOLERA—ALEPPO AND DAMASCUS.

The ravages of the pestilence at Aleppo and Damascus are stated to have been frightful, particularly at Damascus, where not fewer than 10,000 persons are supposed to have died within the twenty days preceding the 28th of August.

REMEDIES.

Now that the dreaded cholera is on our shores, and its steady approach to the Mississippi may be reasonably expected, all should be apprized of the fatal effects likely to arise from the use of intoxicating liquors. The following statement can no doubt be relied on:—

Liquor reproduces Cholera.—In evidence of R. Bowie, a surgeon, who was practising in 1832, in East Smithfield, London, as taken before the Metropolitan Sanitary Commission, are these observations:—"I would add that spirits, wine, and every stimulant of that description, on the commencement of an attack of the cholera, by quickly exhausting excitability, did irreparable mischief. Abstinence, almost total abstinence, I always found highly essential, until convalesence had taken place. I have seen many patients whose deaths I firmly believe were the consequence of over anxiety to give them nourishment. Toast and water, in small quantities, and frequently repeated, seemed to me the best and safest beverage, and also, for a considerable time, sufficient nutriment—and as progress was made to recovery, the addition of an equal quantity of milk, excepting with those who lived rather freely, was found beneficial. To show how readily the disease was reproduced after its most alarming symptoms had abated, or even ceased, I subjoin a few instances:—Beer reproduced vomiting, watery dejections, and spasms, which had abated. Wine—vomiting, watery dejections, heat in the stomach, spasms in the legs. Brandy and pepper—incessant vomiting, watery dejections, violent spasms, and great prostration.

Read, also, the following Precautions and Instructions issued by the Commissioners of Health in England:—

Shun damp and low situations, and, if possible, quit dwellings in such places, during the prevalence of cholera; keep your houses and rooms dry, and the windows and doors open as much and as long as the weather will permit; there can scarcely be too much ventilation. An abundant supply of fresh air is as necessary during the night as in the day, and pure air is as requisite for the support of life and health as good food. Remove all stagnant water and dung heaps from around your dwellings, and clean out all sewers without delay. Do these things at once.

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Avoid chills; do not wear wet clothes a moment longer than can be avoided. Wear a flannel belt round the stomach and loins; make use of plain, wholesome food in the solid rather than the liquid form; abstain from fruit, raw and ill-cooked vegetables, pastry, smoked and hard salted meats, and salted fish, pork, cider, stale or sour malt drinks, pickles, and all articles of diet that from experience are known to have a purgative effect. Avoid purgative medicines, particularly castor oil, Seidlitz powder, and salts. Be very careful that the water used as drink is of good quality. Abstain from stimulants unless prescribed as remedies under medical advice.

In former visitations of cholera many persons, both rich and poor, resorted to the use of stimulants—wine, whiskey, brandy, &c., under the false impression that what was sometimes useful as a cure was also good as a preventive. This is a great error.

MR. WALKER ON CHOLERA.

The Secretary of the Treasurer has turned his attention, in some degree from finance to cholera, and has published a long letter detailing his experience with that disease in 1832. It seems that he attended the sick on a large plantation in Mississippi, and was himself attacked by the disease. He highly recommends the practice of Dr. Cartwright, of Natchez, Miss., as follows:—

1. To watch the first symptoms of the disease, and administer the proper remedies without a moment's delay. 2. To administer forthwith, after the first symptoms, a dose composed of ten grains ot camphor, twenty grains of red pepper, and twenty grains of calomel, to be taken in powders, if practicable; if not, in pills. 3. As soon as the dose was swallowed, to strip the patient and rub him gently but effectually with some stimulating ointment, by as many hands as could have convenient access, the rubbing to be continued so as not to occasion fatigue until the medicine produced its proper effect.

"The cure was chiefly effected by the operation of the calomel upon the liver, in changing the rice water secretions to those usually produced by calomel, which generally took place, according to my recollection, in from one to two hours after the dose was repeated. The object of the camphor and red pepper was to accelerate the action of the calomel, as well as to rouse the energies of the system."

Under this system, of eighty-seven persons attacked by the disease in one neighborhood, *only two deaths occurred.*

CURE FOR THE CHOLERA.

The National Intelligencer has been furnished by Dr. Thomas Miller, President of the Board of Health of that city, with the following letter copied from a Constantinople paper of October.

Sir—Having been, in the hands of Providence, an humble instrument of discovering an infallible remedy for cholera morbus, even in the most desperate cases, I hasten to communicate to your estimable journal the treatment by which, with God's assistance, I have quickly succeeded in curing the patient. It is as follows:—

As soon as the vomiting and diarrhœa begin, put the patient's legs up to the knees in water, as hot as the hand can bear, throw into it six or seven handfulls of coarse salt; let the legs be rubbed

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for half an hour by two strong persons, using both their hands. Open the large vein of the foot, and let it bleed in the hot water from twelve to twenty minutes, according to the sex, age, and patient. During this time add more hot water as it becomes cooled, the natural animal heat will return immediately throughout the whole body, as well as consciousness. The patient will soon speak and ask for food. He will be perfectly able to resume his duties after one or two days.

Of sixty peasants attacked with cholera, of whom I have seen several, have been suddenly attacked while at work in the fields; others, after having retired in perfect health to bed, and been asleep part of the night, were awakened at dawn of day with the usual symptoms in the greatest intensity; and although assistance was rarely obtained before the expiration of an hour, or even one or two hours, all have been restored to perfect health in such wise as to be able to resume their business five or six days after being attacked. It has happened, though rarely, that the blood not flowing long enough, the patient has been bled a second time in the arm and not in the foot. In no case has the treatment failed.

A remarkable feature of the efficacy of the treatment is the immediate and perfect re-establishment of their health in all of the patients, who, instead of losing their strength, seemed, on the contrary, to have acquired new vigor.

In future the visit of the cholera will excite less apprehension in the public than an epidemic of influenza.

I have the honor to be, &c.

JOHN BARKER,
Former Consul-General of England in Egypt.

INTOXICATING LIQUORS.

The following statements in relation to the cholera in Albany, N. Y., in 1832, are taken from the National Era. We do not publish them from a disposition to support a theory, but in the solemn conviction, as the Republican of this city well remarks, that they "go to prove that the cholera is a disease which is peculiarly destructive to persons of intemperate habits." The distinction between the different kinds of drinkers, in this statement, deserves particular notice:—

After the cholera had ceased in the city of Albany, in 1832, an individual of high standing and character undertook the task of ascertaining the habits of every person who had died of that fatal disease, over the age of 16 years, in that city. At the time, a full report of each individual case was prepared and extensively circulated. The whole number of deaths, over 16 years, was three hundred and thirty-six.

Abstract of the Report.

Males, 213; females, 123—total, 336.

White (natives) 171; colored (natives) 24; Irish, 108; English, 15; Scotch, 4; Welch, 2; German, 8; French, 1; unknown, 3—total, 336.

Intemperate, 140; free drinkers, 55; moderate drinkers, (mostly habitual,) 131; strictly temperate, (all but one committed some ex-

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cess in eating, that one was neglected by an intemperate husband,) 5; members of Temperance Societies, 2; idiot, 1; unknown, 2—total, 386.

Before publishing the report it was submitted to the medical staff attached to the Board of Health residing in the city of Albany. The following certificate was appended to the report:—

The undersigned, members of the medical staff attached to the Board of Health residing in the city of Albany, have examined the foregoing document of facts, and, as such, we take pleasure in recommending its publication and general circulation.

JOHN EIGHTS, Ch'n. Medical Staff.

WILLIAM BAY, HENRY GREEN,
C. D. TOWNSEND, J. JAMES,
JOEL A. WING, PETER WENDELL,
B. P. STAATS, Health Officer.
HENRY BRONSON, attached to Northern Hospital.

N. B. Population of Albany in 1832, about 26,000; members of Temperance Societies, about 5000.

DR. M'DOWELL'S OPINION.

We extract the following from a letter of this prominent physician, published in the daily papers of this city within a few days past:—

Dr. M'Dowell's letter on Cholera, to the citizens of the Great West, or the Mississippi Valley.

At this time the spasmodic cholera is raging as an epidemic in New Orleans, and it becomes all to be prepared for its attack.

New Orleans is now in a most favorable condition for it, and its shock will be felt, probably, greatest there now; but there it will continue all summer, and will be fed constantly with newly venturing victims from the north; while the great cities of the United States should expect it in warm weather. It is now reported to be in New York and in London, but in that latitude it is only sowing the seed to reap a summer harvest.

I have seen a good deal of cholera, and do not hesitate to say, after a close observation and attention on the living, and a close examination of the dead, that cholera is not a disease of inflammation, but of the opposite condition of things. The nervous energies of the body are overpowered and prostrated, and require a treatment of a prompt and powerfully stimulant character.

On looking over what has been written, and the success of each of the thousand modes advised, I must say that the only remedies to be relied on are—calomel, opium, camphor, and capsicum, (or cayenne pepper,) and if the purging be very great, sugar of lead.

This disease may be, and has been, cured by the following doses and by the following prescription, with great success in thousands of cases;—

1. Dr. Cartwright gave the following prescription to 600 persons, and lost but two cases:—Calomel, gr. 20; capsicum, gr. 20; camphor, gr. 10—mixed and given when the diarrhœa commenced, and repeated until the vomiting and purging ceased—keeping the patient in a recumbent position, and giving pepper toddy.

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2. Calomel, gr. 20; opium, gr. 2; camphor, gr. 10—mixed and given until the puking and purging cease, and using the warm pepper tea as a drink and keeping the patient in a recumbent position.

3. Calomel, gr. 20; opium, gr. 2; camphor, gr. 5; sugar of lead, gr. 2; mixed and repeated until the puking and purging cease.

"Doctors differ" is an adage not without some authority. Indeed, it is often fortunate for patients that they do differ. On the present occasion they have much reason to differ. This pestilence is a great mystery. We must, on all the premises, however, think for ourselves. And I, too, claim this privilege.

On the whole, I conclude that it is always best to have present a good physician—one or more. But as all cannot secure that aid, it is proper that, in anticipation of a visit from the cholera, the following articles should be on hand:—Calomel, Camphor, Cayenne, Laudanum, or Opium—with Antispasmodic Syrups and very exciting liniments, together with the means of bathing the extremities, accompanied with active friction by different persons at the same time. These are means which may be in much requisition.

If Dr. Cartright's prescription had been three or five grains of calomel, combined with as many grains of capsicum, and as many drops of laudanum and camphor, in pills, to be repeated every twenty or thirty minutes, till there was evidence of its affecting the liver, I should have theoretically given it my decided preference to all others, accompanied, as it might very advantageously be, with the heating cholera syrups of the Thomsonian school, as also in spasmodic action with warm bathing, heating liniments and vigorous friction of the parts most affected. But I am no doctor. Let every man be persuaded in his own mind. We have given to our readers all that we deem important on the premises. A. C.

THE LARGEST BAPTIST ASSOCIATION IN AMERICA.

"DOVER BAPTIST ASSOCIATION.

The 65th annual meeting of this Association was held at Hopeful Meeting House, Hanover County, October 7–9. In the absence of the principal and alternate, the introductory sermon was delivered by Elder J. B. Jeter, brother J. C. Crane was chosen Moderator, and Elder T. M. Sumner, Clerk.

Mount Olivet Baptist Church was, on application, received into the Association, which now comprises 42 churches, and 13,405 members, viz. whites, 4,342; colored, 9,063. Added by baptism, 669. Net gain during the year, 373. The largest additions were to Black Creek, Hanover, 7; Beulah, King William, 62; James City, 40; Liberty, New Kent, 38; Grace

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Street and First African, Richmond, 37 each; and Sharon, King William, 35. There are four colored churches in this Association—two in this city, one in Williamsburg, and Elam, in Charles City County. The First African, Richmond, has 2476 members; the First Baptist, do., has the largest white membership—viz. 556.

Hopeful Church is on the upper boundary line of the Association, and several of the churches were not represented. Only fifty-two delegates were present, being much below the usual number. With one exception, the committees appointed at the previous session, failed to present or forward their reports. A report on Sabbath Schools was presented by a committee appointed during the meeting, from which we learn that eighteen churches reported 19 Sabbath Schools, comprising 199 officers and teachers, and 988 scholars. Converted, 27. Five churches reported schools without giving statistics, and nineteen churches have no schools.

The following resolutions were adopted:—

Resolved, That this Association cordially approve of the recent action of the Virginia Baptist Sunday School and Publication Society, in opening a Depository of religious books in the city of Richmond, and earnestly recommend the churches to assist and encourage that Society in this enterprize.

Resolved, That the churches be, and they are hereby most affectionately requested most earnestly to pray the Great Head of the Church to revive his work in all our borders, and to destroy, by the brightness of his coming, the Wicked One with all his power.

The following query was received from Black Creek Church:—

Query.—Is it lawful for a Deacon to make, sell, and drink intoxicating liquors?

Answer.—While we subscribe to the principles of *total abstinence*, we must leave each church to the management of its own discipline.

The next annual meeting will be held at Beulah Church, King William county, Saturday preceding the 2d Lord's day in October, 1849.

If I am properly advised, the Dover Association is the largest in America, and the largest in the world in its reported membership. Its black membership is more than twice as large as its white membership: thus demonstrating how much more accessible the Regular Baptist gospel to the black than to the white population—to the slave than to his master. There are, however, a good many free blacks belonging to the First African Richmond Church, which has a membership of 2476 persons, probably the largest enrolled membership of any Protestant church in the New World. These, with three other communities called churches, are exclusively African in their membership. That in Richmond is very respectable in appearance, in manners, dress, general demeanor.—They have a white Bishop, who is probably better paid for his services by his church than any Baptist Minister in the State.

The First Baptist Church in Richmond has a white membership

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of 556 persons on its books—nearer one-fifth than one-fourth the size of the First African Church.

If the Capitol of Virginia fairly represent the State of Virginia in this particular, the African population of Virginia, that is its slaves, are much nearer the kingdom of heaven than their masters, and much more accessible to the Baptist kingdom of heaven than are the whites of any denomination in the State. I wonder how our transatlantic and northern brethren will explain this mystery, unless by admitting that God has blessed the means of grace much more to the slave than to the master. Else, being more enthusiastic and spiritual, it suits the African ear much better than the European or American.

Be this as it may, it appears not only from the data here presented, but from the general tabular views of black and white membership in the Baptist churches of the South, the proportion between black and white membership is as about two to one. If, then, the Baptists in the South report 300,000 members in full communion, they have only 100,000 white members, a number not so much greater to the white brethren of the Reformation than I had imagined. We have comparatively very few blacks in our communities. The Methodists and Baptists have long ago possessed themselves of the eyes, the ears, and the affections of the slave population above and beyond all fear of competition with the preachers and reformers of other denominations. This will be a favorable or an unfavorable omen, as every one is enlightened in the genius and spirit of Christianity and the peculiar ministrations of these denominations.

A. C.

THEOLOGICAL SEMINARIES.

"The Princeton Theological Seminary (Presbyterian) has this year 150 students. The Providence (R. I.) Journal says that this is not only the largest seminary of sacred learning in this country, but has more students than any institution in Europe of a like character—not even excepting the Propaganda at Rome—143 are graduates of colleges, 4 have never graduated, and 3 are resident licentiates. Thirty-one colleges are represented, 27 of the pupils being from the College of New Jersey, and 22 from Lafayette College; and the students are from 20 States of the Union, and from 3 of the countries under the government of England.

The number of Protestant Theological Seminaries in the United States is 44.

There is a general impression abroad that the Andover institution is the first Protestant Theological Seminary established in this country; but a

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statistical table published in the "Family Christian Almanac" for 1840, shows that this is not the case. The first established was the Theological Seminary of the Dutch Reformed Church at New Brunswick, New Jersey, 1784.

2d. The Associate Presbyterian at Canonsburg, Pa., 1792.

3d. The Associate Reformed, at Newburg, 1804.

4th. The Andover Seminary, 1807.

5th. The Princeton Seminary, 1812.

The six Seminaries which seem to be the most flourishing are the following, with their present members and alumni:—

Andover, present members 93; alumni, 1006.

Princeton, present members 150; alumni, 1626.

Auburn, (founded in 1821,) present members 30; alumni, 580.

New Haven, (founded in 1822,) present members 35; alumni, 515.

Protestant Episcopal, New York city, (founded in 1821,) present members 64; alumni, 336.

Union Theological Seminary, (founded in 1836,) present members 105; alumni, 211." *New York Observer.*

This is a valuable exhibit of the means employed for raising up a Protestant ministry in this country from 1784 to the present time. Sixty-five years have created forty-four Theological Seminaries in the United States. How many Roman Institutions Theological are there?—? A. C.

MISCELLANEOUS SCRAPS—*No. F.*

BIBLE CIRCULATION.

THE increasing circulation of the Word of God is among the most encouraging signs of the times. The time has been when the price of the sacred volume placed it beyond the reach of the poor; now it can be had for a trifle, or, if need be, for nothing. The following statistics will prove interesting:—

In 1804, according to the best estimates that can be obtained, there were in existence only about 4,000,000 copies of the Bible. Now there are more than 30,000,000. In 1804, the Bible had been published in only 48 or 49 languages; in 1847, it exists in 136. In 1804, it was accessible in languages spoken by about 200,000,000; in 1847, it existed in tongues spoken by 600,000,000. During the last year, 1,419,283 copies were issued by the British and Foreign Bible Societies alone—400,000 more than in any year before, except in 1805.

In every point of view in which it can be contemplated, the Bible is worthy of extensive circulation. Sir William Jones wrote in his Bible—

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"I have carefully and regularly perused these Holy Scriptures; and I am of opinion that volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."

Even Lord Byron has recorded his testimony. The following lines were written on a blank leaf of a Bible a few weeks before his death—

"Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray;
To lift the latch, and force the way.
And better had they ne'er been born,
Than read to doubt, or read to scorn."

"The Bible for more than two thousand years has gone hand in hand with civilization, science, and law. It has never been behind the age; nay, it has always gone before it, like the pillar of fire before Israel in the wilderness. Its great principles of good order, submission, and freedom, have been the stability of States. Its very presence among them has been a saving ark, a refuge, and a rest. How far even beyond the present time, gleams the light of that wondrous book, which describes and promises true freedom and fraternity, that divine and universal brotherhood, of which the nations only dream! In a word, the Christians revelation is the true salt of the earth, the vital force of communities and states."

ROMANISM.

Broughton, April 10, 1848.

It appears from the Roman Catholic Directory for 1848, that the total number of Roman Catholic churches and chapels in England and Wales is 545; in Scotland 85, besides 22 stations where divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges there are in England 10, and in Scotland 1. Convents, 38, of which 12 are in the London district. Monasteries, 4. Of missionary priests in England and Wales, there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the Bishops. This is a goodly staff, and well calculated to extend and uphold the interests of the church of Rome.

IRISH BAPTIST UNION.

The annual meeting of the Baptist Union of Ireland was held in Dublin a few weeks ago. There are seventeen churches connected with this body, consisting of about eight hundred members, and the additions during the year had been one hundred and twenty-one. The decrease, occasioned chiefly by emigrations, was sixty; leaving a clear increase of sixty-one members—nearly four to each church. On the Lord's day previous to the meeting, the ordinance of baptism was administered in the river, at which several of the brethren from

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a distance officiated, and a large number of spectators were present. It is peculiarly desirable that in Ireland great publicity should be given to our views of baptism; they are so intimately connected with right views of Christ's kingdom, in other respects, and so admirably adapted to excite attention to personal religion, that every unobjectionable opportunity to bring them forward should be embraced. This has been done to a much greater degree of late than formerly, and the good accruing from it has been evident.

The annual meeting of the Scottish Baptist Union, also, was held in August, in Edinburgh. The number of churches in it is thirteen. The clear increase for the year is 164; the total number of members, 1,044. *N. Y. Baptist Recorder.*

ANTIQUITIES.

Nineveh was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots abreast.

Babylon was 60 miles within the walls, which were 75 feet thick and 300 feet high, with 100 brazen gates.

The Temple of Diana, at Ephesus, was 425 feet high, to support the roof. It was 200 years in building.

The largest of the Pyramids is 481 feet high, and 663 feet on the side. Its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. Three hundred and sixty thousand men were employed in its erection.

The Labyrinth of Egypi contains three thousand chambers and twelve halls.

Thebes, in Egypt, presents ruins twenty-seven miles round. It had one hundred gates.

Carthage was twenty-five miles round.

Athens was 25 miles round, and contained 250,000 citizens, and 400,00 slaves.

The Temple of Delphos was so rich in donations, that it was once plundered of £100,000 sterling; and Nero carried from it 200 statues.

The walls of Rome were thirteen miles.

THE RUINS OF ANCIENT NINEVEH.

These are now being explored by an English antiquarian named Layard. The city, once "three days journey" in extent, was located on the east bank of the Tigris, twenty miles below Mosul, and Mr. Layard finds that "the buildings were provided with a complete system of sewerage, each room having had a drain connected with a main sewer." The buildings are found to have been made of sun-dried bricks, the rooms lined with slabs of marble, covered with bas-reliefs. The earliest buildings, constructed probably twelve hundred years before Christ, were buried, and the earth which had accumulated upon them was used as a cemetery seven hundred years before Christ.

TRACT OPERATIONS.

The receipts of the American Tract Society, for the six months preceding October 1st, amount to $105,097, and the amount of issues exceeded the receipts by $5,000.

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SINGULAR FACT.

The ship Alexander, of Dundee, left Calcutta in April last for London. When about a month at sea, Mr. Latta, the chief officer of the ship, while on duty one evening, caught an eagle. After keeping the bird two days, he proposed to Captain Inglis, the commander of the ship, that the bird should be released. This was accordingly done. A small piece of leather, with the name of the ship, with latitude and longitude, was tied to the bird's neck, and the bird took its flight. Strange to say, this same bird was caught by an American whaler 2200 miles distant from the place it left the ship Alexander. The news came to London by a ship from the island of Ceylon, who spoke the whaler, and saw the bird.

Scotsman.

THE MOTHER'S TRUST.

Mother, with thy warm lips pressing
Thy fair infant's dimpled cheek,
Winning smiles by soft caressing
From lips yet untaught to speak;
Lone may be thy home, and lowly,
Small of earthly wealth thy share;
But a precious trust and holy,
Is committed to thy care.

Guard it well, O! gentle mother,
Looking still with steadfast eye,
From this dim world to another,
Where no dark'ning shadows lie.
Thou may'st rear thy fragile blossom,
In celestial bowers to dwell;
Clasp the treasure to thy bosom,
Gentle mother, guard it well.

Duxbury, Mass. Amanda Weston.

THE LAND PROPRIETARY OF THE UNITED KINGDOM.

In 1775 there were in England 250,000 landed propritors in capite, who were reduced in 1815 to 30,000, and now they do not exceed 10,000. In Scotland there are only 3000, and in Ireland 6444 land owners in capite; so that it may be said the 119,111 sway power over 30,000,000 persons.

BISHOP JEWEL'S CHALLENGE TO THE PAPISTS.

If any man can prove the following articles by any one plain sentence, out of the Scriptures, or out of the works of the old Fathers, or by a canon of any old General Council, or by any practice of the primitive church, then I promise to go over to his party:—

That there was any private mass in the world for the space of six hundred years after Christ; or, that there was any communion ministered to the people under one kind; or, that the people had their common prayers then in a strange tongue, that they understood not; or, that the Bishop of Rome was then called an Universal Bishop, or the Head of the Universal Church; or, that the people

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were then taught to believe that Christ's body is really, substantially, carnally, or naturally in the sacrament; or, that his body is, or may be, in a thousand places or more, at one time; or, that the priest did then hold up the sacrament over his head; or, that the people did then fall down and worship it with godly honor; or, that images were then set up in the churches, to the intent that the people might worship them; or, that the lay people were then forbidden to read the word of God in their own tongue.

DEFINITION OF A GENTLEMAN.

We have rarely seen a better definition of what is meant by the term *gentleman*, than that given by the poet Bishop, of the Episcopal Church of New Jersey, in a Prospectus of the ends and objects of Burlington College. Bishop Doane says:—

"When you have found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cairn-worm or a Cape May crystal to a diamond. You cannot make a gentleman till you have first a man. To be a gentleman, it will not be sufficient to have had a grand-father.

"What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards!"

"To be a gentleman does not depend upon the tailor or the toilet. The proof of a gentleman is not to do work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded that the hog, in England, was the only gentleman, as being the only thing that did not labor. A gentleman is just a *gentleman*—no more, no less—a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror though he was of England's knighthood—as when upon the field of Zutphen, as he lay in his own blood, he waived the draft of cool spring water that was brought to quench his mortal thirst, in favor of a dying soldier. St. Paul described a gentleman when he exhorted the Philippian Christians:—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable sermon on the calling of a gentleman, pointedly says, "He should labor and study to be a learner unto virtue, and a notable promoter thereof; directing and exciting men thereto by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favor; he should be such a gentleman as Noah, who preached righteousness, by his words and by his works, before a profane world.

Holden's Magazine.

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REFORMATION—*No.* XII.

THERE could have been no stronger proof of what we may term the *doctrinism* of the Protestant communities, than the holy horror with which they affected to regard the practice of receiving penitents to Christian baptism upon a simple profession of their faith in Christ. The renunciation of creeds as standards of orthodoxy, and the adoption of the Bible as the sole trust-worthy depository of divine truth, had been unpardonable offences against the rigid formul*ism* and consecrated usages of partyism; but when the originators of the present movement dispensed with the accustomed vow of doctrinal allegiance and the signs and wonders of what was technically called "Christian experience" antecedent to baptism, they were supposed to have broken down and abandoned the very outworks of Christianity itself.

It was, however, nothing more than might have been reasonably expected of persons who had ventured to take the scriptures alone as their guide in matters of religion, and might have been, on this very ground, foretold with as much certainty and precision, as was their final abandonment of infant baptism.* For nothing can be more evident than that, while the scriptures are remarkably silent in regard to both the last-mentioned subjects, which many have regarded so important as to deserve a conspicuous place among the doctrines and customs of the church, there is no want of scriptural precedent and precept for the baptism of a believer upon the simple confession made by the Treasurer of Queen Candace:—"I believe that Jesus Christ is the Son of God." Acts viii. 37.

There may have been here, indeed, a misunderstanding in the minds of many, in regard to the views really entertained of the

* Soon after the publication of the "Declaration and Address," its author, Thomas Campbell, Sr., happening to meet Rev. Mr. Riddle, a fellow-minister of the Union body, on the way between Washington, Pa., and Cannonsburg, fell into a conversation with him on the subject of the Address Upon Mr. Campbell's showing it to him and exhibiting its plan of union upon the Bible alone, he exclaimed:—"Why upon this principle we must at once renounce infant baptism!" This was the first time that such a consequence was presented to the mind of Mr. Campbell, and the incident is important as showing, 1st.—that there were no preconceived partialities for believer's baptism on the part of those engaged in this reformatory movement, and that its subsequent adoption was the natural result of biblical investigation; and, 2dly.—that the sagacious mind of Mr. Riddle had clearly perceived (as have doubtless multitudes of other Pedobaptists, who are less candid or more cautious in their admissions,) that the scriptures do not teach infant baptism, and that it is therefore a mere human tradition.

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pre-requisites to Christian baptism by the promoters of the present reformation. It may be well to remark, therefore, that they at no time supposed the Bible to sanction, or did themselves in any degree countenance the practice of making either an ignorant or an impenitent, or a mere intellectual profession of Christianity. On the contrary, the necessity of careful inquiry to ascertain the true state of the mind and the affections, has been ever acknowledged; the importance of ample previous instruction has been urged; and upon the whole, and especially in the case of the young, a catachumenical course of procedure practically adopted. It may serve to show the attention paid to this point in the beginning, to state, that long before the adoption of believers' baptism, at the very first organization of the church at Brush Run, two persons were refused admittance to Christian fellowship, because they were adjudged to be imperfectly acquainted with the nature of the atonement, having been unable to answer satisfactorily the question then propounded to all:—"What is the meritorious cause of a sinner's acceptance with God!" Somewhat simpler views of the gospel, it is true, afterwards obtained; and the adoption of believer's baptism led, in conformity with the principles of the reformers, to the use of the exact formula of confession given in the New Testament. By the precedents there presented, all inquiries in regard to faith and penitence were subsequently regulated; and a willingness to obey the Lord in submitting to baptism came to be regarded as a better evidence of the faith and feelings of the convert, than the most elaborate detail of dreams and visions, or the most devoted submission to the unauthorized expedients or commandments of men.

But the simple procedure thus indicated by the history of the conversions related in the Acts of Apostles, was, as we have stated, so utterly at variance with the established usages of the religious parties, and so irreconcileable with the popular theories of faith, that surrounding communities seemed to regard Christianity as scandalized by its adoption. "What!" they exclaimed," "admit persons to baptism without inquiring respecting the work of the Spirit upon their hearts, or ascertaining that they hold the essential points of Christian doctrine! How the gates of the church are thrown wide open to infidels and errorists by the reception of members upon a simple confession of the Messiahship of Christ!"

Of course, the propriety of such a procedure was to be determined by a direct appeal to the scriptures. The attentive reader, however, of these papers will not fail to perceive how admirably the practice thus introduced, accords with the great principles of fraternity and

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Christian unity which we have been endeavoring to develope. He will notice in this but a practical application of the motto, "Union to Christ—union to each other;" and will see also that union to Christ is contemplated in all this as personal, rather than doctrinal; as of the heart, rather than the intellect; as of faith, rather than of fancy. For what more evident exhibition can there be of a direct approach to Christ; what more solemn invocation of his name; what stronger proof of personal regard and devotion to the Messiah, than the simple profession of belief and trust in Him, in his true character, as the Son of God, accompanied by an humble *self-denying* obedience! How wonderful this confession!—simple in its beauty; beautiful in its simplicity; grand in its comprehensiveness; noble in its unity; awful in its complex relations! How appropriate that this good confession for which Jesus himself died, should be made to sinners the formula of salvation and of life! And is it at the moment, when the penitent, to whom the inspired oracles have preached Jesus, is renouncing the world and vowing allegiance to him before the assembled multitude, with the image of Christ in his heart and his name upon his lips, that the zealot of partyism shall say of the Redeemer, with the Jews of old, Away with him! Away with him! Give place to bodies of divinity! to creeds! to the doctrines of the true church! to the essential points of faith set forth in the established standard! Surely if Jesus is to be thus replaced; if the Lord is to be thus crucified afresh, they who love him will prefer to accompany him to the cross, rather than take part with the priests and elders of a doctrinal and traditional orthodoxy, in rejecting him. It was the crime and the condemnation of the Jews that they refused to receive Jesus as the Son of God. Is it possible that the crime of partyism is the same? Is it a doctrinal, a traditional, a hypothetical, a theoretical Messiah that is in both cases desired and honored to the rejection of the true one? Is it selfish and sectarian distinction that is sought, rather than the humility and simplicity that is in Christ? Is it system and form, and pride of opinion, that have usurped the homage due to an ever-living Lord and Redeemer! And if not, where is it that we shall find set forth in its true character, amongst all the formulas and so called confessions of faith, that simple, scriptural, and direct personal acknowledgment of Christ which may be truly and emphatically termed the Christian confession? Where is it that we shall find a party that is called by his name alone, and receives him alone as its lawgiver—its prophet, priest, and king! Alas! for the infatuation of the religious world, that it suffers itself to be deluded by a show of wisdom to mistake

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opinionism for faith, and doctrin*ism* for Christ*ism;* and to regard the simple, direct, and complete confession made by the original converts to Christianity as vague, insufficient, and nugatory!

It has been so much the custom to impress upon the minds of Protestants, from their very infancy, that adhesion to a particular set of doctrines is indispensable to salvation, that they seem to have no idea whatever of a direct and personal reliance upon Christ, or that such a reliance can be the true test of faith, and the real bond of Christian union. Before such a union can be effected, it is easy to perceive how great a revolution must be effected in the modes of feeling, thinking, and acting, which prevail in religious society; and how complete an abandonment of all existing systems must necessarily be involved in its accomplishment. The present time would seem to be propitious for such an effort. The age of *virulent* doctrinal dissension would seem to have in a good measure passed away. The more intelligent amongst the different parties begin to perceive that religious wars have been occasioned and fomented, for the most part, by ambitious bigots, for their own selfish ends; and that it is time to unite in a treaty of everlasting peace. This peace, the present reformation proposes to secure by a direct return to the ground originally occupied by Christianity—neglecting, and burying in oblivion, the various questions, debates, and strifes which have occurred during the intervening ages, and seeking in the confession of Christ himself, and in union to him alone, that unity and fraternity so much to be desired amongst his people. R. R.

PRIDE AND HUMILITY.

"I NEVER yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees I observe that God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush, an humble, slender, abject bush—as if he would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility—nothing hate, like pride."

PITTSBURG, January 4, 1848.

Beloved Brother—Is there not beauty of thought in the above extract, as well as sentiment quite scriptural! I would that the sentiment were engraved on every mind. When will the world learn that "God resisteth the proud, but giveth grace to the humble"! Until then, happiness is but a dream. .

Very truly yours in the Lord,

CHAS. D. HURLBUTT.

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DISCIPLINE—*No. XIII.*

WE promised, in our last number, to offer a few ideas upon the course to be pursued towards one who has been excluded from the congregation, and the circumstances under which it is proper to restore him to communion.

The object of excommunication is two-fold. It is designed to act both upon the offender and the church generally. Upon the former, it is to work reformation; on the latter, to awaken watchfulness and a reverential fear. Thus Paul commands, saying, With certain characters, whom he designates, we must not keep company, that they may be *ashamed;* and certain others, we must rebuke publicly that the rest may be *afraid.* The offender, however, is not to be treated as an enemy, but admonished as a brother: (2 Thess. iii. 15.) Still we are not to *associate with him—no, not even to eat with such a person:* (1 Cor. v. 12.) Nothing can be more explicit than this authoritative teaching of Paul. It is perspicuous and unqualified; and, it is needless to add, absolutely essential to the full efficacy of discipline; therefore it is benevolent, though severe. It is a part of discipline. The arm of the church is weak without it, and men will run riot in sin, even to the very jaws of hell, though under the sentence of excommunication, pursuaded by the fratricidal sympathy of their former brethren, that they are as good as ever, and no way spotted with the leprosy, though the priest has pronounced them unclean.

It is the practical part of discipline. The *sentence* of excommunication is merely declarative. It states a fact, but it is not the fact; it announces a decision, but it is, in no sense, the execution of the decision. There must be a practical withdrawal of that intercourse which was before warranted and justified by the fraternal relation of Christians; and this, not merely in the religious acts of public worship, but in the ordinary respects of social life. If not, excommunication is nothing more than a name; yea, it is a mockery, or else hypocrisy.

Names may be arbitrary—generally are so, having no respect to the qualities of things. Thus the Pope is called *Pius*, though the very Man of Sin; and so a person may be called "excommunicated," and yet enjoy the full fellowship of the brethren in every thing but the Lord's supper. This is but too often so, and who can deny that it makes discipline a mere name?

Moreover, what is it but a mockery—a false show, having the

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form of discipline without its power, honoring with our lips the statutes of the King, and rendering them worse than nugatory by our actions. Truly sin thus dealt with,

> —— 'is, as the air, invulnerable;
> And our vain blows malicious mockery."

But let us not deceive ourselves. "*God is not mocked*," neither has he condescended to legislate in vain. If, in these matters, we will persist in gratifying the flesh and walk by the promptings of our own feelings, we must suffer the consequences, and of the flesh reap corruption.

It is also hypocrisy, because it pretends to be, what it really is not. To cry, *Peace! Peace!* when there is no peace, is not a whit worse than to cry, "*Excommunicated*," when there is practically full association and fellowship in every thing but one single institution, which, after all, was never designed, as it is too often made to be, a test of fellowship. To say that a thing shall be done is not to do it; and for the whole congregation to stand up and decree that a member shall be excommunicated, because the duty is clearly enjoined in the scriptures and cannot be evaded, and afterwards continue towards him all their former fellowship and brotherly intercourse, even though done in the greatest charity, what is it but the leaven of the Pharisees! Let us beware of such action, for it is not only repudiating the wisdom of the Spirit and contemning a law of Christ, but it is luring into strong delusion a fellow-creature, that he may believe a lie concerning himself, make his peace with sin, and die, a victim to the complimentary weakness of a human charity. The charity which cometh down from above speaketh on this wise:—If thy right hand ensnare thee, cut it off and throw it away: it is better to lose one of our members than that your whole body be cast into hell. A Christian under the power of sin is gangrenescent: Discipline is the cautery and the knife, and she spares not the flesh, that the patient may not perish. Painful, indeed, it may be; but what objection is that, when we hear the Master say, He that loves his father, or mother, or brother, or sister, more than me, is not worthy of me! Can we suffer unto bonds and imprisonment—yea, unto death, and yet have not the nerve to execute the discipline decreed for the honor and profit of the whole body of Christ! Ah! our human affections do sometimes prove too strong for our allegiance to Christ! There is a law in our members warring against the law of Christ and leading us from the path of duty. It is the law of our carnal affections, reigning with an empire stronger than that of Christ. We sometimes see it in

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the conduct of Christians towards their personal friends, when they are suffering under the discipline of the church; but more strikingly in cases of blood or other connexions. When put to this test, how many waver!

Look at yon zealous disciplinarian; how loyally he ever stands by the law of Christ! He has seen the church in many a conflict with the follies of men, and when unruly spirits have resisted the authority of the elders and threatened the church with schism, none have gone before him in sustaining the discipline. Even although there may have been some error or imprudence in its administration, still he has honored authority and exhorted members to *submit themselves to those who were placed in authority over them.* "Perfect impartially" has been his motto; and under it, as a banner, he has brought to the trial offenders of all classes and conditions. None can suspect his willingness to sacrifice every earthly feeling to the honor and vindication of the church. But trials of a different nature come. His sons are as the sons of Eli, and the hand of discipline is upon them. Like Jeshurim, they have waxed fat and kicked; they have forsaken Christ who bought them and lightly esteemed the Rock of his salvation: and where now stands the impartial disciplinarian! Does he remember what God said to Eli—Wherefore honorest thou thy sons above me! Them that honor me I will honor, and they that despise me shall be lightly esteemed. Does he now feel that the honor of Christ calls him to the test, and is he willing to sacrifice for Him his human affections! Alas for our poor nature! How few, how very few, can stand in this trial! Yet it is as true now as the day the Saviour uttered it. Unless a man can and does forsake all for Christ, when he requires it, he is not worthy of him. O! that brethren would consider the consequences of such inconsistency and realize the truth of God's decree—*They that despise me shall be lightly esteemed.* Yes, the brethren must look at such, and lament that the fine gold has become dim, and the world will behold him and cry, Ichabod! Ichabod!

Let us pause upon the conclusion: Excommunication, to be real and effectual, that is scriptural, must not only be in the public worship, but in the daily social intercourse and relations of life, and without respect to any of those earthly and carnal affections that war against the authority of Christ and lead us from the path of duty. This our law requires, and the best interests both of the unfortunate offender and the church demand. A different course must surely prove injurious, encourage the offender in his sin, and bring upon both a condemnation like to that of Eli and his house.

W. K. P.

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MORAL SOCIETIES, SONS OF TEMPERANCE, &c. &c.

In the opinion of our *original* correspondents, *pro* and *con*, the propriety of Christians joining moral societies having secrets and a religious ritual, has been fully discussed on our pages. Our first contributors have ceased. We have had nothing from brother Williams, one of our most able and well informed correspondents, on the subject, since our last response to his essays.. Some new writers have sent us some new letters on the subject for and against our views. There is nothing new in them worthy of our attention or that of our readers. There seems to be a very general conviction that, however useful some of these institutions may have been, or are, as *worldly* institutions for worldly men, Christians have no business with them as aids, or anxiliaries, or as means of their holiness, happiness, or usefulness. Nay, indeed, the conviction grows deeper that Christians dishonor rather than honor the church and its Founder by accepting of membership in any one of the three fraternities. But should any one desire to see how much more can be said in defence of Christians becoming members of such societies, of doing good, and how much violence may be offered to common sense, to holy writ, and matters of fact in pleading their claims on the Christian church, I must refer him to a series of essays commenced by a Mr. Joseph R. Naylor, of Wellsburg, the first of which has appeared in the "Gospel Proclamation" for January, 1844. I wish this quondam brother could find his way back to the church before he commences to reform it. For so long as he abandons the church for the sake of the Sons of Temperance, I presume he can neither enjoy Christianity nor recommend it to any one. A. C.

NEWS FROM THE CHURCHES.

St. John, October 23, 1848.

I have recently immersed six young persons into the faith of the gospel, who have become members of the congregation of the Lord in this city. If I could obtain two or three true fellow-laborers, with whom I could cooperate in preaching and teaching in this region, I think much good might be done; but as it is, my attention is so much divided by my numerous labors, that but little can be effected. I have been hoping, laboring, toiling, and praying that we might raise up some efficient laborers among us for some time; but nothing yet has been fully developed; so we plod along very slowly, hoping and praying that some of your western heralds may catch the missionary spirit and look towards the rising sun for a field of labor, and for many to arise and call them blessed.

W. W. EATON.

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Daviess County, Mo., October 30, 1848.

The additions in this county for the last year have been over 80 to the Grindstone Church. JOHN WALKER.

Boon county, Mo., November 2, 1848.

I left Hannibal yesterday morning and reached home to-day to dinner, having travelled eighty miles in a day and a half. I labored in that city four days with brother Henderson, and when I left 35 additions had been obtained, 11 of which were had the last meeting I attended, (Wednesday night.) It was truly a rejoicing time and a glorious triumph of truth. Several made confession at the water, one of whom was a Methodist lady, and were straightway immersed in, (not Jordan,) but the Mississippi river. Brother Henderson remained to continue the meeting, and I shall expect to hear many of other additions before its close. Brother Allen Wright has immersed 8 in Howard since the State Meeting, two of whom were Methodists. Brother Gaines also informed me that he had 8 additions in Lexington since his return from the State Meeting.

T. M. ALLEN.

Lunenburg county, Va., November 3, 1848.

Last week a protracted meeting closed at Cool Spring, attended by brother Bullard, with the assistance of brother Shelburne; during which meeting 7 made the good confession and were baptized; and two others, who had been previously baptized, joined the church. Praised be the Lord for the manifestations of his mercy to our fellow-men!

On the last Lord's day a protracted meeting commenced at Liberty, and continued till Wednesday evening, attended by brethren Bullard and Shelburne, and I was with them. During this meeting 8 made the good confession and were baptized—one during our co-operation in August last—making 9 immersed into our glorious Lord this year, and 4 who had been baptized some years before, united with the church. The additions to Liberty are 11; the others will unite with some other church near their location. During these two meetings and the co-operation meeting, 21 have come out on the Lord's side. The brethren seemed to be generally refreshed, and we do sincerely pray the Lord that they may persevere in the race to make their calling and election sure.

Our Baptist friends about Liberty appeared to be much interested, and we do sincerely hope that their influence may be ere long given to the old gospel. WM. DOSWELL.

White Oak, Texas, November 10, 1848.

The congregations here as yet are not properly organized for the want of proper materials; yet I think the cause of truth is onward. Many who oppose us are fond of your writings, and the preachers often quote you without placing to your credit. I will name for your satisfaction some of the names of the most prominent proclaimers of the ancient gospel in this north-eastern division of Texas, (viz.) Wm. Stirman, John M'Closkey, Green Weaver, E. D. Moore, ——— Gibson, and two brothers Wilmouths, zealous and talented brethren, besides several others more recently engaged in the great and glorious work.

M. W. MATTHEWS.

Forest Shade, Mo., November 18, 1848.

During the year just passing there have been added to the churches where I have preached, some ninety-three or four persons, mostly in the morning of life; yet among them were some that were near three score years old. Our beloved J. T. Hudson was frequently with me as a fellow-laborer. May the good Lord be praised for all his goodness to the children of men! A. H. F. PAYNE.

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Hopkinsville, Ky, November 19, 1848.

Brother John M. Barnes will locate in Hopkinsville in a few weeks, as Principal of the South Kentucky Institute for Young Ladies. We had, under his brethren J. D. Ferguson, Wharton, and J. B. Ferguson, 15 additions in this place a few weeks since B. S. CAMPBELL.

Fox Creek, Anderson County, Ky., November 22, 1848.

I have just finished my year's labor, (1848.) I have spoken three hundred times and visited 470 families. The major part of the country over which I rode was very broken. I succeeded in adding seventy to the kingdom of Christ. We are in the enjoyment of peace, thanks be to the King! L. MERITT.

Bloomington, Ill., November 27, 1848.

I write you for the purpose of communicating the pleasing intelligence that the good cause of our Divine Redeemer is still prospering in this part of his moral vineyard.

Our meeting has just closed, which has been in session for nine days, during which time eight noble souls made the good confession and were buried with the Lord in baptism, seven by commendation, and one restored—making in all seventy-six. At Leven Grove congregation, five miles distant, there were during the same time eight confessions; and, but a short time before, there were seventeen immersions in brother Lindsay's congregation, (Mount Pleasant.) All these meetings were attended by brethren Walter Bowls and John Lindsay. Our meeting was attended in conjunction with the above by brethren J. T. Jones and S. Puler.

Brother W. S. Major has just returned from the meeting in Missouri, where he witnessed the confession of one hundred and fifteen noble souls. At Walnut Grove, Woodford county, they have recently added near one hundred. Thus you see the good cause is greatly on the advance in the Western Country. Our souls have been refreshed. I must not omit to mention that all our difficulties are healed, and that we are living in peace. This will, no doubt, be gratifying intelligence to all the friends of our common cause. R. O. WARINNER.

La Fayette, Stark county, Ill., November 25, 1848.

We are glad that the brethren are becoming awake on the subject of Sunday Schools. We have long regretted that we had not libraries that we could conscientiously present to our children for their perusal. We have made arrangements for a library when the brethren have it completed.

We have had Sunday School the past season. No book was introduced but the New Testament. We are confident that good has been the result. The children generally were interested, and six have recently become disciples of our Lord.

The principles of reform are progressing here, notwithstanding the combined efforts of the sects. I have immersed some intelligent persons, and some have united from the Baptists. Brother John E. Murphy spent one week with us last month. The meeting was interesting. Eleven were added. Among those immersed was brother Nance's wife, who was a worthy and intelligent member of the Methodist Episcopal Church. We rejoice at the efficacy of God's word. We believe the time not far distant when those that love God will obey him.

The subject of baptism is agitating the minds of many. A Congregational preacher lately immersed two of the members of that church. May the Lord grant that none may come into the church in any other way! Then

"We hope to see the Christians join
In union sweet and love divine,
And glory through the churches shine!"

CHARLES HIMES.

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Monmouth, Warren county, Ill., December, 1848.

I have just returned from holding a meeting at Lafayette, Stark county, Illinois. I delivered nine discourses during the meeting, and brother J. E. Martin one. The result was, nine were added by immersion, and two sectarians who had previously been immersed. May the Lord bless the holy brethren there and elsewhere! JOHN E. MURPHY.

Manchester, Ohio, December 6, 1848.

I am now in Manchester, a little village on the Ohio river, some twelve miles above Maysville, on the Ohio side, in Adams county. It contains, perhaps, some four or five hundred inhabitants; a place where considerable business is done by shipments in the steam boat line of business, and its citizens are generally of a moral character. In the acquirement of mammon in their various ways of pursuit, they seem to be quite an industrious class of mechanics and merchants, who drive the business of time with lively motion. We have no church there; our congregation lies across the river on the Kentucky side, about one mile out, in Louis county; the Elder, however, with some of the members, live in Manchester. They have recently built them a commodious meeting-house, and with a little more expenditure it will be entirely commodious and decent. We regret, however, to say, that they, as a church, are not exerting that influence in the community where they live that they might, and that we trust they will soon do; the order of the Lord's house has not been observed so punctually as it should have been. They have not kept the ordinances as delivered to them by the Apostles; but we trust that a better day is just ahead of them. We delivered them in all seven discourses, two of which were delivered in Manchester. The Methodists kindly opened us their house in that place, and when we had delivered our first discourse they invited us back to speak to them again. This was noble. May the Lord grant them larger measures of light! Our efforts were all directed in reference to the edification of the church. We had one confession and immersion. We lately closed a meeting in Felicity, near my residence, that resulted in eleven added to the faithful, nine of whom were immersed, and two of that number were my daughters. Praised be the Lord! Brother G. Campbell was with us part of the time, and F. Salee all the time.

J. T. POWELL.

Madisonville, Ky., December, 1848.

Since the last Lord's day in September, we have had a hundred and one additions to the congregations in this county. Prior to that time, and during the present year, forty-seven—making in all, one hundred and forty-eight. O. COLLINS.

Giles county, Tenn., December 12, 1848.

We have organized, this year, within the bounds of my labors, two churches—one on Chisholm's Fork, Lawrence county, with 13 members; added 10—23; one on Elk River, of 14 members. We have added to Robinson Fork church about 20 members; to Lynville, 10; and immersed a few others not yet united to any church. Robinson's Fork and Chisholm's Fork have Sunday Schools, and it is our intention to have them in all our congregations as soon as possible. B. W. WHITE.

Paris, Ky., December 16, 1848.

We have just closed a protracted meeting, during which about 40 persons have been added to the church—among them the only Universalist preacher in these parts, who, renouncing his Universalism, was admitted as a member with us, and will no doubt be very useful in proclaiming the true and certainly safe system of divine truth JOHN DEARBORN.

Hiram, Ohio, December 17, 1848.

Brother A. S. Hayden and myself are just closing a meeting of days in Hiram. Twenty-four have become obedient to the faith. We look for more to-morrow, the Lord willing. A. B. GREEN.

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Johnstown, Ohio December 18, 1848.

December 16th I closed a meeting on the town line, between Bazetta and Champion, Trumbull county, Ohio, which had lasted for sixteen days. I spoke every night, and visited during the day from house to house. I delivered 17 discourses, and immersed 24 persons; organized a church with these and a few others, amounting in all to 29. I left them happy and rejoicing in the Lord. The prospects are flattering for many more. During a few weeks past I have had the happiness of introducing 44 into the kingdom. In that number are 5 Presbyterians, 4 Methodists, 2 Lutherans, and 2 Congregationalists. May the Lord prosper the good work, and to him be all the honor! CALVIN SMITH.

Baton Rouge, December 20, 1848.

Dear brother Campbell—Brother J. A. Dearborn, one of your graduates at Bethany College, and who would do honor to any institution, and myself have been here for one month laboring in the good cause; and notwithstanding a most bitter and violent opposition on the part of a few who seem to think that the souls of men have been specially put in their charge, the meeting has increased in interest. The court-house was crowded last night to overflowing, and 4 more choice spirits came out on the Lord's side. We have added to the cause 38 since we came, by dint of argument and scriptural proof and motives. Oh! it has been a glorious triumph! I learned this morning that I am represented, by a person pretending to piety, as "an infidel—as preaching infidelity and baptism without a change of heart." The doctrine is said to be worse than the cholera and devilish, as I learn, by the same man. Such a poor, deluded, and wicked spirit is to be pitied.

We have constituted a church with brother G. M'Hatton, Elder; J. A. Dearborn, Evangelist; and brethren Benedict, Parker, and Booth, Deacons. The church is near 60 strong, and, in my judgment, can defy all the assaults of our opponents. The character and intelligence of our members, so far as I hear public sentiment, are of the very best order.

I brought my wife and children to my sons-in law, Flournoy and Viley, near Princeton; and calculated on starting to see them to-morrow. The South presents a fine field for labor, and it is deeply to be regretted that Evangelists have, in a great measure, to make the greatest sacrifices for the success and spread of the cause; and that our numerous talented, rich, pious, and worthy brotherhood, should manifest more liberality in having the gospel proclaimed near home than in foreign parts.

Brother Dearborn stands high wherever he goes, and deservedly so. He has consented to remain here during the winter and spring, and he may finally locate in the South. My design is to spend the winter in the South, and to labor as much as I can to build up the cause. I expect the brethren will take twenty of the Harbingers at your reduced prices. Oh! that I could see you and sympathize with you in your afflictions, and hear you recount your tour over the ocean and back again to your beloved America, the country of your adoption and the field of your labors of love. In America your triumphs are recorded—and your riches are in the heavens! Oh! how many of your beloved ones are there! Many of mine are there! Well, we shall soon cross the Jordan to be welcomed by them! Thank God that you are yet wielding the giant Christian's pen! Do all the good you can while you live. You have shivered the arms of the creeds, and their colors are torn in tatters. Fight on; you will wear a glorious crown. People are flying from the cholera at New Orleans, as if they could avoid the shafts of death. I have no doubt the facts are exaggerated a thousand fold. The people here are as calm apparently as if there were no cholera in the land. May the Lord bless his cause and prosper our efforts still more signally, is the prayer of his poor servant for his name's sake,

J. T. JOHNSON.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *MARCH*, 1849. NO. III.

TRACTS FOR THE PEOPLE—*No. XXXII.*

BAPTISM—No. XXI.

ONE HUNDRED AND THIRTY-FOUR QUESTIONS ON BAPTISM.

WE design this Tract especially for the most uneducated portion of the reading community, embracing in its details the whole *subject*, *action*, and *design* of baptism. We, therefore, adopt the method of Question and Answer as most instructive and impressive; only premising that our answers shall always be those, and those only, which the Holy Scriptures, history, and human experience authenticate and sustain.

Query 1. Who was the first Baptist? *Answer*. John, the harbinger of Christ, called "*John the Baptist.*"

Q. 2. From whom did he receive authority to baptize? A. Not from men, but from God. He was sent by God to baptize, and did not institute it himself, nor learn it from the Jews. John i. 33.

Q. 3. Where did he baptize? A. In the Jordan, and at Enon, "because there was much water there."

Q. 4. Did those he baptized make confession? A. They "were baptized by him in the Jordan, confessing their sins."

Q. 5. Were they *led* or carried to his baptism? A. "There *went out* to him Jerusalem and all Judea and all the region round about the Jordan, and were baptized by him in the Jordan."

Q. 6. Who was the most distinguished person whom he baptized? A. The Saviour of the world.

Q. 7. For what purpose was he baptized? A. Neither for confessing his sins nor for receiving remission of them; but "to fulfil all righteousness," or to honor the righteous institutions of God. "Thus," said he, "it becomes us to fulfil all righteousness," or observe every divine institution.

Q. 8. How old was Jesus when baptized? A. About thirty years old.

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Q. 9. Had Jesus been circumcised when an infant? A. He was circumcised the eighth day.

Q. 10. Had all those that John baptized been circumcised? A. Yes; they were all Jews.

Q. 11. What do you infer from this fact? A. That baptism did come in room of circumcision, else no Jews would have been baptized.

Q. 12. When was Christian baptism introduced? A. Not till John the Baptist had been beheaded, and Jesus Christ crucified, almost four years after the baptism of John.

Q. 13. Where was it instituted? A. On a mountain of Galilee.

Q. 14. By whom? A. By the Saviour in person.

Q. 15. In what words? A. "Go, teach all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you;" or, according to the Evangelist Mark, "Go ye into all the world; preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Q. 16. To whom was this commission given? A. To the Apostles of Christ.

Q. 17. When and where did they begin to act under it? A. On the first Pentecost after the ascension of Jesus into heaven, and in the city of Jerusalem.

Q. 18. How many were there and then baptized? A. Three thousand souls.

Q. 19. What qualification was required by the Apostles acting under this commission? A. Repentance.

Q. 20. Repeat the words. "Repent and be baptized, every one of you, in the name of the Lord Jesus."

Q. 21. Any other indication implying whether none but professed believing ponitents were baptized on that occasion? A. "They that gladly received his word were baptized." Acts ii. 41.

Q. 22. Are infants capable of understanding, believing, and gladly receiving a preached gospel? A. Not such as we have in this age of the world.

Q. 23. What, then, would you infer concerning the first three thousand persons baptized by the Apostles of Christ? A. That there were no infants nor families having infants baptized by the Apostles in establishing the first Christian church ever planted on earth.

Q. 24. Had all the males baptized by the Apostles on this occasion

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been circumcised! A. Being Jews, they must have been circumcised; for the Jews were called "THE CIRCUMCISION."

Q. 25. And what would you infer from this! A. That baptism was not a substitute for circumcision, as some vainly imagine; for then how could the Apostles have baptized those who had been circumcised!

Q. 26. What accommodations were there for baptism in Jerusalem! A. There were pools of water, public and private baths, in Jerusalem, as well as the brook Kedron, near the public garden where Jesus oft resorted with his disciples.

Q. 27. Where did the second great baptism occur! A. In Samaria.

Q. 28. How is it reported! A. Philip, an evangelist, went down from Jerusalem after many thousands had been baptized there, to the city of Samaria, and preached to them the same gospel. Many of the Samaritans, we are informed, "hearing, believed and were baptized, both men and women."

Q. 29. Why did not the history say, 'Men, women, and children!' A. Because, I presume, there were no children; for in being so particular in detailing who heard, believed, and were baptized, so far as to respect the sex of the parties, the same particularity would have induced him to have added children, had children been amongst them. Thus it is that silence by force of circumstances is sometimes equivalent to a negative.

Q. 30. But is not this already indicated in the context! A. Yes. In the qualifications of those baptized there are enumerated those which exclude the conception of speechless babes. We are informed that they *believed* Philip, *hearing and seeing the miracles* which he performed, before they were baptized. They were capable of seeing or contemplating a miracle, of perceiving the meaning of it, and of believing the preacher before they were baptized.

Q. 31. Were the Samaritans circumcised persons! A. Yes: they were the circumcised children of the covenant that God made with Abraham; for though at this time a mongrel people, they practised circumcision.

Q. 32: Having, then, found neither amongst the Jews at Jerusalem, nor amongst the mongrel Jews of Samaria, a single instance of baptism without a previous hearing and believing, or professing of faith in the Messiah, we have all scriptural evidence against infant sprinkling or infant baptism; to whom shall we next look! A. To the next case reported.

Q. 33. And what is the next case reported! A. It is that of the

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Ethiopian officer, Treasurer of an Ethiopian Queen, who heard Philip preach the same gospel, and was, on profession of that faith, baptized in a certain water to which they came on their journey.

Q. 34. And what was the next baptism reported in the Acts of the Apostles? A. It is that of Saul of Tarsus. Doubtless he was a believing subject.

Q. 35. And how was he baptized? A. Neither while sitting nor standing. We are not informed in what place, but that he was commanded to *arise*, and of course to accompany Ananias somewhere. "Arise," said he, "why tarriest thou, and be baptized, and wash away your sins, calling upon the name of the Lord." He accordingly arose and accompanied him to a suitable place, and was baptized.

Q. 36. Having now seen from an induction of the first converts in Jerusalem, Samaria, Damascus, and Ethiopia, that all baptized persons were first taught and instructed in the way of the Lord before their baptism, and not one indication of a different practice, what is wanting to complete this chapter of evidences? A. We must look from the Jews—whether in Jerusalem, Samaria, Damascus, or Ethiopia,—to the Gentiles. Perhaps, there was a different dispensation of baptism to the Gentiles.

Q. 37. And what were the circumstances of the baptism or conversion of the aliens? A. The Gentiles were, indeed, aliens from the commonwealth of Israel, and strangers to the covenants of promise. But admission to the new dispensation was proposed to Jews and Gentiles on the same premises, because God is not a God of the Jews, but of the Gentiles also; and he made no difference, says an Apostle, between them, "purifying their hearts by faith."

Q. 38. But give us a case. Where was the first baptism of Gentiles? A. At Cesarea. Cornelius, an Italian Captain, an intelligent, pious, and prayerful soldier, with his family and personal friends, were the first fruits of the nations to Jesus Christ. All the converts of that day heard, believed, and received the Holy Spirit before they were baptized. It was in reference to these that Peter challenged the Jews, his companions, from Joppa, asking if any of them dare refuse baptism to these enlightened and sanctified Pagans. He then commanded them so distinguished with knowledge, faith, and the Holy Spiait, to be baptized in the name, or by the authority, of the Lord. Such Gentiles, then, as believed and were enlightened were to be baptized by the authority of the Lord.

Q. 39. Have we any other public baptisms reported among the

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Gentiles? A. We have the baptism of the Corinthians under the ministry of the Apostle Paul.

Q. 40. What are the details of their baptism? A. We are solemnly told that many of the Corinthians, hearing, believed, and were baptized.

Q. 41. Had infant baptism been preached in those days, how would it have read? A. 'Many infants, being baptized, believed and heard.'

Q. 42. Would it not be incongruous to say that they first believed and then heard? A. Not in the least more unprecedented or more unreasonable than to say they were first baptized and then believed. According to the Acts of the Apostles and the tenor of the New Testament, it is as good sense, as good style, and as fully authorized to say many infants first believed and then heard the gospel, as to say many infants were baptized and then believed the gospel.

Q. 43. But is it generally true in fact that baptized infants do afterwards believe the gospel? A. It may sometimes happen, but experience or accurate observation would prove, according to our observation, that, taking Pedobaptist Christendom into the account, not a tithe of baptized infants do really ever believe the gospel.

Q. 44. Of sixty millions of Russian baptized infants—of one hundred millions of Roman sprinkled infants—and of fifty millions of Lutheran, and Episcopal, and Presbyterian, and Methodistic sprinkled or poured infants, can any one reasonably conclude from all published data that, in the aggregate, ten or eleven millions of them really and truly believe the gospel to the salvation of their souls? A. If so, surely the millennium must be at the door.

Q. 45. Waving all matters of doubtful disputation on the premises, what is laid down in the Acts of the Apostles as the indispensable qualifications necessary to baptism? A. "If thou believest with all thy heart, thou mayest."

Q. 46. Did you ever read of the baptism of any infants in the scriptures? A. No.

Q. 47. Did you ever read of the sprinkling of any infants in the scriptures? A. No.

Q. 48. Whose commandment, then, do we obey in having our infants baptized or sprinkled? A. The commandment of the clergy.

Q. 49. Do we transgress any divine command in neglecting to have our infants baptized? A. No: I never read of any one being accused of this sin in the Bible, nor of any commandment that was thereby transgressed.

Q. 50. Did you ever read of any *sponsors* in the Bible? A. No.

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Q. 51. What do you mean by a *sponsor?* A. I mean one that promises and engages for another in baptism.

Q. 52. Did you ever read in the scriptures of any one promising any thing for another in baptism? A. No: no promises of parent nor of child, at baptism, is ever mentioned in the Bible.

Q. 53. Whence originated the custom of promising and vowing in baptism? A. From the Clergy.

Q. 54. Did you ever read in the scriptures of any vows that minors or adults were under in consequence of baptism? A. None.

Q. 55. What are the promises given to baptized infants or minors in the New Testament? A. None.

Q. 56. What are the threats denounced against them that neglect to have their infants baptized? A. Many from the Clergy, but none from the Bible.

Q. 57. Is baptism a command? A. Yes: "Be baptized every one of you."

Q. 58. Should not every divine command be obeyed? A. Yes.

Q. 59. In what does religious obedience consist? A. In a voluntary act of an intelligent agent.

Q. 60. Is a person active or passive in obeying a command? A. Active.

Q. 61. Is an infant active or passive, conscious or unconscious, in receiving baptism? A. It is passive and unconscious.

Q. 62. Can a being that is passive and unconscious in suffering an action, be said to be obeying a command in that same action? A. By no means.

Q. 63. Can those persons who have been baptized in infancy be said, on the foregoing principles, to have obeyed the divine command, "Be baptized." A. No: impossible.

Q. 64. Is baptism an act of religious worship? A. Yes: all divine ordinances were appointed for us to worship God thereby.

Q. 65. How must acceptable worship be performed? A. "In spirit and in truth." "God is a spirit, and they that worship him must worship him in spirit and in truth."

Q. 66. Can unthinking and unconscious infants worship God in spirit and in truth? A. No.

Q. 67. Can they, then, in conformity with these principles, be baptized as an act of religious worship? A. No.

Q. 68. Is baptism appointed for the benefit of the subject. A. Yes.

Q. 69. Are there any benefits resulting from baptism in this life? A. Many.

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Q. 70. What are the benefits resulting from baptism in this life? A. They are briefly comprehended in one sentence—viz. "The answer of a good conscience towards God." 1 Pet. iii. 21.

Q. 71. In what does the answer of a good conscience consist? In three things:—1st. The knowledge of the meaning of baptism. 2d. A belief of the fact and import of the death and resurrection of Christ, to which baptism refers. 3d. In the consciousness of our own minds that we have voluntarily and intelligently obeyed the divine command. See Rom. vi. 1–6: 1 Pet. iii. 20–22.

Q. 72. Can any infant be conscious of these things in baptism; or can it afterwards reflect that it intelligently, voluntarily, and cheerfully obeyed the divine command! A. It is utterly impossible.

Q. 73. Is there, then, no way in which an infant can obtain by reflection or otherwise, the answer of a good conscience from baptism! A. None.

Q. 74. Can an adult, when instructed in the import of baptism, receive any consolation from reflecting that his parents had him baptized when an infant! A. No, unless it be a delusive consolation; for the answer of a good conscience can only be enjoyed through an inward consciousness that the subject has intelligently and voluntarily obeyed a divine commandment.

Q. 75. How does any adult know that he was baptized in infancy! A. By the report of others.

Q. 76. Is there any duty inculcated in the New Testament that requires us *only* to have the testimony of others for our having performed it! A. Not one.

Q. 77. Is there any promise accompanying our obedience to the commands of God! A. Yes: "In keeping of them there is a great reward." Ps. xix. 11; Prov. iii. 16–18, xi. 18, xxix. 18; Heb. xi. 6–26; James i. 25.

Q. 78. Is there any reward accompanying infant baptism?—A. None, except "the praise of men."

Q. 79. Is there any peculiar promise accompanying baptism! A. Yes; the promise of the Divine Spirit as a "comforter." Acts ii. 38, xix. 2–7.

Q. 80. What was the *immediate* duties of those baptized! A. Union with the church and obedience to all the commandments and ordinances.

Q 81. How soon were the baptized added to the church! A. "*That same day;*" "and they continued steadfastly in the Apostles' doctrine, in breaking of bread, in fellowship, and in prayers." Acts ii. 41, 42.

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82. Is this true of any infants after baptism? No; it never was, nor in the nature of things can it ever be.

83. What is the necessary qualification to all parts of Christian practice? *Faith.*

84. Is there no Christian duty to be performed without faith in the subject? None.

85. Why so? Because "without faith it is *impossible* to please God." Heb. xi. 6.

86. Can it then be pleasing to God to baptize or sprinkle infants? No, seeing that without faith it is impossible to please God.

87. Can the infant itself, in receiving this rite, please God? No; for it is destitute of faith.

88. How do you know that infants are destitute of faith? Because they cannot believe in him of whom they have never heard? As saith the Apostle, Rom. x. 14, "How shall they believe in him of whom they have not heard?"

89. But may there not be two kinds of baptism—one suited to believers, and one to infants destitute of faith? No; for the scriptures speak only of *one* baptism.

90. Why did John baptize at Enon? "Because there was much water there."

91. Would not a few quarts of water baptize hundreds? No; a few quarts might sprinkle hundreds, but could not baptize one.

92. Who appointed the sprinkling of infants? The Clergy.

93. When did sprinkling become general amongst Roman Pedobaptists? The Pope, in the year 1311, declared sprinkling or immersion as indifferent—either would do very well. But in England it did not become general till after the reign of Queen Elizabeth.

94. Why do you sprinkle water upon the face? Because thus the Clergy have ordained.

95. Why do they not sprinkle the foreskin, seeing the Jews circumcised it? Because it would be indecent and impolite.

96. Was not, then, circumcision indecent and impolite? No; for it was commanded of God.

97. Can you give no better reason for sprinkling the face than that given? No; the Clergy have pitched upon it, and perhaps they had some reason for it.

98. To what is baptism compared in the New Testament? To a burial and resurrection. Rom. vi. 4–6.

99. Does sprinkling the face resemble a burial? No.

100. Does immersing the whole person resemble a burial? Yes: "We are *buried* with him in *baptism.*"

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101. Does a child carrying away from the preacher resemble a resurrection? No.

102. How, then, is a resurrection exhibited? After the subject has been immersed in water and completely overwhelmed in it, his rising up out of the water is an emblem of a resurrection.

103. Is baptism compared to any thing else in the scriptures? Yes; to the regenerating influences and operation of the Spirit of God. Hence we read of "the washing of regeneration" and of the "baptism of the Holy Spirit."

104. Is sprinkling an emblem of the operation of the Spirit? No.

105. What is there in immersion in water that is an emblem of the regenerating operation of the Spirit? The application of water to the whole person of the subject, and the consequent "putting off of the filth of the flesh," is an emblem of the operation of the Spirit upon the whole soul of man, affecting the understanding, will, and affections, and the consequent "putting off of the sins of the flesh," or "the old man with his deeds." This, immersion beautifully exhibits; but sprinkling cannot.

106. How shall an illiterate man know the meaning of the Greek word baptism? By inquiring how the Greek church practise this rite. It is certain they ought to understand their own language best.

107. And how does the Greek church administer this ordinance? Even to this day they immerse every subject, in all climes, and in all cases in which they may be placed.

108. Has not immersion in cold water been a dangerous practice? No; in the frozen regions of Russia and Canada, in the midst of the coldest winters, and in the warmest climates of the torrid zone, it has been practised without danger, and with manifest safety to the administrators and subjects.

109. Why was sprinkling substituted for immersion? To gratify the caprice, the pride, and the carnality of the human mind.

110. Why were infants baptized or sprinkled, seeing there is no such command or precedent in the Bible? Why did the Israelites make a golden calf—Uzzah touch the sacred ark—and Nadab and Abihu offer strange and uncommanded fire upon the altar of the Lord? From the same principle, and for the same reason, was this practice first introduced.

111. Did you ever read of infant church membership? Yes, in books of baptism, but never in the Bible.

112. What do you understand by "infant church members?" I

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understand the phrase to mean, that infants are members of the visible church.

113. Are there any directions given in the scriptures for the proper discipline and management of infant members? None; the Bible knows of no such members: it addresses all members as equally qualified by faith and grace to attend to all the ordinary duties of Christianity.

114. Do we ever read of any members of the church who are qualified for one or two of the ordinances of the church, and disqualified for attendance on the other institutions of it? None.

115. Can infants, then, be considered as members of the visible church, seeing they are not qualified for the observance of the ordinances of it? By no means.

116. Is Jesus Christ represented as King of his kingdom or church? Yes. Rev. xix. 16.

117. Wherein does the honor and glory of a King consist? In reigning over a willing people; a people who love and esteem him, and serve him as volunteers, and in governing them in wisdom and justice.

118. Where is Christ spoken of as a King? Psalm cx. 1, 2, 3; John xviii. 37.

119. What is the character of his subjects? They are said to be "a willing people"—"of the truth"—"taught of God"—"born from above"—and "true and faithful."

120. Are infants of such a character? No; consequently cannot be subjects of his visible kingdom.

121. In what point of view are we to consider infants? As inheriting an evil nature—"conceived in sin"—"brought forth in iniquity"—"prone to evil"—guilty and subject to death, "the wages of sin." See Psalm lviii. 3, li. 5; Job xiv. 4; John iii. 6; Eph. ii. 3.

122. Can any or all of them be saved who die before they are capable subjects of instruction? Yes; by the merits and atonement of Christ.

123. As our greatest concern is with them that live, how should we manage them during childhood with regard to their spiritual concerns? We should "bring them up in the nurture and admonition of the Lord"—that is, we should make them well acquainted with the scriptures of truth; make them commit to memory the most plain and striking parts of it, respecting their present state and condition, the character of God, and of his son Jesus Christ our Lord, and the doctrine of Christ. Above all, we should exhibit a good example before them for their illumination, renovation, and

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salvation, without endeavoring to *force* a profession of religion upon them, or the views of any particular party or sect.

124. Should we ever urge them to profess Christianity? No. We should teach them what it is to be a Christian, and the awful consequences of rejecting the gospel and dying in infidelity, but leave it to their own conscience when and how to profess Christianity.

125. Would the sprinkling of them in infancy tend to accelerate their conversion—would it secure that they ever would be Christians, or confer upon them any Christian benefit? Not in the least.

126. Have not many Christians had their infants sprinkled or baptized in infancy? I make no doubt but there were, and there are Christians in this practice.

127. But would you make this a reason why we, who are convinced that the thing is a mere tradition of men, should practise it? No; for then might we pray to the Virgin Mary, believe in purgatory, make the sign of the cross in baptizing, swear to "the solemn league," believe the doctrine of consubstantiation, or transubstantiation, go into a monastery or take the vow of celibacy; because some good men have done some of these things.

128. Is not the same action alike good or bad to all who practise it? No: for there is a great difference between a person performing an action, thinking it right, and one performing the same action, doubting of its propriety or knowing it to be wrong. The former is a simple mistake; the latter, a wilful transgression. Even civil law discriminates between the different degrees of demerit in the action, arising from the knowledge and determination of the agent. Hence we have different kinds of murder, and different punishments annexed to each, according to circumstances.

129. Are there not two kinds of sins of ignorance? Yes; there is an unavoidable ignorance and a wilful ignorance. The former exists where the subject has no possible means of information; such as the Indian's ignorance of the Saviour; the latter exists where the subject might know, if he would avail himself of the means of knowledge which he possesses, such as the Pedobaptist's ignorance of the true subject and action of baptism. Whatever excuse can be plead for the former, there is no extenuation of the latter.

130. If infant baptism be an evil thing, as it is often represented, it appears strange that the Almighty should have tolerated its continuance so long and suffered it to extend so far with impunity. How do you account for this? The Almighty has suffered many errors to exist for a much longer time. The whole system of Antichrist is now more than 1200 years old, and Paganism is several

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thousand years old. The future state only will exhibit the reasons of this.

131. How do you view all Pedobaptists with regard to this ordinance of baptism? Can you, according to the scriptures, consider them baptized persons, or do you consider them as unbaptized! There is but one baptism, and all who have not been immersed into the name of the Father, Son, and Holy Spirit, after having professed the faith of the gospel, have never been baptized, and are now in an *unbaptized state.*

132. What is the design of baptism? Besides our putting on of Christ, and having the name of the Father, of the Son, and of the Holy Spirit put upon us, we are baptized for the remission of all past sins, through faith in his blood. Thus Peter, Acts ii. 38, commanded three thousand Jews "to be baptized, every one for himself, for the remission of sins;" thus Ananias told Paul to "be baptized and wash away his sins." Hence, baptism "is the washing of regeneration;" thus the church is cleansed *through the bath of water* by the word, and thus "the like figure" to Noahs being saved by water in the ark, "baptism does also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God through the resurrection of the Lord Jesus Christ."

133. Why are many good people so much divided in their views of scripture, seeing they have but one Bible, and all read it in the same language? Because they belong to different sects and have different systems, and they rather make the Bible bow to their own systems, than make their systems bow to the Bible; or, in other words, each man, too generally, views the Bible through the medium of his system; and, of course, it will appear to him to favor it. Just as if A, B, and C should each put on different colored glasses: A puts on green spectacles; B, yellow; and C, blue. Each one of them through his own glasses looks at the Bible. To A it appears green; to B, yellow; and to C, blue. They begin to debate on its color. It is impossible for any one of them to convince another that he is wrong; each one feels a conviction next to absolute certainty that his opinion is right. But D, who has no spectacles on, and who is standing by during the contest, very well knows that they are all wrong. He sees the spectacles on each man's nose, and easily accounts for the difference. Thus one professor reads the Bible with John Calvin on his nose; another, with John Wesley; a third with John Gill; and a fourth, with some one else. Thrice happy the man who lifts the Bible as if it had dropt from heaven into his hand alone, and who with a single eye, reads for himself!

134. Who is most likely to understand it? He who practises what he already knows.

A. C.

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THE BAPTISTS—No. I.

For some years I have purposed a series of essays on the Baptists. They are a people for whom, notwithstanding all that they have said of myself and my brethren, and notwithstanding all that they have done to us in the way of opposition and exclusion, I cherish just as much good will and fraternal feeling as is possible for me to cherish for any community outside of my immediate brotherhood. Nay, I may in truth say more. They and we approximate much nearer than any two communities on earth known to history or to me. By this I do not mean Scotch Baptists, English Baptists, or American Baptists in particular; but Baptists in general. Their views, their manners and customs, as a sect, are more congenial to ours than those of any other profession, and they render them more susceptible of reformation than do the views of any other people now living on the terra firma of Protestant Christendom.

A few men among them have always been bitterly opposed to us, but the great majority of them desire to be friendly. I am happy to say that those whom the whole community judge most worthy of a prominent place in public esteem, because of their talents, their learning, and their piety, are now, and have always been, friendly to our views, however they may have, by their position and their less liberal friends and brethren, been constrained at times to stand aloof from us and rather to oppose than to commend our course; a weakness, indeed, from which some of the greatest of men have not always been exempt. Still, it is a weakness rather to be blamed than commended.

A few men there are in their editorial corps that go for *the Baptists* right or wrong. These flatter them as the *beau ideal* of a Christian sect. These call our attempted Reformation a "deformation," and extol the Baptists as a sinless or almost perfect church in constitution, doctrine, discipline, and government. But we are gratified to see that while these sectarian flatterers are crying 'peace, peace,' they are waning rather than waxing in public admiration and influence, another portion of their public men of more mind, more learning, and more evangelical spirit and piety, are daring to avow convictions of divine truth acquired from the sempiternal fountain of light divine, so similar to our own readings and deductions as to be undistinguishable from them.

As an illustration of what I mean, I quote from the Biblical Recorder, conducted by Elder Meredith, one of the most clear headed

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and forcible writers and editors in the Baptist denomination, and one, too, that pleads for the Bible, the whole Bible, and nothing but the Bible, as forcibly and as convincingly as any of our editorial corps. He has, with a manly courage, presumed to take the same ground against two very distinguished leaders, Fuller and Gill, that we have long occupied, as the intelligent reader will see in the following extracts:—

For the Recorder.

VIEWS ON CHRISTIAN DOCTRINE.

"Andrew Fuller in preparing to write a system of Divinity, selected the cross of Christ as the central point around which the other doctrines of the gospel were to be collected as so many planets around the sun. *Justification by faith* is the doctrine which I wish to place in the centre at present, and as such it will be first considered—

1. What, then, is Justification? It is *acceptance* before God—it is being received and treated as a just and righteous person by God, whereby the penalty of the law is averted and the title to life is established. This in short is justification.

2. On what ground, or for what consideration does God thus receive and justify the sinner? Not on the ground of personal justice or holiness, because the Bible teaches "there is none righteous, no, not one," and declares as a consequence that "by the deeds of the law no flesh shall be justified." This is confirmed by the experience and observation of all men, as all feel the working of depravity within them, and see its manifestations in the prevalence of crime and misery. The ground on which the sinner is justified—the procuring cause of acceptance before God to the guilty is the *atonement* of Christ. See Rom. iii. 23–26.

3. But before the sinner can be justified even on this ground, it is necessary he should believe in Christ: that is that he should receive him as Mediator—trusting in his merits for acceptance before God, and not on any personal goodness, and making a full surrender of himself to Jesus Christ from the conviction that he needs just such a substitute. This is no mere intellectual operation—it is principally an exercise of the *heart*, as we are taught by Paul—"It is with the heart that man believeth unto righteousness, and with the mouth confession is made unto salvation." It thus effects a vital union between Christ and the sinner, and is the commencement, at least, of a transformation of character; for the Apostle having established the doctrine of justification by faith, immediately argues that the justified cannot continue in sin because of the change that has been wrought in their minds. Faith, therefore, is indispensable to justification for two reasons—First, it is a condition prescribed in the gospel, and secondly, it is the act of *appropriation*, by means of which the saving benefits of Christ are received and enjoyed.

I now proceed to apply the statements above to the doctrine of *remission*, from the conviction that they may shed some light upon the conflicting opinions that are advanced upon that subject. To remit

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or forgive is to set the guilty free from the penalty that stands against him. I ask, therefore, if justification and remission, however they may differ in some respects, are not *necessarily* involved the one in the other? Can one exist where the other is absent? If any so affirm, I ask, is it possible for God to treat the sinner as just and righteous while his sentence of condemnation remains in full force against him? If so, God can approve and condemn the same person at the same moment, which is an absurdity.

Again, the Apostle Paul says—"Being justified by faith *we have peace with God*," &c.: but if the sinner is still unpardoned he is still under the sentence of the law, and consequently, how can he have any real intelligent peace? The thing is impossible. The peace the Apostle speaks of, arises from the conviction that the sentence of death is averted, and that acceptance and eternal life are secured by trusting in Christ.

Now let it be recollected that it is *by faith* that the sinner is justified in the manner and to the extent explained above, and if justification and remission are indivisible, it follows that remission is consequent upon believing without any other act, as much so as justification, and that those who make baptism or any other duty an *indispensable* requisite to remission, are brought in conflict with the great gospel doctrine of *justification by faith*—a doctrine which Paul has made too plain to admit of reasonable mistake, and which in the days of the Reformation formed the cardinal point of contention between the Protestants and Romanists. This contest still continues, and if instead of harping so much upon a few isolated passages there was a stronger grasping of the vital doctrines of the gospel, it would be much more easy to harmonize what appears conflicting."

J. J. F.

Sedgwick Seminary, Dec. 9, 1848.

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ELDER MEREDITH'S REMARKS.

The foregoing has been elicited, we presume, by some remarks of ours, published some two weeks back, on the subject of REMISSION. Taking this view of the case, csurtesy would seem to require us to respond; and, as it is reasonable to hope for a development of truth from a candid investigation of a subject so interesting, it is with much pleasure that we submit the following.—In the meantime we may be allowed to express the hope that our respected correspondent may find leisure and health, as well as inclination, to pursue the discussion until the merits of the argument may be fully set forth.

The first thing that struck us, on reading the article in view, was what seemed to be its singular want of agreement with the teaching of Christ and his Apostles. For example, the Saviour said—"He that believeth and is baptized shall be saved." Our correspondent says—Not so: "remission," and of course salvation, "is consequent on believing, without any other act." Again, Peter said to the Jews —"Repent and be baptized every one of you, for the remission of sins." Our correspondent says—This cannot be correct, because "remission is consequent on believing without any other act."—Again, Ananias said to Saul—"And now, why tarriest thou? arise,

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and be baptised, and wash away thy sins." Our correspondent says —This must be wrong, because Saul, having already believed, "remission is consequent on believing without any other act." It seems to us that these several teachers cannot all be right. If our correspondent be correct, in maintaining that baptism has no connection with gospel remission, then, Christ, and Peter, and Ananias, must be in error, in affirming so plainly that it has. On the contrary, if the inspired teachers be correct, in maintaining that faith and baptism are both requisite to remission, then our correspondent must be in error, in virtually affirming that said act of baptism has nothing to do in the matter.

It seems to us that our brother F., with most others of his own way of thinking, has misapprehended the point really at issue. The question is not, as we understand it, when is the act of remission passed, *in animo*, that is, in the divine mind. If *this* were the question, perhaps it would be more correct to say, that the act of forgiveness was passed at the time when the Redeemer suffered; when the offering for sin was made; when the penalty of the law was cancelled; and when the justification of the sinner was actually effected. This, we think, is the general view of speculatists on the subject. And this, if we mistake not, will follow, pretty clearly, from the reasoning of our brother F. himself.

This, however, is not the matter in debate. The question now under consideration is—When are the promises of the gospel appropriated to the sinner? In other words, when is the sinner, in accordance with the provisions and stipulations of the gospel, authorized to appropriate to himself the fulfilment of those promises—including not remission only, but even justification and acceptance with God? Is he at liberty to do this as soon as he shall have judged himself to be the subject of a mere speculative faith; or not until he shall have illustrated and confirmed his faith by the appropriate act of outward obedience? Is it, in other words, so soon as he shall have complied *in animo* with one of the conditions of gospel salvation? or not until he shall have complied, *de facto*, with both the aforesaid conditions; and thereby identified himself outwardly, as well as inwardly, with the cause and kingdom of Jesus Chist? This being the question at issue, it is easy to see that it must receive an answer essentially different from that given by our correspondent.

So far as the question of *peace* is concerned, it may perhaps be fairly questioned whether there be any intelligible, authorized peace, until the conditions are fully complied with. It was not until after his baptism, that the Ethiopian went on his way rejoicing. Nor was it until after they had been baptized, that the penitent Jews ate their bread with *gladness* and singleness of heart. Nor can it easily be conceived, that a sinner can have much intelligible peace of mind, arising from the application of gospel promises and mercies, until, having been buried with Christ in baptism, *he shall rise again to walk in newness of life.*

It has always been the fault of system-makers and theorizers, that they have had each one his favorite scheme. Andrew Fuller, it appears, had his. With him, we are told, the *cross* was the central orb, and all other doctrines were but planets and satellites. Dr. Gill, we

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think, made the doctrine of *election* his centre, around which all other doctrines were held to move in due order and subserviency. And with our worthy brother F., we learn, the doctrine of *justification* is considered the central point, by which the magnitudes and relations of all other doctrines are to be estimated. It seems to us that by far the better plan would be, to take all these doctrines as we find them in the Bible, and to assign to each, as far as possible, the position, the magnitude, and the relative importance which have been given to it by Christ and the Apostles. System-makers, in our opinion, have done but little to simplify or commend the gospel plan of salvation. They have done much, however, to obscure its doctrines, to distort its proportions, and to involve the whole in mysticism and doubt."

This is unquestionably an age of free discussion, of free inquiry, and consequently an age of progress. No society in America has, in the present century, progressed more rapidly than Baptists. I do not say *the* Baptists, but Baptists. Baptists now have a moral and political influence in the United States, set down by the most enlightened statistical pens, as equal to five millions in eighteen millions; that is, more than one-fourth of the whole population.

But I do not speak simply or primarily of their numerical force or increase, though that must be taken into account when we speak of their responsibility, but I speak of their intellectual, moral, and evangelical progress. Their ministry in the aggregate, is better educated, their public scribes are more enlightened, their moral character is more elevated, and their biblical attainments more comprehensive and accurate than they were a quarter of a century ago. What a portion of their ministry and their communities could not then hear with candor, nor investigate with patience, they can now calmly consider and deliberately weigh, with Christian patience and perseverance. As a consequence it has come to pass, that what some of the more contracted and ill-informed then reprobated as damnable heresy and destructive error, is now regarded as inspired wisdom and divine knowledge, or at least well worthy of still more concentrated examination and regard. Hence, as they progress to the great attractive and radiating centre of the divine science and learning, they approximate nearer and nearer to those who are with themselves advancing to that same grand focus of light and love. They were formerly so much fascinated with the splendor of such planets as Gill, and Fuller, and Booth, as to glory in their light and heat, as though they were suns and not planets, radiating centres and not reflecting moons.

But that spell is broken, that charm is dissipated, and now "what saith the scriptures," and not what saith the creed —what saith the

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apostles and not what say the doctors of divinity, is the great question to be debated and decided. That day has actually come, and as one proof of it, we have inserted, with pleasure, the very sensible and just remarks of Elder Meredith, on the speculations of a brother correspondent who is yet entangled in the meshes of a too metaphysical and speculative theology, from which we hope he may yet, in the fullness of time, be disentangled and set free.

A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLETON HOUSE—No. III.

EPISTLE TO THE ROMANS, CHAPTER II.

Olympas. The first paragraph of the 2d chapter, is the subject for the evening; you will repeat it James.

James. "Wherefore, you are inexcusable, O man! whosoever you are, who condemn: for in condemning another, you pass sentence upon yourself; because you, who condemn, practise the same things. Besides, we know that the sentence of God is according to truth, upon them who commit such things. And do you think this, O man, who condemn those who practise such things, and yet do the same, that you shall escape the sentence of God? Or do you despise the riches of his goodness and forbearance, and long-suffering; not acknowledging that the goodness of God invites you to a reformation? But according to your obdurate and impenitent heart, you treasure up to yourself wrath, against a day of wrath and revelation of the righteous judgment of God, who will render to every one according to his works: eternal life, indeed, to them who, by perseverance in well-doing, seek glory, honor, and immortality: but anger and wrath to them who are contentious, and obey not the truth, but obey unrighteousness. Affliction and great distress shall come upon every soul of man who works evil; first of the Jew, and also of the Greek. But glory, honor, and peace to every one who works good; first to the Jew, and also to the Greek. For there is no respect of persons with God. As many, therefore, as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be condemned by law, for not those who hear the law are just before God; but those who obey the law, shall be justified in the day when God will judge the hidden things of men by Jesus Christ, according to my gospel. When, therefore, the Gentiles, who have not a law, do by nature the things of the law, these persons, though they have not a law, are a law to themselves: who show plainly the work of the law, written on their hearts; their conscience bearing witness, and also their reasonings between one another, when they accuse or excuse each other."

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Olympas. How, James, do you connect this chapter with the first!

James. I cannot see the connexion between the term *wherefore*, (or *therefore*, as in the common Testamenf it reads,) and any thing immediately preceding it in the close of the first chapter.

Ephraim. Nor do I, James. It would seem to be an inference, but from what premises I do not clearly perceive. The Apostle has drawn a fearful picture of the Roman or Gentile world, in the conclusion of the previous section, but the character here mentioned is not one enumerated among them. This is one who has light enough to condemn the Gentiles for the enormities charged against them, while yet himself practising the same.

Olympas. We may, perhaps, be too strictly logical in our forms, and exact more than the occasion requires. The Apostle admits that the Gentiles sinned against knowledge, though without a written revelation; and as he is now about to address the Jew on his boasted superiority over the Greek, as having a written revelation, he prepares the Jew to pass sentence against himself, by drawing an inference from the light of nature possessed by the Gentile, as condemning him on account of the sins enumerated. But if the Gentile who had but the feeble light of nature, or of unwritten tradition, was condemnable for such aberration, how much more the Jew who had the form of knowledge and of truth in the law. The Apostle, as if fearful of exciting the natural pride of the Jew, thus cautiously and, as it were, indirectly approaches him, saying—"Wherefore you are inexcusable, O man! *whosoever you are* who condemnest; for in condemning another you pass sentence upon yourself, because you who condemn, practise the same things." &c.

He says "O man!" "O man!" but he names no one. He adds, indeed, "whosoever thou art." He then speaks *of* the Jew and *of* the Greek, but *to* neither of them, till the 17th verse, and then he directly addressed the Jew. The Apostle's method in this case is worthy of all admiration. He shows a great reluctance to condemn the Jew, but is at length compelled to address him in his proper character, and with great plainness of speech. He has, indeed, already indirectly drawn his character, and compelled him to pass sentence against himself; but with so much evident interest and concern for him, as to dispossess him of every prejudice and unkind feeling towards himself.

Ephraim. There are sundry phrases in this chapter that seem to me not easily appreciated in their peculiar meaning, amongst these are "the judgment of God is according to truth," verse 2d; and again, "obey the truth," verse 8th. I am always desirous, especially in

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Paul's writings, to appreciate, not what the words may mean, but what Paul means by them.

Clement. In this point, as no doubt in many others, we think alike. It is all-important to understand Paul, not the mere import of the terms.

Olympas. Very just. Still Paul means what he says, or what his words convey; and as, like other writers, he has a peculiar style, his manner, or usage of terms, must decide all equivocal expressions. With him "*the truth*" often means the gospel. It is, indeed, emphatically *the* truth. But he sometimes uses the term, Truth, not in this appropriated sense, but in its general sense, as that which is opposed to error. Here the connexion would intimate that God's judgments will always be according to what he has threatened.—Truth, in this connexion, intimates the fulfilment of his threats. He would not awaken the prejudices of the Jew by stating what these judgments or punishments are, but only that they would be according to God's word, or according to the real characters of men—should that be the rejection of the seed of Abraham, because of unbelief. What, Sarah, is meant by the phrase "invites," or "leadeth thee to repentance?"

Sarah. I suppose that the goodness of God here means the sum of "the riches of his goodness, and forbearance, and long-suffering," and that these invite or call upon sinners to repent.

Olympas. Very just, my daughter, but how few appreciate the meaning of this sentence! I mean practically, that is, really know that all the riches of God's goodness, with which he crowns the labors of the year, and rewards the works of our hands, as well as his forbearing to punish our sins immediately, and his long endurance of our provocations are intended by him as arguments to move us to seek his favor with all our hearts. And how awful the view that follows! In not being moved by these arguments—the climax of "the riches of divine goodness, forbearance, and long-suffering"—in the obduracy and impenitence of their hearts, sinners are only accumulating for themselves treasures of wrath against a day of vengeance, when shall be revealed, in fierce indignation, the righteous judgment of God, who will render to every man according to his deeds.

Clement. I find it difficult to view eternal life as a *reward*, seeing it is called the "gift of God," and yet in rewarding men, the Apostle says—"To them who by patient continuance in well-doing are seeking for glory, honor, and immortality," he will render "eternal life." Are not the words "he will render," required to be understood?

Olympas. Certainly they are, because they are first used by the

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Apostle himself. But to render, is not always to reward. Still, should so we understand (*apodosei*,) the word here employed, it will not indicate that we have, by a patient continuance in well-doing, merited or gained eternal life as a reward due us. To render, in this sense to any one, is to act towards him according to stipulation, whatever it may be. And if our heavenly Father proposes to us eternal life, through any instrumentality, whether of grace or as a debt, when in that state, or of that character, it is just as well as merciful to recompense. God thus gives grace and gives glory. He gives us the promise, and the strength to do his will, and then renders to us eternal life as a matter of right. Such is the sublime and transcendant character of divine grace!

"Glory, honor, immortality." What a pleonasm, what a superabundance of blessings! It is more full and impressive than a glorious and honorable immortality. It is a climax in which the items of eternal life are specified for effect. For these three but express the Christian idea of eternal life fully developed. It is glory, honor, immortality—even ETERNAL LIFE.

Clement. There is much instruction in the passage under our present consideration. The Apostle, as has been properly observed, is here drawing a character, without giving it a local habitation and a name, which he intends, as the sequel shows, for a certain class of Jews, his own kindred according to the flesh. The character, alas! was not peculiar to that nation or to that age. Wherever the revelation of God has come, this character is found as though it had been drawn for a class to be represented to the letter, in every age and nation. It is a class glorying in national, family, or personal advantages and superiority, possessing blessings without enjoying them, holding the gospel in their hands without admitting it into their hearts, condemning the sins and follies of others less favored than themselves, and yet sinning with a more presumptuous hand, and a more obdurate heart than they. To such he says—"Do you despise the riches of his goodness, and forbearance, and long-suffering; not acknowledging that the goodness of God invites you to a reformation. But according to your obdurate and impenitent heart, you treasure up for yourself wrath, against a day of wrath and revelation of the righteous judgment of God, who will render to every one according to his works."

Olympas. Well would it be for such characters, did they observe, and lay it to heart, that this very superiority in which they glory, will only enhance their condemnation and aggravate their doom, just in the ratio of their real or imaginary pre-eminence. "Affliction

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and great distress shall come upon every soul of man who works evil—*first* of the Jew, and also of the Greek." Would to God that all possessing but not enjoying, all glorying in, but not obeying from the heart, the gospel, would note these words—"FIRST OF THE JEW, *and also of the Greek.*" "*There is no respect of persons with God.*" What think you, brother Ephraim, of this law written upon the heart of the Gentiles destitute of revelation?

Ephraim. On this passage I have thought much and read much. Still, I submit my conclusions with much deference and, indeed, diffidence. It seems to me a very beautiful form of representing the Greek without an external written law, in contrast with the Jew, enjoying a law written by the hand and inspiration of God. Still, it is but a figurative representation of the fact that there is, in all mankind, a discrimination and inward approval of moral right and wrong, more or less inwardly felt and verbally expressed by them in their discussions of right and wrong, when inculpating or exculpating themselves or one another. It is to this fact that the Apostle alludes and appeals in proof, not that this law or any other law can justify any one who in any case violates it; but that so clear are the demands of God's written law, and so rational, that the inward thoughts and conscience of all mankind must more or less approve its requisitions and condemn themselves when acting against its demands.

This, as now observed, is not propounded in proof that this law, written on the heart, or this inward feeling in harmony with the dictates of God's written law, is a perfect rule of life, or that any one imperfectly walking by it could be justified before God; for no law, written or unwritten, once violated, can possibly justify those whom it once condemned. Nor, indeed, does the Apostle allude to such a law, or introduce it as a sufficient rule of life, or principle of justification. It is but an illustration of the fact always assumed or expressed in the whole volume of revelation, viz:—that whatever God approves is in his written law so perfectly in harmony with the reason and moral constitution of men, that no one, however destitute of a written law, can approve or excuse himself when he has once violated the dictates of reason and conscience. In all the Pagan altercations, criminations, and exculpations of one another, there is an evident appeal to a natural sense or conscience of right and wrong, which fully sustains the argument and allusions of the Apostle, and justifies him when, in the next chapter, he says—"We have before made the charge, that Jews and Gentiles are all under sin."

Olympas. There are some important phrases in this section which, in your former readings of this epistle, I explained to you. I will

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now, again interrogate you upon them. What, Susan, means the Apostle by the "*work of the law?*"

Susan. The work which the law requires.

Olympas. Illustrate this by similar expressions.

Susan. "*The work of faith*" is the work which faith demands.

Again, the Jews asked the Saviour, "What shall we do that we may work the works of God?" "The works of God" are the works which God requires.

Olympas. How could a work be written on the heart?

Susan. The principle from which it proceeds was printed there. A figurative expression.

Olympas. Henry, what means the phrase, "Do by nature the things contained in the law"?

Henry. Nature here stands in contrast with having the law. From Adam to Moses there was no written law. They had a law of tradition, and were not absolutely without law, though without "*the law.*" But in Rome, in Paul's time, the Gentiles, compared with the Jews, were without a divine law, oral or written. To act, then, according to their reason or understanding of right and wrong, was to act naturally. Hence, some Pagans are, by nature, kind, truthful, honest; others are of contrary habits and feelings. Of the former, we say they are naturally good; of the others, they are naturally evil. But on many occasions both act as having a consciousness of right and wrong, of good and evil. And to these the Apostle seems to allude.

Olympas. And what, James, do you understand by the phrase—"Their thoughts the meanwhile accusing or excusing one another;" or "alternately accusing or excusing them;" that is "approbation at one time, and disapprobation at another."

James. I think you formerly intimated to us that neither James' version, nor that of M'Knight, exactly expresses your conception of the Apostle's meaning. It is not one person, or one party, approving or blaming another, but the same person or party, at one time approving, and at another condemning his own actions, according to his views of right and wrong. Either view, however, proves that such persons have, naturally, or without an outward written law, an inward sense of right and wrong, figuratively said to be a law written on their heart, and not before their eyes.

Olympas. Then you would read it—"Their thoughts at intervals, or alternately, accusing or excusing them." Some learned and approved critics, such as Stuart, of Andover, so understand it. But so far as the truth and point of the Apostle's argument is concerned,

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either view of it presents the reason and conscience of every man, as approving or disapproving their own actions and those of others, without a written law, or an outward and sensible revelation, which fact is an irrefragable argument in evidence of the position—*that man is naturally constituted a moral and accountable agent*—the subject of a moral government terminating in a system of rewards and punishments, according to the moral character of his actions. And why, Ephraim, think you, does the Apostle here allude "to the hidden things of men?"

Ephraim. It would seem, in referring to these, that the Apostle designed to show that the secret thoughts and motives of Pagans, as well as those of Jews, would, according to his Gospel, undergo the scrutiny of the great day, and therefore receive a reward according to their character.

Olympas. There is, therefore, "no respect of persons with God." "Those who have sinned without law, shall also perish without law, and as many as have sinned under the law, shall be condemned by the law." We must hear the Apostle farther. Read, Susan, from the 17th verse to the end of the chapter.

Susan. "If, now, you are called a Jew, and rest in the law, and boast in God, and know his will, and approve the things that are excellent, being instructed by the law; and boast that you yourselves are a guide of the blind, a light of them who are in darkness, an instructer of the foolish, a teacher of babes, having the representation of knowledge and of truth in the law: you, then, who each another, do you not teach yourself? You who proclaim, Do not steal, do you steal? You who command, Do not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, by the breaking of the law do you dishonor God? For as it is written, "The name of God is evil spoken of among the Gentiles through you." Now circumcision indeed profits, if you practise law; but if you be a transgressor of law, your circumcision has become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision which by nature fulfils the law, condemn you, a transgressor of law, though in possession of the scriptures and circumcision? For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is of the heart, in the spirit, not in the letter; whose praise is not from men, but from God."

Clement. While obliged by his commission and the law of love to open to the apprehension of his brethren, according to the flesh, who might read this epistle, their obduracy and irrational unbelief; as well as to disabuse the minds of his believing brethren of the stock of Abraham, of their errors on some points of Christian doc-

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trine and practice, the apostle advances to those delicate and critical points with evident marks of the genuineness of his love for them and of his Christian sympathy with them all in their mistakes and errors. We know not whether more to admire his wisdom and firmness in conducting the argumentative part of this letter, or his tender affection for them, notwithstanding their mistakes and errors.

Olympas. The plan of the epistle, or his method of conducting his arguments and reasonings on the great topics on which it treats, deserves our attention and our admiration as we proceed. His portraiture of the Gentile world, in the first chapter, and of the Jews, in the second chapter, is a most appropriate introduction to the great arguments and developments of the all-engrossing topics of justification, sanctification, and adoption, as the schoolmen designate them. But we must note every advance that he makes to the great issues which he institutes and conducts with such profound skill and divine learning.

What, Henry, is the sum of the address to the unbelieving Jew in the paragraph now read?

Henry. He first enumerates the boasted advantages of the Jew. These are—

1st. The superior law which he possessed.

2d. The majesty and grandeur of the God of the Jews compared with all the Pagan divinities.

3d. The great variety and extent of revelation which he enjoyed of the character and will of God.

4th. The soundness of his views on the whole subject of religion, and his ability to teach others.

5th. His circumcision and consequent connexion with Abraham and the covenants of promise.

These, as you once informed us, were the five great points of the Jew's boasted peculiarity.

Olympas. How does the Apostle dispose of these claims, James?

James. He charges the Jew with having broken every precept of the law—with having dishonored his God, and blasphemed his name and character among the Gentiles, and of his having made the benefits of his circumcision and relation to Abraham of no value. He shows that an uncircumcised man virtually doing the things contained in the law, though without the written law and circumcision, was better than the Jew; and, indeed, that there was a professing and a real Jew—a circumcision of the heart, as well as an outward circumcision of the flesh; and that the true Jew, in covenant with

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God, was he whose circumcision was of the heart, figurative and not literal; whose praise was not of men, but of God.

Olympas. A recapitulation and the third chapter shall be our next lesson. A. C.

NOTICES OF THE JEWS, THEIR LAND AND DESTINY.

NO. II.

THE FUTURE CIRCUMSTANCES OF THE JEWS.

HERE two questions may be asked:—1st. Will they ever be regenerated and brought to exercise faith in the Lord Jesus Christ, their true Messiah, or are they given up for ever to blindness and unbelief? 2d. If they are to be converted, will they then cease to be a distinct people, or will they retain their national distinctiveness and be restored to their own land?

On the first of these questions there is no difference of opinion among Christians; all who receive the word of God hold that Israel will be brought back to him from whom they have revolted, although they may not all agree as to the time and manner of this spiritual restoration. While, however, all believe the fact, it will be well to quote a few of the predictions which have led to this general uniformity of faith. One very remarkable prophecy is found in the 12th chapter of Zechariah, and the 10th verse—"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom have pierced, and they shall mourn as for an only son, and shall be in bitterness for him as one that is in bitterness for his first born." There can be no doubt that these words refer to the Jews, as the phrases "the house of David," "the inhabitants of Jerusalem," clearly indicate the two tribes which adhered to the house of David, and whose chief city was Jerusalem. They were the parties to whom the piercing of Christ is to be attributed, and it is promised that on them the spirit of grace and supplication shall be poured out by the very Being whom they pierced, and that the effect will be the deepest mourning and penitence. The prediction was, indeed, partially fulfilled on the day of Pentecost, but only partially; for the following verses indicate that the mourning will be general, and the first verse of the next chapter, that the iniquity will then be taken away, and the sin purged.

There is also a prophecy in the 3d chapter of Hosea, which seems to refer to the ten tribes, the kingdom of Israel in distinction from that of Judah. The Prophet, after foretelling that the children of Israel would "abide many days without a king and without a prince, without a sacrifice and without an image, without an ephod and without a teraphim," adds, "Afterward shall the children of Israel return and seek the Lord their God, and David (or the beloved) their king; and shall fear the Lord and his goodness in the latter days." We need scarcely remark, that this prophecy must refer to the

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people who were to abide many days without a king, &c., and that it clearly indicates their conversion to God.

Without dwelling longer on Old Testament predictions, let us turn for a moment to the New Testament, where the conversion of the ancient people of God is foretold with like clearness. Read the words of the Apostle Paul, (Rom. xi. 11–12.) "Have they (Israel) stumbled that they should fall! God forbid; but rather through their full salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" Again, verse 15, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead!" And that the Apostle is not speaking of problematical benefits is certain from the positive language which he uses in the 25th and following verses: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." Nor is this the only epistle in which reference is made to the conversion of Israel; in the second epistle to the Corinthians, the inspired writer thus speaks in reference to the present state of the Jews: "Even unto this day, when Moses is read, the vail is upon their heart;" and then adds in reference to the future, "Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

But while the statements of scripture are too explicit to allow of any doubt as to the fact of Israel's future conversion, a question may arise as to the time when this happy change may be expected. We are told that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in,' and hence has arisen the inquiry, What are we to understand by the phrase "the fulness of the Gentiles?" Some interpret the word "fulness" to signify "the totality," "the whole number," and they conceive the passage to predict that the whole number of the Gentiles must be converted previously to the period when blindness is to be removed from Israel; but in reply to this interpretation it is urged that if the whole of the Gentiles are to be converted before repentance is given to Israel there can be no meaning in the prediction that their return to God will be an occasion of greater blessing to the Gentiles than their rejection was, (Rom. xi. 12.) The same objection, though not in the same degree, may be urged against a second interpretation of the term "fulness," where it is made to mean "the bulk," "the vast majority;" for although, if only the great bulk of the Gentiles is saved before the conversion of the Jews, their conversion may be made an instrument of blessing to the small remainder, such a fact would scarcely justify the strong language of the Apostle, which evidently denotes, not merely that the repentance of the Jews would be blessed to the Gentiles, but blessed to them to so great an extent that the blessing would far exceed in amount that which they received in consequence of the rejection of Israel.

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Another class interprets the word "fulness" as the first-named parties interpret it—to denote "totality;" but conceive that the totality referred to is not of the whole number of the Gentiles, but merely of the whole number designed by God to be gathered out of the Gentiles during the continuance of the period called "the times of the Gentiles." This class believe that the period of the rejection of the Jews is denominated in scripture "the times of the Gentiles," (Luke xxi. 24,) that during this period it is not the purpose of God to convert all the Gentiles, but merely to gather out of them a people for his name, (Acts xv. 14,) and, therefore, that when the whole number of those whom it is the divine purpose to convert are converted, the fulness of the Gentiles may be said to have come in. A fourth class who entertain the same views with regard to the period called "the times of the Gentiles," believe that the phrase "the fulness of the Gentiles," is elliptical, and that it simply denotes "the fulness of the times of the Gentiles." Now, it must be admitted that our Lord meant something when he spoke of the times of the Gentiles, and that, whether the Jews return to their own land or not, Jerusalem will no longer be *trodden down* by the Gentiles when these times are fulfilled. If so, there is a meaning in the phrase "fulness of the Gentiles," understanding it as elliptical, and there is exactly the same time referred to, understanding it as speaking of the completion of the number of Gentiles to be converted during "the times" spoken of by Christ, be that number larger or smaller. The objection which may be urged against the first two interpretations does not affect the last two, and as those two lead to the same result, it is matter of little consequence which is adopted; there is, indeed, one argument in favor of the first two which deserves notice, and that is, the meaning of the term "fulness" as applied to the Jews in the 12th verse of the same chapter in which the term is applied to the Gentiles; it will be said that if the fulness of the Jews means the whole or the great mass of the Jews, the fulness of the Gentiles must have a like meaning; but it may be replied that the term "fulness" will in the two cases have a like meaning, if in both we regard it as denoting the whole number intended by God to be converted at the specific period alluded to. Thus, by the fulness of the Jews we mean all Israel, because it is the declared purpose of God that, when the time spoken of arrives, "all Israel shall be saved," and by the fulness of the Gentiles during the times of the Gentiles, we mean all whom God has purposed to save during that time, not all absolutely, because it is not the declared purpose of God to save all previously to Israel's conversion.

Another question has been asked in reference to the conversion of the Jews. Are they to be converted miraculously, or by the use of ordinary means? Without entering at length into this question, we may ask, What is the meaning of the Apostle when he says that it is "through your mercy," the mercy conferred on the Gentiles, that they are to obtain mercy? Do not his words appear very clearly to imply that it is to be through Gentile instrumentality?

In conclusion, the Jews we see are to be converted. Suppose then that the interpreters are right, who teach that this great event is not to take place till the whole, or the bulk of the Gentiles are

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converted, *even then we need not be discouraged in any efforts we make to bring the seed of Abraham to Christ*, for even their blindness is only "in part" happened to them till the day of its final removal. But if, as we think, those are right who teach that the general conversion of the ancient people of God will take place as soon as the times of the Gentiles are fulfilled and the number designed to be converted during those times is completed, we know not but that we are now on the very eve of the day, and must feel it a strong encouragement to labor, that, as their mercy is to be obtained through our mercy, the result may be not simply the repentance of one in a city, and two in a family, but the repentance of the whole house of Judah. "O! that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

London Jewish Herald.

DAMASCUS.

There is no city, with the exception of Jerusalem, so interesting as this. It is now an object of notice to the Christian world on account of the Jewish persecutions. It is the oldest city upon the earth, and stands a solitary, stately monument in the midst of decay. Babylon and Thebes were its cotemporaries; but the former has passed away without leaving a trace of its magnificence, and the latter is represented only by its startling ruins. Still, Damascus remains, and now, with the exception of Constantinople, is the largest city in the East. Damascus is beautifully situated in an extensive and pleasant plain, a few miles to the east of Antilibanus, where the chain begins to turn off to the south-east, under the name of Carmel.

Here are "Abana and Parphar, rivers of Damascus," again calling up the thrilling story of the Syrian leper and the Hebrew Prophet. Hither Saul, with his relentless persecutings, followed the early Christians; and near its walls, "the voice from heaven," and the "light above the brightness of the sun," arrested his footsteps.

The identity of the spot has been preserved to this day, the Christians of the city using it as a burial place.

The traveller can still walk through, shown by the credulous monk, the "street called Straight," and in the very house occupied by Judas, where Paul passed his hours of blindness, and where, at the command of Ananias, the scales dropped from his eyes.

So rich is this country in fruits and flowers, that it has been called in all ages, "The Garden of the World." It is related of Mahomet, that when, after crossing the desert, he saw this luxuriant valley, he exclaimed that he desired but one paradise, and therefore would not enter here for fear of forfeiting his interest in the paradise he anticipated after death—but turned aside without a close inspection of this tempting scene.

Damascus has a peculiar importance, in connexion with the progress of Christianity in these parts. It has been already visited by the agents of the Bible and Missionary Society. Being the great market where eastern and western merchandise is exchanged; the

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general rendezvous of Islam caravans from the north and east, in their progress to Mecca, and rendered comparatively a safe residence by the efficiency of Mehemet Ali, it opens one of the most important and extensive fields to missionary labor.

Another Paul may yet preach Christ in Damascus, and the moral aspect of this delightful country may present as cheering an aspect as the rich displays of its natural scenery.

REFORMATION—*No.* XIII.

The regard which particular questions receive, is, by no means, the measure of their real importance. In different periods of the world; amidst changing times and circumstances, particular subjects engross in turn almost exclusive attention, and gain an importance which is often factitious and undeserved. In political history, we have the record of an interminable struggle of ever-varying opinions in government, each displacing its antagonist from popular favor, and usurping for a time supreme authority. Regal prerogatives; aristocratic privileges; popular rights, have each enjoyed their day of triumph. At one time, tyranny has been consecrated by "divine right;" at another, revolution and anarchy are justified by "Providence" and the philosophy of social progress. Once it was judged fit that kings should do homage to the Pope for their dominions; now it is required that the Pope shall make concessions to subjects for his own. Nor has the case been different in religious affairs. Each century has evolved its own peculiar doctrinal questions; waged its own religious wars; and experienced its own ecclesiastical revolutions. Every age has had its favorite topic; its ruling passion; and its popular course of action. The subject that engrosses the attention, monopolizes also the feelings of the heart and the powers of the intellect, and aggrandizes itself by a consideration and importance which it should at least have shared with others.

When we inquire into the history of the various questions which have agitated religious society, we shall find that they have thus derived their peculiar importance from adventitious circumstances; that they have often been conspicuous, only because they were surrounded with darkness; or that they have shone forth in the ecclesiastic heavens, not by their own light, but because they were shined upon by some one of the luminaries of the age. We would not, indeed, be understood to say that any religious question is unimportant, or that all religious subjects are of equal moment. Certain

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it is that all religious truth is valuable, and that there are some religious truths more important than others, from the relation they sustain to the whole fabric of Christianity. But what we affirm is this: that it has been too seldom the case that the truths of religion have been rated at their just relative value; and that partyism has been originated and perpetuated by the practice of taking partial views of things, and exalting certain controverted questions to an undeserved conspicuity, and disproportionate regard.

There has been a singular disposition in all ages of the church thus to enhance the most remote subjects, and seek for new discoveries in the distant and dim expanse of speculation. The *nebulæ* of the spiritual universe have received far more consideration from religious philosophers than the nearer and more influential planets of the Christian system; and theological disputants have contended with each other respecting the *perturbations* of some spiritual and telescopic Uranus, while they have been unmindful of their own, and indifferent to those which their disputes have created in religious society around them.

Were I requested to define the term schismatic, I should say it denoted a person who separated himself from his religious society, because he placed an undue value upon certain tenets in religion to the neglect of others. It is not necessary that he should introduce any thing foreign to Christianity, or dogmatize upon the imperfect records of the past or the dimly revealed secrets of the future. It is sufficient that he select some of the acknowledged evangelical truths, and exalt these to an undue and exclusive importance. In giving an undue relative weight to any one of the truths or doctrines of Christianity he adds to it something *human*, and subtracts in the same proportion something *divine* from others. As, in nature, monsters are characterized less frequently by *new* members than by an undue augmentation or diminution of such as appropriately belong to the body; so sects are denoted by the *bulk* to which they have expanded certain parts of the Christian system, and the *littleness* to which they have reduced others, rather than by the addition of any thing absolutely new.

A religious reformation, then, evidently requires that every thing in Christianity should have its due place and its proper consideration, and that nothing should be suffered to monopolize regard, or acquire an improper ascendency. It requires that Christianity should be contemplated as a whole, and regarded from a proper point of view, and that an enlarged and just conception should be formed of its real designs and tendencies. Sectarianism, indeed, is but

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another name for *narrow-mindedness*. It is as much the essence of *partyism* to have but a *part* of Christianity, as to produce alienation and strife. The individual that is truly under the divine influence of the gospel will be liberated from the narrow prejudices and prepossessions of the bigot, and lifted above the mists of human darkness and error to the wider horizon and the brighter realms which a nearer approach to heaven opens to his view.

It is not to be expected, however, that any one will be able to assign, with exact precision, its relative value to each different subject presented by Christianity. The highest summit to which religion can lead us upon earth is yet too remote to enable us to judge with perfect accuracy of heavenly things. Neither is it requisite that we should definitely and numerically express the magnitude of each object in the heavenly kingdom, or its relative distance from the central Sun of righteousness. It is sufficient for all practical purposes that we distinguish the things of heaven from those of the world, and though, to pursue the figure, we may be unable to find the *parallax* of the more distant orbs which faith may discern in the spiritual heavens, we shall have no difficulty in perceiving the difference between the soft and steady light of our own arranged and admeasured planetary associates in the Christian system, and the twinkling brilliancy of the immeasurably distant suns of other systems, upon which orthodoxy would seem to depend for its illumination.

We should be careful, nevertheless, that in attempting to determine the estimation in which any particular portion of Christianity is held by any people, we do not confound an effort to restore a neglected point to a just consideration, with an attempt to exalt it above its just position. When one subject has been magnified at the expense of another, and has engrossed undue relative interest and attention, it is often necessary to reverse, for a time, the order of things to restore each to its original and proper respect and value. To treat with apparent neglect those subjects which have been already overlabored, and dwell upon such as have been left neglected and obscure, is the obvious and natural method of procedure in such cases; and it would accordingly be unfair to infer here either that the former were really disparaged, or the latter exalted above measure. It is not every one, however, who can make just allowances for the circumstances under which questions are presented for examination. The great mass of mankind, indeed, are apt to consider a subject important in proportion to the discussion and disturbance it occasions.

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This very mistake has been committed in reference to the present effort at reformation, and that too not only by its opponents, but by many of its friends. Because the institutions of the gospel which had been long misunderstood and neglected, required to be brought forward from the obscurity in which they were involved, and be made to stand forth in bold relief, many have supposed that these were regarded as the most important parts of Christianity. And because atonement, faith, justification, sanctification, and their kindred subjects have not been made topics of perpetual discussion and controversy, it has been imagined that they were deemed of inferior moment. Nothing, however, can be further from the truth than such a conclusion, nor could any error be more fatal than such an over-estimation of the means through which Christianity is *enjoyed*, to the neglect of those through which salvation can alone be *procured*. This is not only sectarianism, because there is here an undue stress laid upon a particular part of Christianity, but it is sectarianism of the worst and most offensive kind, since it exalts the means above the end, and gives to mere secondary agencies the glory which is due to Christ. Partyism is always worse in proportion as its favorite dogmata are remote from the grand essential features of Christianity, and as it consists in paying tithes of the mint, anise, and cummin of religion, to the neglect of the weighty matters of judgment, mercy, and faith.

Because a subject is *relatively* important, it does not follow that it is *intrinsically* so. Peculiar circumstances may give to a question unusual conspicuity for a time, but it is not therefore to be stereotyped in the undue prominence which accident has given it. The relations of things are so multifarious, and so modified by a change of circumstances, that the attention which a subject absolutely requires at one period, becomes quite unnecessary at another and can at no time be the measure of its real importance. There is, however, such narrow-mindedness among men, that many seem incapable of entertaining more than one idea at a time; and suffer themselves to be engrossed and carried away by an inconsiderate admiration for a mere fragment of the great system of Christianity; —a fragment, which, by a practical synecdoche, they have mistaken for the whole. The teacher or preacher who dwells upon this favorite topic, pleases the bigot, and gains from him the credit of having exhibited the truth, or as having preached "a gospel sermon." Such an one would not be interested by a discourse upon the love of God, or the fellowship of the Spirit, or the sanctification of the soul. His heart has not capacity for such themes, and there can be no better

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proof that we have written or spoken ill, than when our efforts receive his approbation. The true laborer in the cause of reformation is he who gives every thing in religion its just and proper position; who can lift himself above the petty warfare of partyism, and survey the whole subject of Christianity in all its relations—as one part is affected by another—as each is connected with the whole; and who, while he labors to restore to proper regard such portions as have fallen into undeserved neglect, will ever fortify and defend the sacred pillars by which the whole fabric is sustained.

R. R.

THE TIMES OF THE GENTILES—*No. II.*

BEFORE we can apprehend "the Times of the Gentiles" we must know who the Gentiles are. It is not enough to know that one nation of the world was called *Jews* and all other nations *Gentiles*. To know that the Jews have their name from *Judah* and the Gentiles their name from *Gens*, is not quite satisfactory. This is but substituting an etymological distinction for a real differential characteristic. The Jews were honored with a divine national constitution vouchsafed to them by Jehovah himself. This divine charter guarantied to them peculiar personal and national rights, privileges, and honors. God assumed to be their lawgiver, protector, and perpetual benefactor. In one word, Jehovah covenanted to be their God and their national king, and to make them his peculiar people. He left all other nations to themselves;—to the traditional knowledge vouchsafed to Noah and his sons. "He gave his statutes unto Jacob and his testimonies to Israel: he has not dealt so with any other nation, and as for his judgments they have not known them."

With reference to the objects contemplated in these essays, we shall glance for a moment at the outlines and position of the Gentile world. Indeed, to understand the Bible and the grand schemes of providence and redemption therein developed, we must be able, in some degree, to contemplate the world as it has existed in time past and as it exists in our own time. Geography, chronology, and history, are more essential to our comprehension of the schemes of providence and redemption than even Latin, Greek, or Hebrew. It will, therefore, be expedient in reference to our present object, to place before our minds the present condition of the human family so far as we have authentic information on the subject.

We shall commence with their temporal inheritance, the patri-

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mony which God has given to them. The globe allotted to us contains only two hundred million square miles, including its whole surface, land and water. Of this there are fifty million square miles of land. Estimating the human family at the more common aggregate of eight hundred million of persons, the earth distributed on the agrarian scheme would afford forty acres for every individual. But estimating the human race, as we do, at eight hundred and forty million of persons, were the whole earth equally divided as to its territory, hospitable and inhospitable, there would be not quite thirty-eight acres for each inhabitant.

The Eastern and Western Continents, into which it is usually divided, are, in point of actual area, greatly unequal. The Eastern Continent, on which are located Asia, Africa, and Europe, contains about thirty-one million square miles; while the two Americas, North and South, engrossing the whole Western Continent, contain fifteen million square miles. But how much more unequal in population than in territory! On the Eastern Continent we find, according to our best authorities, some seven hundred and fifty million of inhabitants, and but fifty million on the Western. True, some of our American statistics are not so reliable as some others; yet, from all that we have known or can soon expect to know, including South America, Mexico, the United States, British and Russian America, we cannot, Indians and all, greatly, if any at all, exceed fifty million. To these we must add Oceanica, that great cluster of islands situate south and south-east of Asia—including Australasia, Malaysia, and Polynesia, computed at four million and a half square miles, and as containing twenty million of inhabitants. Such, I presume to think is, in all important particulars, an accurate statement of the teraqueous patrimony of man as far as can be gleaned from our best authorities.

According to their fancies and pursuits in life, men are accustomed to classify the human family under different categories, and to denominate them accordingly. The mere geographers of the last century spoke and wrote of the "four quarters of the world," and, after the names given to them, called their inhabitants—Asiatics, Africans, Europeans, Americans, and Islanders.

Certain philosophers, on discovering that *blood*, rather than *soil*, more distinctly marked the human race, distributed them into five classes, as indicated by their structure and color, and denominated them Caucasians, Mongolians, Malays, Negroes, and Americans. But these give nearly the same result; for the Caucasians are mainly European, and white; the Mongolians are Asiatics, and

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yellow; the Malays are Malaysians and Polynesians, with a mixture of Australians, and are brown; Negroes, partly African and partly Australasian, are black; while the Americans, in their aboriginal state, are red. These colors have no dependence on size, form, or structure, but equally belong to the gigantic Patagonian, eight feet high, and to the dwarfish Laplander, not more than half that stature.

Religionists classify men according to their creeds—and call them Christians, Mahometans, Jews, and Pagans. Of all these there are, indeed, many shades and varieties, especially amongst Christians and Pagans. Sectarianism, however, more or less, obtains amongst them all.

In the Christian Scriptures the classification is more simple, consequently more comprehensive. Nationally the human race is in them regarded and discoursed of as consisting of Jews and Gentiles, though Barbarians and Scythians are named. After Christianity was fully introduced, from these two a new party was created called Christians. In process of time there arose a defection amongst some of these, resembling that of the Israelites of old, and gave rise to sectarism which continues to the present time.

Such has been the progress of society under all the forms of divine and human government from the most remote times down to this day. The divine ages of the world, or the dispensations of moral government and religion, have been in reality but three:—the Patriarchal, the Jewish, and the Christian. Two of these have passed away: the Christian alone remains in divine authority. Its influence is both direct and reflex. Its power to elevate, purify, and adorn human nature, has been developed and demonstrated beyond the possibility of a rational doubt. It has been given to a portion of the Jews and to a portion of the Gentiles. It has shown its adaptation to human nature under every circumstance and condition of life. And now to the enlightened Christian a new development of its power is at hand—a development that will more than ever before astonish the world and affect every existing form of human society. The actors in the present scenes of the great drama are properly classified under five distinct heads. I name them *Christians, Jews, Mahometans, Pagans, Infidels.* In the sublime categories of the plot there are, indeed, but two grand parties on the stage. These are the Messiah's friends and enemies—Michael and his angels, the Devil and his angels.

In reference to the approaching crisis we must place before us the theatres now occupied by the belligerents. Of these, Paganism,

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though the weakest of them all in intellectual and moral force, occupies the largest theatre. It has the great ascendency in Asia and in Africa; and, although Christianity has some footing, and Mahometanism occupies a considerable field in both Asia and Africa, still Paganism reigns supreme over them both.

As to the territory of Asia, Russia commands the one third of it. She wields the sceptre over 5,300,000 square miles of its territory; but there the population is very sparse—only five million—the land sterile, and the climate inhospitable.

China occupies just as much of Asia as Russia, and there the population is divided between the doctrine of Confucius and that of Faou, his contemporary. But these indigenous superstitions are now on the wane, as Buddhism, though of foreign extraction, has more followers than either of them. Polytheism prevails throughout China. Scattered over it there are some 600,000 Roman Catholics, and a less number of Mahometans. But what are these amongst a population of two hundred and thirty millions!

Hindostan, next in magnitude and population in Southern Asia, contains but one million and a quarter square miles, with a population of one hundred and forty millions! Great Britain has their destiny in charge; and has, with other European nations, a Christian population, as we call it, of some fifty thousand, governing this immense people. Hindooism, in its four prominent castes, yet reigns supreme. Still the Baptists have a mission at Serampore, and other Christian sects are introducing the gospel among this immense mass of idolators.

But what shall I say of Independent Tartary and its six million and a half inhabitants, and of Afghanistan, making, with Tartary, one million square miles, and its six million inhabitants;—of Asiatic Tartary and its nine million inhabitants, holding Palestine and Syria under its control;—of Japan, and its fourteen million living on two hundred and fifty thousand square miles, the most civilized and yet the most exclusive of strangers of any Asiatic country;—and of Arabia, and its million square miles, covered with ten million of souls;—of Persia and its nine million, and four hundred and fifty thousand square miles;—of little Beloochistan and its two million of varied tribes, scattered over two hundred square miles,—India, with its twenty millions of souls, living on nine hundred thousand square miles!

More than half the human race are here found on less than one third of the landed patrimony of man. Nay, indeed, subtract Russian Asia from the Pagan territory of Asia, and we have on some

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ten million of square miles, or one fifth the habitable earth, more than half of the human race! And that, too, under the moral desolations of the grossest idolatry!

Africa, with its sixty million, scattered over eleven million of square miles, is still more debased with superstition and more barbarous far than Asia. Without inland seas, without navigable rivers; having, instead of inland seas, immense sandy deserts, and for ships, camels and caravans, it is doomed to the most abject condition allotted to any portion of the human species.

Egypt, on its two hundred thousand square miles, has two million inhabitants. It is now independent of Turkey, and has a mixed population of Arabs, Turks, and Copts—the remnant of the old Egyptian blood. Arabia, and Abyssinia, anciently called Ethiopia, are also countries of the Nile, and contain some six or seven million inhabitants, the latter having at least four million.

Of Central Africa we know but little, and almost as little of South Africa, save that its natives, called Hottentots, are a very diminutive progeny, proverbially ignorant, the most degraded of mankind.

In West Africa there is a colony at Liberia with the Christian religion in charge for all Africa, deserving the countenance and aid of Europe and the United States, especially worthy of the assistance of our Southern States, as opening to them not merely a field for free Negroes, but in giving to them an opportunity of converting a curse entailed upon us by the mother country into a great blessing both to themselves and Africa, as well as to those christianized Negroes whom they have set free from slavery.

Pass we now with pleasure from sable Africa to the enlightened States of Europe, with its comparatively small territory of three million six hundred and fifty thousand square miles, and a population of two hundred and forty million.

As we shall have much use for European statistics in the sequel, we shall place before our readers a synopsis of European States with their forms of government, political and ecclesiastic.

Sovereigns.	*Sq. miles.*	*Population.*	*Government.*	*Religion.*
NORTHERN EUROPE.				
Russia in Europe, Nicholas I.	8,000,000	55,000,000	Monarchical	Greek Church
Sweden, Norway, Oscar, Frederick,	300,000	4,000,000	Monarchical	Lutheran
Denmark, Christian,	22,000	2,000,000	Monarchical	Lutheran
MIDDLE EUROPE.				
Prussia, Fred. Wm. IV.	107,000	14,000,000	Monarchical	Protestant
Austria, Ferdinand I.	260,000	35,000,000	Imperial	Catholic

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Sovereigns.	*Sq. miles.*	*Population.*	*Government.*	*Religion.*
Germany,	100,000	15,000,000	Various	Various
States. Hanover, Ernest Augustus,				Protestant
States. Saxony, Frederick,				Protestant
States. Bavaria, Lous I.				Catholic
States. Wirtemberg, William I.				Protestant
States. Baden, Charles Leopold Frederic,				Protestant
Switzerland,	15,000	2,000,000	Republic	Pro. & Cath.
Holland, Wm. II.	12,000	3,000,000	Monarchy	Protestant
Belgium, Leopold I.	12,000	4,000,000	Monarchy	Catholic
France,	205,000	34,000,000	Republic	Catholic
Great Britain, including				
Eng. & Wales,	58,000			Protestant
Scotland, Vic. I.	30,000	18,500,000	Monarchy	
Ireland,	32,000	8,000,000		Episcopal
SOUTHERN EUROPE.				
Turkey, Abdel Medija,	200,000	10,000,000		Mahometan
Greece, Otho,	15,000	800,000		Greek Church
Ionian Republic,	1,000	200,000		
Italy, ten kingdoms,	100,000	17,000,000		Catholic
Spain, Isabella II.	180,000	12,000,000		Catholic
Portugal, Donna Maria II.	36,500	3,600,000		Catholic

From the European States we naturally turn our thoughts to the New World. It has been noted that the continent of America only lacks one sixteenth part of being equal to Asia. But on its fifteen million square miles there is at most but one ninth part of the Asiatic population. The fifty million that now breathe in the New World are the offspring of a Christian parentage, the Indians alone excepted, and they are neither Polytheists nor gross idolators. They recognize a Great Spirit, but do not worship him by bloody sacrifices.

The United States of North America, now thirty in number, including their territories, cover nearly three million of square miles, and have a population of more than twenty million. Besides these there are about three hundred thousand Indians.

British America contains about two million three hundred thousand square miles, and one million two hundred and fifty thousand inhabitants. "In British America are included New Britain, Canada, New Brunswick, Nova Scotia, Islands of New Foundland, Prince Edward's, and the Bermudas."

Mexico contains seven huudred and fifty thousand square miles, and eight million of inhabitants.

The South American States are, Guiana, one hundred and fifty thousand square miles, two hundred thousand inhabitants; Venezuela, four hundred and twenty-five thousand square miles, one million inhabitants; New Grenada, four hundred and fifty thousand square

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miles, one million seven hundred and fifty thousand inhabitants; Ecuador, three hundred square miles, six hundred thousand inhabitants; Brazil, three million square miles, and six million inhabitants; Peru, 500,000 square miles, one million five hundred thousand inhabitants; Bolivia, four hundred and fifty thousand square miles, and one million five hundred thousand inhabitants; Paraguay, eighty thousand square miles, and two hundred and fifty thousand inhabitants; Uruguay, ninety thousand square miles, one hundred and fifty thousand inhabitants; Buenos Ayres, seven hundred and fifty thousand square miles, and one million two hundred thousand inhabitants; Chili, one hundred and seventy thousand square miles, one million two hundred and fifty thousand inhabitants; Patagonia, three hundred and seventy-five thousand square miles, thinly inhabited by tribes of Indians. Such is the most correct outline we can form from the latest works of the territory and population of North and South America. To recapitulate the whole for future reference—dividing the United States into Northern or New England States, Middle States, Southern or Western States, they stand as follows:—

New England, six States, contain	62,000 square miles.
Middle States, five in number,	115,000
Southern States, nine in all,	714,000
Western States, ten in all,	516,000
	1,407,000
The Western Territories are—	
Minisotah,	100,000
Missouri Territory,	400,000
Indian Territory,	120,000
Oregon Territory,	300,000
Upper California and Mexico,	500,000
	1,420,000

Were we with the States and Territories to include the portion of the North American lakes within our limits, our whole area would not differ much from that of Europe. Without these we possess nearly three million square miles of territory, which, were it as densely inhabited and improved as Belgium, would sustain at least eight hundred and nine million of human beings—almost the whole human race!

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Such is the theatre occupied by the Gentiles.	Of these—
1. The Pagans,	400,000,000
2. The Christians,	320,000,000
3. The Mahometans,	116,000,000
4. The Jews,	10,000,000

But, having distributed the globe and the human race amongst Christians, Jews, Mahometans, and Pagans, we shall be asked, Where shall the fifth power be found—the infidel sect and its territory? Infidelity is in its essence a mere negation—without a country, without an organization, and without a distinctive form. As respects the Christian religion, each and every other organization is negative, is infidel and antagonistic. Whatever is true in Judaism, Mahometanism, and Paganism, is embraced in it. The essence and soul of these organizations is either ignorance of, or opposition to, the Christian. But, apart from all nice reasonings or refined speculations on the subject, we shall be asked, Is there not an infidel and antagonistic organization opposed to each and every one of these four institutions?—a distinct fifth power? To which form of interrogation we respond that there is now, and there were in times past, associations of infidels combining and acting against the Christian Institution. But they had no other bond of union than a common hatred of something called Christianity; and not understanding it, and not being able to embody it, but in its political and corrupted form, they have conspired and will conspire against it so long as they can hope to exterminate it.

In this view of the subject the infidel power is spread all over Europe and America; and wherever Christianity is found in any of its forms, it is essentially and immutably opposed to it. But the battle for which the world is now preparing, and for which the new combinations are forming, is not against the New or Old Testament, but against politico-ecclesiastic embodiments or states within the nations falsely called Christian, which usurp a legislative power over the earthly fortunes and conditions of mankind under their control. These are usually and politely called national hierarchies, church establishments. But under whatever name or form, or with whatever creed they array themselves against the political and temporal or "natural rights" of men, as they are sometimes called, they are obnoxious to the violence and outrage of all who believe not in any religion, and still less in a religion built upon robbery and oppression.

This infidel power is now the strongest power in Europe. It

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counts more millions, and can raise more legions than any or all of the reigning and legitimatized hierarchies of Christendom, whether found in the Eastern or Western Continent. But here we must close our speculation for the present, and reserve further developments of THE GENTILES and "THE TIMES OF THE GENTILES" for other moons yet to come. A. C.

SPIRITUAL LIFE.

RELIGION is a matter of life and death. Hence it is that these terms occur so often in the scriptures. Life and death are also the things commemorated in the institutions of the gospel. Christianity, indeed, may be truly regarded as *a system of life*, elevated, transcendent, and glorious beyond conception; whose corresponding death is equally profound, humiliating, and ignominious. Its themes are, therefore, of surpassing interest to the human race, since it is adapted to man alone, and alone fitted to bestow upon him "honor, glory, and incorruptibility." Nothing, indeed, can be so dear to man as the objects it presents for his acceptance; nothing so fearful as the alternatives it announces as the consequences of its rejection.

There are *various kinds* of life in the universe already known to man, and as many corresponding varieties of death. We have also an *existence* which is not *life*, but which is often most improperly confounded with it. Upon some of these ideas, therefore, and the terms used to express them, we desire to offer a few reflections.

We would remark first, that existence may be predicated of any thing whatever, whether animate or inanimate; created or uncreated. Matter exists as well as spirit; the natural body, as the spiritual; the unorganized dust beneath our feet, as the delicate and complicated framework of the human soul, or as its Creator, the infinite and unoriginated I AM. Life, on the contrary, belongs to particular things or classes of things, and, in reference to this world at least, so far as human experience extends, is never found except where there is organization, or a special arrangement of matter for vital purposes. Existence, then, is a general; life, a special attribute or condition; and these terms cannot, therefore, be used interchangeably as synonyms; neither can they appropriately have the same contrasts. The opposite of life is *death;* but the opposite of existence is *annihilation*. Hence death can never be a proper antithesis for *existence*, nor annihilation for *life*. Yet it is not uncommon for men to confound the "second *death*" of the wicked with annihila-

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tion, though there is nothing in language, analogy, or reason to justify such an interpretation.

We say of a rock, it *exists*, or of a rose that it *exists*. But we can say in addition of the rose that it *lives*. Even when deprived of life, it may continue in existence for a time as a dead rose, and when finally resolved into its elements, it is *destroyed*, but not annihilated. When, however, we say that matter ceases to exist, we assert its *annihilation*, its reduction to its original *nothingness*—an event which has never yet in any case occurred.

All life, then, is founded upon existence. If nothing existed, nothing could have life. Existence is the basis; life, the superstructure. Again, we have various kinds of life, which seem to have a certain mutual and invariable relation to each other, and to be founded the one upon the other. The lowest life is vegetative: the next in order is animal. We have then what is termed the intellectual system and the moral nature, to which is finally to be added the spiritual life. The vegetative life is founded upon the existence of matter; the intellectual upon the animal nature; the moral is built upon the intellectual, and the spiritual upon the moral system or life, if we may, from *analogy*, be allowed the expression.

Of all beings known to us, man alone may possess this existence and all these systems or varieties of life. The materials of his corporeal nature enjoy the common existence of material things. Like the plant, he possesses a vegetative or organic life, to which is superadded a nervous or animal life, which by its senses connects him with surrounding nature. Thus far he is accompanied by the inferior animal tribes, who, like him, enjoy this organic and this nervous life and are thereby put into precisely the same relations to the material world. But, upon the animal life in man, is erected an intellectual nature, with its appropriate powers of apprehension, comparison, reason, and judgment. Upon this, again, there rests a moral structure through which he is introduced to new relations, and gifted with new sensibilities and powers. And upon this moral, may be engrafted a spiritual life, by which he is introduced to different and still more glorious manifestations of the divine Creator.

It is in the order in which we have stated them, that these different natures, or systems of life, appear to rise in importance, dignity, and value—the vegetative being the lowest, and the spiritual the highest of all. In point of fact, we find them dependent upon each other in this order, so that the loss or absence of any one involves the loss of all that are above it. Thus, want of morality necessarily involves want of spirituality; the absence of intellect implies also

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that of morality and accountability. So, if animal life be wanting, the lower or vegetative alone remains.

The difference between these systems are clearly marked, so that it is not difficult to distinguish them from each other. Each has its own functions; its own objects; its own appropriate sphere of action. Each one, consequently, in a descending series, may be absent without impairing the integrity of the rest. We may have men who have intellect without morals, and both intellect and morals without spirituality. Again, we may have, as in sleep or apoplexy, a suspension or total extinction of the nervous life which connects us with surrounding objects, so that not one of the senses shall be active; yet the organic or vegetative life may proceed as usual and fulfil its various functions, such as respiration, circulation, and nutrition. Or we may have, as in a plant, an exhibition of vegetative life, wholly disconnected from the animal nature, and flourishing in its own distinct and independent character.

It is in the order also in which we have enumerated these systems, that they seem to increase in complexity; in their power of communicating happiness, and in their delicacy and susceptibility to injury. The organic, which is sooner developed, is also more vigorous and durable than the nervous life. Yet we are indifferent to this vegetative system of whose motions we are unconscious, and would care but little, if at all, to possess it, could we, without it, continue in the enjoyment of that animal life which, by the senses, connects us with the world. Could we hear, see, touch, taste, perceive odors; could we have communion with the things around us by means of this sensitive nature alone, we would be perfectly indifferent to the possession of heart or lungs, or any of the other organs of our mere vegetative system. This system, then, affords to us little or no enjoyment. But the animal life, which is built upon it, opens to us through the senses great and varied sources of pleasure. In innumerable modes, simple and complex, it enables us to perceive, to relish, and to delight in the things of the material universe; to rejoice in our own conscious being; and to receive those lively impressions which constitute the basis of all our knowledge; the materials of intellectual action; the elements of moral perception; and the symbols of spiritual illumination. No wonder, then, that while our vegetative life is disregarded, this animal life is so carefully cherished and so reluctantly relinquished. The former is the unconscious vigor of the oak; the latter, the exuberant gladness of the immature infant, or the wild joy of the untutored Indian.

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Yet when we compare this animal with the intellectual nature, we find it surpassed and overshadowed. The new and peculiar enjoyment to which mental perception and reflection introduce us are far above the grosser pleasures of sense. More sublimated and refined; more pure and elevated, they are also more limited in duration, depending upon a mechanism more complicated and more fragile, more easily disordered and more quickly consumed. But no one who has once tasted the pleasures of the intellectual life, could willingly renounce them for those of sensuality, or fail to acknowledge their superior excellence. Sensual enjoyment, indeed, is but the happiness of the chattering idiot; but intellectual pleasure is the lofty and sublime delight which enrapt the soul of a Newton amidst the revelations of Nature.

Still, when we proceed to place the intellectual in the scales with the moral system, we quickly perceive the preponderance of the latter. With enjoyments far moro exquisite; with an organization still more delicate, the moral life unseals the deep-welling fountains of feeling, and pours upon the soul a flood of sensibilities and affections as novel as they are delightful. The charms of Nature revealed to the animal life, and contemplated by the intellectual powers, become now but the types and figures of moral beauty, the cold and lifeless representations of warm, and living, and breathing emotions. Such, too, is the delicacy of the moral frame, that the slightest cause disturbs its healthful action; the most trifling circumstance mars its harmony, and the least touch infixes a stain upon its purity. Intimately connected as it is with our other natures, co-operating with them, and modified by them, it scarcely admits of a distinct exemplification. Yet, if the history of an unhappy but gifted Byron may serve to illustrate intellect without morality, the pure, perennial, and ennobling joys of a philanthropic Howard may display the superior character of the moral being.

When, however, we contrast the moral with the spiritual life, it becomes necessary to assign to the former, with all its excellency, an inferior position. However noble its powers and capacities; however lofty and pure its enjoyments, it falls infinitely short of that higher life which unites the soul to the spiritual system of the universe, and admits it to a sublime and mysterious communion with its Creator. It is here that there is a "joy unspeakable and full of glory;" a bliss ineffable beyond conception. It is here that the finite merges in the infinite; that the human blends itself with the divine nature, and that the feeble rills of mortal life mingle their waters with the boundless ocean of being and blessedness.

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And oh! how inconceivably delicate these unseen bonds of union by which the human soul is allied to God! How mysteriously complicated the organizations and the movements of that eternal Life! And how speedily those movements are disordered and that union impaired by the unhallowed touch of guilt! Yet how superior the nature, and how transcendent the joys of this life, which is truly life alone!—to which all other life can only lead us—of which all other modes of being are but faint and shadowy images! It is in the person of a rational and philosophic moralist, such as HUME, that we may contemplate intellectual and moral life without religion; but it is in such an one as PAUL the Apostle, taking pleasure in infirmities; in reproaches, in necessities; in persecutions; in distresses for Christ's sake; or caught up into the unspeakable communion of the third heaven; or receiving from the Righteous Judge an unfading crown of glory, that we can have an exemplification of the nature and results of the spiritual life.

These various species of life are so distinct in their nature, that it is impossible to form a just conception of any one of them without possessing it. As well might we expect the oak to realize the joys of the bird that sings among its branches; or the ox to appreciate the pleasures of the man of intellect; as the mere moralist to understand or estimate the spiritual life. "Except a man be born again, he cannot *see* the kingdom of God."

It is equally impossible for any one to conceive adequately of the *death* attached to any kind of life, unless he enjoy that life. In all cases, life is the result of a connexion with a particular system arranged by the Creator. A *separation* from the system is death, and the character of the death depends upon the character of the system with which the being is connected. The higher the life and the more extended and refined its enjoyments, the more to be dreaded and deplored the death by which it is destroyed. If it cause an emotion of sadness to see the fair lily which, springing from the inanimate clod, has lifted itself, in its sweetness, towards heaven, again cut off from its relation to the organic world, to droop and wither into dust; if it occasion greater sorrow to a human being to feel a paralysis creeping over those senses by which he has held sweet communion with Nature; if it be still more deplorable to see a once proud intellect reduced to hopeless childishness; and yet more dreadful to witness the degradation and dissolution of the moral nature of a soul once elevated and pure, what terms may fitly express the awful nature of that death which consists in a separation from the spiritual universe; from the unseen; the real; the eter-

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nal realms of joy; from Him who is the very light of life and the perennial fountain of love! And oh! with what sedulous care should the Christian cherish that spiritual union to God through which he enjoys this purest, loftiest, and most blissful life!—a life which crowns all lives; fills all capacities; completes all developments; fulfils all destinies;—a life for which all other systems are but a preparation—a scaffolding for a house not made with hands eternal in the heavens! R. R.

ENGLISH & AMERICAN TOY-BOOKS, AND ENCOMIASTS.

"BEAUTY AND THE BEAST."

THERE fell into my hand, the other day, one of Grandfather Lovechild's Nursery Stories, called "BEAUTY AND THE BEAST." Though the title of this Nursery Story was somewhat startling and exciting, I should probably, on opening the "POEM" and reading one stanza, have laid it down or thrown it into the fire, but for the following page of commendations and recommendations:—

"LOVECHILD'S NURSERY STORIES.

OPINIONS OF THE PRESS.

The best publication of the kind now out.—*Pennsylvania Inquirer.*

The most tasty things we have ever met with.—*Daily Keystone.*

The first issues of what will be an extremely popular series.—*Spirit of the Times.*

Told in so simple, earnest, and graphic a manner, that they cannot fail to make a permanent impression. At the very head of toy publications.—*Saturday Courier.*

They blend the moral and instructive with the beautiful, both in design and coloring.—*Neal's Saturday Gazette.*

Very captivating to children.—*Saturday Evening Post.*

The prettiest and cheapest works ever published, even in these days of cheap publications—*Pennsylvanian.*

Will effect much in the cause of education.—*U. S. Gazette.*

The best books for children we ever saw of their kind.—*Ladies' National Magazine.*

The best series of toy books ever published in this country or Europe.—*Boston Daily Post.*

They afford instruction where it was never yet afforded.—*Boston Daily Mail.*

Interspersed with such sound morality, that they may be read without danger by the tenderest mind.—*Boston Daily Advertiser.*

They leave but little room for improvement.—*Richmond Standard.*

We have never seen any thing of the kind better adapted to captivate young children. The best juvenile publications out.—*New York Commercial Advertiser*

Grandfather Lovechild will soon become as popular as Peter Parley.—*New York Tribune.*"

With as much curiosity to know the value of such passports to public favor as to ascertain the meaning of "BEAUTY AND THE BEAST," I taxed myself fifteen minutes to understand this "moral and instructive tale," about "to effect so much in the cause of edu-

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cation,"—"one of the most tasty we have ever met with"—and from "the best publications now out"—and which "leaves but little room for improvement," &c. And what, gentle reader, think you is the moral and beautiful essence or point of this instructive moral tale for the nursery of our infant daughters? Would you believe it, this delightful child, Miss "Beauty," falls in love with a wild beast, and impelled or overcome by a beautiful sympathy, marries him! But when about to enter into holy wedlock, she discovers that the savage beast with which she consents to live, and to which she is willing to be a dutiful and obedient wife, was most unexpectedly, but certainly to her most happily, found to be "a noble Prince," who, by some fairy Queen, had been converted into a savage beast. In their courtship the wild beast is made to say—

"Ah!" said he, "but Beauty, once more with your friends,
Never will you think of me, or ever come again."
"Yes, I will," said Beauty; "O! depend upon it, Beast,
I will never give you cause to feel a moment's pain"

"Go then, lady," said he, "but, remember, I shall die
If you never come again: your presence is so dear,
Losing it were death to me. When you want to come,
Wish to as you go to bed; the morning sees you here."

To which Beanty responds—

"Gentle Beast," the lady cried, "wicked have I been,
To forsake you. O! preserve your valuable life.
Live for me; but live for me; O! live, and noble Beast,
Though I often have refused you, *I will be your wife.*

Then this "moral and beautiful tale" closes with the fortunes of Beauty's two sisters, full of envy and jealousy:—

Beauty started back astonished, for the beast was gone,
And a noble prince instead was kneeling at her feet.
"Lady," said he, "you admired my virtue, not my form,
Now I am a man again, my rapture is complete."

With her father and her sisters, who that moment came,
Beauty sat in tears of joy, with looks of loving pride.
Said the Prince, "Beloved one, a wicked fairy turned me
To a beast, until a maid should vow to be my bride.

While the prince was speaking, the fairy queen arose,
Saying, "You have won a lady worthy of your throne;
But upon her sisters' heads shall fall a fairy's wrath;
For their awful wickedness I turn them into stone.

In an instant, where they stood, the sisters met their fate,
And became a monument unto the end of time:
Envy, hate, and jealousy are vices we must crush,
Or they lead us ere we know from error into crime.

Such nursery tales are a curse to any community rather than a blessing. They vitiate rather than refine the taste—distort rather than correct the imagination—corrupt rather than purify the heart, and unfit rather than qualify any one for the duties and the pleasures of life.

Christian parents had rather be very scrupulous what books and pictures they admit into their nurseries and infant schools. The

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prints of this age, in the aggregate, are not friendly to good taste, good sense, good manners, or religion. Nor are the reviews and commendations of them always to be a passport to the confidence of the community. After all, this is but a mere copy in doggerel verse of an English tale of the same name; nay, it is but a prose-run-wild version of it. I presume that some, if not all, of the respectable prints from which commendations are prefixed to this tale, did not intend them to apply to such gross and undignified trash. But in this view, we must see of how little value such panegyrics are, seeing they may be so easily obtained and so easily perverted.

A. C.

MEMORY.

FALLS OF NIAGARA, 22d December, 1848.

My highly esteemed Friend—YOUR movements since we parted at friend Parmley's, in New York, have deeply interested me. Your correspondence with your daughter affords a vast field of instruction and entertainment. In your hurried and hard mental working you display * * * * * * * * * * *
I hope your letters will be published in a separate volume.

I am not insensible to your deep affliction in the removal of your dear child in your absence. I can feel with you, as God in mercy took five of my seventeen, and I bless and praise my heavenly Father for having done so. I have no anxiety about them: they are safe. Those that remain, although a great comfort, are subjects of great anxiety, while the Lord has been gracious concerning them. I have twelve living, while my grand-children, sons-in-law and daughter-in-law, now number sixty. Next Lord's day my wife and I complete our 50th year in the marriage covenant, while blessed with health, peace, and abundance; and, above all, with a well-grounded hope of eternal blessedness through the atonement of the cross.

I send you a subject which has long occupied my mind. I hope you will give it a place. I wish to call forth attention to it, and shall rejoice to have your views; but before you give yours, I should rejoice to hear others, and then your comment.

An article of mine appeared in the "Christian," edited by your friend Eaton, of St. John, New Brunswick. As to the Baptists in Canada, they are all at war. The Devil is let loose. Oh! how the Disciples should fast and pray to be upheld!

Your sincere friend, J. BUCHANAN.

FALLS OF NIAGARA, December 17, 1848.

Rev. xx. 13. "And I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things written in the books, according to their works."—Ps. cxxxix. 3. "Thou compasseth my path and my lying down, and art acquainted with all my ways."—verse 4. "For there is not a word in my tongue, but, lo, Lord, thou knowest it altogether." The

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following passages may be regarded as figurative, but they all attest one fearful truth, alone to be acquiesced in by all who have been led by the Holy Spirit to flee to the cross for pardon through the death of the blessed Saviour, whose blood cleanseth from all sin. Ps. lxix. 28; Danl. xii. 1. Luke x. 20; Rev. iii. 5; xiii. 8; xvii. 8.

The faculty of memory is one of the most wonderful of those with which man is endued. When we reflect upon its powers, its compass, its records, we are overwhelmed. When we realize that there is not an act of our lives, not a word we have uttered, not a thought we have conceived, that is not treasured up in its records, and for which we shall not have to render an account, we are lost in astonishment, and in the language of scripture must say, "We are fearfully and wonderfully made."

Conscience is an associate of memory, which often withdraws its remonstrances when we are under the influence of sinful or improper passions and actions, and, as some say, falls asleep; so that the guilt is lost sight of until events tending to exposure and punishment awaken its energies and call forth its reprobation. I am not prepared to say why conscience and memory alike fall asleep as to our bad actions; yet are ever wakeful and alive as to those we deem good or worthy of praise.

But are we to believe that our thoughts, our words, as well as our acts, whether good or bad, are all treasured up as set forth in the word of God, and also in our memory, to be hereafter reviewed? And yet who may on sure ground deny the one, while he must admit the other? Who can say that trifles or small events have no place in the memory, while matters of importance are written there? I am constrained, now drawing near to four score years, from my own experience, while constantly complaining of my memory, not to limit it as to words or actions, whether in our estimation trivial, foolish, wicked, or highly honorable and commendable. The Lord Jesus (Matt. xii. 36,) settles the point: "But I say to you, that every idle word which men shall speak they shall give account in the day of judgment."

I submit to the experience of men of 40, 50, 60, and 70 years of age, if they have not frequently, from some trivial incident or accidental expression or circumstance, had facts and expressions of no moment, nor worthy of recollection, brought to their mind, while the matter so brought to view left no trace in memory at the time of its occurrence. Philosophers and wise men of the world—yea, the weak and foolish, I doubt not, will all concur in ridiculing, if not treating with contempt, the idea that trivial foolish words uttered on all occasions, are on record, and to be hereafter judged. All will admit the capacity to remember words of wisdom, and such are readily remembered.

I ask, who has power to obliterate even the most trivial silly expressions uttered? Whence the capacity to retain words of wisdom and importance? David explains where all the powers in man rest, and from whence they proceed, (Psalm xciv. 8, 9,) while man is accountable for the use or abuse of the dispensations placed in his power; and wisdom promised to all who ask it in accordance with the merciful revealed will of the Lord and Saviour Jesus Christ.—

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The passage at the head of this article, I do not presume to say, strictly applies to the subject, while I have for some time thought the books to be opened are the tablets of memory of all arriving at years of accountability, so that each soul at the time of departure from the body, would have an immediate and vivid view of all the words and transactions in this life; and the judgment to follow: then the intervention of the blessed Saviour and Redeemer by his death on the cross, in that his blood washed out all the sinful acts and expressions, would be glorious, joyous, and valued by the redeemed; while all who had rejected and undervalued the gospel are represented (Rev. vi. 16,) as crying to the rocks and mountains to hide them from the face of him that sitteth on the throne, I am aware of the great danger of being misunderstood, arising from figurative terms and language, and as the Apostle Paul in the 5th chapter of 2d Cor. 6th and 8th verses, speaks there confidently that the soul "absent from the body is present with the Lord;" and the Lord assuring the suffering man on the cross that he should be with him that very day amongst the blessed, the deduction is that the instant the soul leaves the body, (if through grace a believer of the gospel,) the blessedness of pardon and the blotting out of all the transactions, sinful acts, and words, through the atonement on the cross; will be acknowledged, felt, and rejoiced in by the soul on being emancipated from the body, and among the blessed to await the final judgment of the world. Salvation is effected by resting on the truth of Christ; he is the rock, the shield, as well as the glory of the converted sinner; the suffering on the cross is the only purgatory by which sins are pardoned, and there all followers of the Lamb look for pardon as the Israelites looked to the serpent raised up in the wilderness. John iii. 15, 16.

The passage quoted refers to the record kept of the actions of all men, and from that record their condemnation will be denounced; while they are figurative expressions, they attest a fact as to a record of the actions of man in this life, all of which are known to Jehovah before they occur; and often the act, known to the man or woman by whom performed, whether approved or condemed. I dare not presume to express with confidence what I consider in no way opposed to what is set forth; namely, that the book, as regards man, is memory, and that each converted soul will eternally remember his evil deeds, being pardoned through the death of the Saviour his Redeemer, whom he and all the redeemed adore and praise in the heaven of heavens; while the memory of the damned is awfully increased from their having rejected the manifest dispensation of pardon through Christ, often presented to them here on earth, but set at naught and despised. The degree of suffering in the state of the condemned will be in degree according to their privileges and opportunities here, which is to be learned from the teaching of the Lord. Luke x. 12, 13, 14, 15.

I must crave indulgence and mercy from those of God's redeemed who may condemn what I have set forth, as I put forth my ideas in the hope of calling forth the labors of others more competent, as the subject of *memory* has for some years occupied my attention, while

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I have endeavored to find out some work on the subject,—all I plead is, that, if in error, my views will not sanction licentiousness, foolish speaking, or acting sinfully.

In the spirit of the Publican,

J. BUCHANAN.

The above communication from our brother Buchanan, deserves the consideration which he requests. Our correspondent, though for more than a quarter of a century the British Consul at New York, (which station was never filled more satisfactorily to both countries by any Consul than by him,) never seemed so engrossed with the duties of his office or the affairs of the world as to forget his obligations to the Lord, his church, and people. I have always found him greatly interested in the great cause of human redemption and exhibiting an absorbing interest in the progress of the gospel.

I had the pleasure of seeing his name inscribed, in a very complimentary style, in Westminster Abbey—the only living man on earth who has his name deep cut in marble there, amidst the illustrious dead, where repose the ashes of kings and conquerors—of earth's great ones—poets, philosophers, orators, statesmen, and public benefactors. But to have his name embalmed in the affections of the Redeemer's friends on earth, and to be enrolled in heaven amongst God's elect, is an honor infinitely greater and more desirable than the highest niche in the highest temple standing on earth, whether devoted to the honor and fame of the living or of the dead.

A. C.

PROGRESS OF THE GOSPEL.

CARLISLE, December 15, 1848.

Dear brother Campbell—SINCE the 6th of this month I have entered upon my 49th year. Full thirty years have passed away, since, under the preaching of Walter Warder, B. W. Stone, and others, I was brought to see and feel myself a poor lost sinner, and to bow to the authority of Jesus Christ for salvation. I was immersed by the venerable B. W. Stone. I commenced exhorting sinners to repentance shortly after my baptism. Happy in the enjoyment of the divine favor, and deeply penetrated by a sense of the lost condition of sinners, I was moved to spend and be spent in the good work of trying to save them. Being only about 18 years old, and indentured till I should be 21, I gave my "Boss" three fourths of my small patrimony for my time, and hied away to Ohio. In Wilmington I labored at my trade, some two or three months, to furnish myself with suitable clothing; and in the meantime attended meetings in the neighborhood, and spoke as opportunity offered. I then commenced travelling extensively on foot, from meeting to meeting, and from county to county, happy in the belief that I was doing some good in the cause of my Divine Master. After the lapse of a few months spent in this way, I returned to

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Wilmington, and again worked at my trade until I paid for a saddle.—Then, with a trifle the brethren had made up for me, and the balance of my little patrimony in Kentucky, I was enabled to buy a horse, and, of course, to prosecute my evangelical labors more pleasantly, if not more successfully. In September, 1819, I was licensed, by a Christian Conference, in Ohio, "to exercise his (my) gifts, in publicly administering the word, in such way as God may (might) direct." The certificate of my ordination, written and signed by B. W. Stone, is dated Minerva, Ky., April 10th, 1820. Shortly after my ordination I commenced preaching in the bounds of this congregation, and have been, I may say, its regular preacher ever since. I settled here in '23, and, with the exception of one year I lived in Brown county, Ohio, and one year in an adjoining county, I have lived ever since in this place. Even when I lived in Ohio I preached regularly here. Within the bounds of this single congregation I have immersed more than 1080 persons. And within the period of my labors here, perhaps nearly the same number have been dismissed by letter, and removed to the West, where they formed numerous new organizations, or swelled the number of churches already organized. The church here has never numbered less than 250, at any time since my connexion with it. It now numbers something more than 300.

Since June, 1839, I have buried a wife and five children, all of whom died in the blessed hope of eternal life, save one little boy, some 11 months old. I rejoice, therefore, in the assurance that though absent from the body they are all present with the Lord. But why should I detain you, or your readers, with incidents in my humble history, in which you and they may feel little interest? My apology must be in the close of the year, naturally leading to a retrospect of one's life; and the additional thought, that perhaps some of your young Evangelists might be benefitted by a hint at what their seniors have done and suffered in the cause of Christ. Certainly I claim no credit, as I deserve none, for what I have done and suffered for Him, who, though he was rich, for our sakes became poor that we through his poverty might become rich.

But to the main object of this communication It has appeared to me that, for many years, in the ratio of our increase in numbers, has been our decrease in piety. As we have gathered to our standard much of the talent and learning and wealth of society, so we have brought in among us very much of its pride and fashions, its man-isms and worldliness, its follies and vanities. Some begin to think that dancing, playing, theatre and circus-going, chess, checker and card-playing, as mere amusements, are altogether compatible with Christianity. I do think, my dear brother, that your sentiments, very fully and plainly expressed upon these subjects, might do great good. I know some of these things are very little and trifling; but straws show the direction of the wind. We are taught to shun the very appearance of evil. Economists say, "Take care of the cents, and the dollars will take care of themselves." And does not Christianity say, "Shun the appearance of evil, and you will never be ensnared by sin." Cultivate a nice, discriminating moral sense—avoid what are called little improprieties, and of course you will be secure against the great transgression.

When I hear a professed Christian vindicating the foolish practices of the world, and saying, What harm in this, or that, or the other practice, that the moral sense of the most pious has always looked upon as incompatible with that holiness of heart and life to which we should aspire, I think I see developed a spirit of backsliding, which, if not checked, will lead to apostacy. Let us hear from you soon on all these matters. I am delighted with your Tract on Prayer. By the way, my dear brother, if we had more secret and family prayer, we should have no trouble about these frivolities.

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We should feel that such things are infinitely too little for the children of God. Let me say also that I heartily concur in your views of secret societies.———Yours as ever, JOHN ROGERS.

The preceding communication from our highly esteemed and much beloved Elder John Rogers, I lay with pleasure before our readers. It merits the profound consideration of many of our young preachers, and affords encouragement to all. I have received with this letter a copy of his very excellent Tract on Dancing. No one of much reflection and of a discriminating mind, can read it without deep conviction of the truth of the position which it sustains. It is just such a Tract as the occasion seems to demand in some sections of the country. I am glad to think that there are not many sent out of the vicinity which called it forth. I commend it to the devout consideration of all who have any taste for this fantastic folly—more worthy of a goat than of a Christian. I promise my feeble aid to brother Rogers on the subjects to which he calls my attention.

A. C.

IMPORTANT CONVERSIONS.

Under date of January 3d, 1849, brother J. R. Frame informs us of a very considerable addition to the church in Dayton, Ohio. Some twenty-five persons, under his labors and those of brother Melish, now of Cincinnati, and brother Brown of Eaton, were recently baptized and added to the Lord. A Jewess, of very respectable connexions, despite of the impassioned remonstrances and threats of her father, and amidst the struggles of certain sects to allure her to their communion, had intelligence, faith, and courage to confess the Lord and to be immersed for the remission of sins by brother Frame, who had been threatened with violence should he immerse her. But the parties added to their faith courage, and the triumph was complete.

We were much pleased to learn that Judge King, of Warren, Ohio, on the 24th of January, immediately after the burial of his deceased wife, the much esteemed and beloved sister King, informed the concourse of citizens in attendance that he intended, on retiring from the sepulture, to be buried with the Lord in baptism; expressing at the same time his full conviction of the unspeakable value of the gospel, and his determination to submit to the government of the Lord Messiah. On the Tuesday following his eldest son, Henry, was also baptized into the same faith, and commenced the glorious career of glory, honor, and immortality. Whether brother Isaac Errett or Gaston was the administrator on this occasion, I have not learned. But with them and all the brethren we rejoice in hope that these confessions will much redound to the glory of God and to the happiness of those who have been enabled to make so good a confession before many witnesses. Peace be on them and mercy, and on all the Israel of God!

A. C.

NEWS FROM THE CHURCHES.

Hannibal, Mo., December 18, 1848.

We had a meeting of eight or ten days' continuance a few weeks since, at which we had the assistance of brethren Thomas M. Allen and Daniel P. Henderson. We had about 50 additions to the church, which makes nearly 60 in the last two months.

The subject of Christianity seems to be eliciting more interest in Missouri than at any period since I came to the State. Praised be the name of the Lord for his goodness to the children of men! D. T. MORTON.

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Carrollton, Ky., December 21, 1848.

I have labored the principal part of my time, for the last three years and better, in Clark county, Indiana; during this time in this county I have baptized some five hundred persons into the name of the Father, and of the Son, and of the Holy Spirit. I have held protracted meetings in adjoining counties and baptized a goodly number; but in consequence of my bad health I have been able to do but little in the cause of my Lord and Master for the last year. I would be glad to see you; but, should we never meet on the shores of mortality, I hope that we, with the good of all ages, may meet in our Father's kingdom upon high.

THOMAS WALLER.

Baton Rouge, La., January 11, 1849.

Brother Johnson made a report to you of the results of the meeting which we held here during last month. Since his departure two more have been added—making in all, since my arrival here, forty persons. I expect to remain here until spring or summer.

JOHN A. DEARBORN.

Monmouth, Warren county, Ills., January 16, 1849.

I returned last evening from a meeting at Abington, Knox county, which resulted in twelve additions—three by letter, two reclaimed, and seven by confession. We left the brethren rejoicing in hope of better times. May the Lord bless them all! JOHN E. MURPHY.

Moulton, Ala., January 17, 1849.

In the month of December last I immersed 2 in Dresden, Te., and gained 4 Baptists in Graves county, Ky. BEN. COOPER.

Macomb, Ill., January 24, 1849.

I have no addition to report, except at Liberty, in this county, 32. Reclaimed, added, immersed, in all 48. WM. H. FRANKLIN.

Danbury, Ct., January 30, 1849.

I am happy to inform you that we are favored with the visit, (and have been with the labors,) of brother F. M. Craig, through whose excellent labors thirteen persons (male and female) have been induced to obey the gospel of the blessed God. JOHN ABBOTT.

Frankfort, Pike county, Mo., February 3, 1849.

There have been about 40 additions to the church in Hannibal, 30 at Salt River, 16 at Louisville, and 4 at Frankfort, during last autumn.

THOMAS PITT.

Abington, Knox county, Ill., February 3, 1849.

We are rejoiced to have it in our power to communicate the result of a protracted effort of some three weeks continuance, in the strong hold of sectarianism. The meeting was kept up during the evenings and Lord's days, by our esteemed and indefatigable brethren J. E. Murphy, J. M. Dodge, J. Miller, and J. G. Harvey, and we had accessions at nearly every meeting, 37 in all being the result—viz. 3 from the Baptists, 4 by letter, 4 reclaimed, and 26 by confession and baptism. Praised be the name of the Lord!

We cordially invite all teaching brethren, who can make it convenient, to give us a call and teach us the way of the Lord more perfectly.

WILLIAM MAXWELL,
JONATHAN PRICE,
G. L. MAXWELL, } Elders.

Carlisle, February 21, 1849.

I have just returned from a tour of some six weeks in Mason county, Ky., where I delivered some fifty discourses in about five weeks, and about as many in exhortation—was alone most of the time. Brother Perrin, of

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Covington, was with me about one week, and was very useful in our meetings. The result was something better than 100 accessions to the cause, mostly at Dover and Beasly. The cause is looking up. Lord, send prosperity!

JOHN ROGERS.

TRIBUTE OF RESPECT.

At a meeting of the Students of Bethany College, held in the College Chapel, February 3d, 1849, of which CHARLES CARLTON, N. Y., was Chairman, and JOHN W. M'GARVEY, Mo., Secretary, the following preamble and resolutions were unanimously adopted:—

Whereas in the inscrutable but all-wise dispensation of Providence, our beloved fellow-student, BARTON A. MILLER, has been suddenly removed from our midst by the hand of death, we would express a sense of the loss we have sustained, as a testimonial of our respect and esteem for him as a Student and a Christian—

Be it therefore resolved, That in the deceased we recognize one who truly sustained the character of a Student, in all its relations,—faithful in the discharge of his collegiate duties, kind and respectful in his demeanor, he won the esteem and regard of all who knew him.

Resolved, That, although we sincerely lament *our* loss, it can be truly said of him, "To die is gain"—and that we regard this sudden dispensation as a voice from heaven, calling unto us, "Be ye also ready."

Resolved, That we cordially sympathize with the relatives of the deceased in their bereavement.

Resolved, That a committee be appointed to address a letter of condolence to the only surviving parent of the deceased.

Resolved, That, as a token of our high esteem for the memory of the deceased, we will wear crape on the left arm thirty days.

Resolved, That the Editors of the Millennial Harbinger, and the Fulton Telegraph be requested to publish these proceedings.

OBITUARY.

We insert below, several obituaries that have been on hand so long as to put them rather out of date. But we wish our friends to know that it has been for the want of room and not from the want of a disposition to gratify their affection for the dead, that we have not before inserted these tributes of respect.

Ira, Cayuga county, N. Y., Nov. 22, 1848.

DEAR BROTHER CAMPBELL—It becomes my painful duty to inform you of the death of our most amiable and excellent sister HARRIET ST. JOHN, who departed this life on the 26th of October last. She was long a professor of Christianity, and being possessed of great moral worth, she was one of our purest spirits, and in her death the congregation has suffered an irreparable loss. At the time of her death she had just entered her 41st year, and had for a long time been laboring under the influence of disease, which she bore with Christian resignation; and when the time of her departure arrived, she left us in the triumphs of the Christian hope, and we all look forward, hoping, by emulating her noble example, to meet her in the bright world, where full fruition follows love.—The congregation unites in its condolence with the afflicted relatives of the deceased.

Yours in love,

J. M. SHEPARD.

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By the request of our dear brother Wm. Ginn, of Millbrook, Wayne co. Ohio, I am seated to record the decease of his wife, ANN CATHARINE, after an illness of four days, in the 45th year of her age, December 1st, 1848. Sister Ginn has many friends both in Penna. and Ohio, and through your paper most, if not all, will learn of her death. Sister Ginn leaves a Christian husband and four interesting children to mourn her loss. The church of Christ has sustained a great loss indeed. Although she has been a disciple of Christ but little over five years, she has, nevertheless, lived so entirely devoted to her Master's cause that "her praise is in all the churches of Christ in this part of the country." She was remarkable for her devotion to the Saviour's word, in all things. Her delight was to be with those who loved the Lord and kept his commandments. Her love for her fellow beings in sin, was evinced by her liberality in sustaining those "who labored in word and doctrine." Indeed when sister Ginn came into the kingdom of Messiah, she brought all and laid it at her Saviour's feet, saying—"I give all to thee." And it was this that made her bear her afflictions with such Christian resignation, and made her death so triumphant, so that she was enabled to say—"I loved the Lord in health and life, but I love him more in sickness and death." I was present at her funeral—it was a vast assembly—which testified the high esteem in which she was held by all who knew her. While I was speaking, I can safely say that tears from the eyes of hundreds flowed at once; indeed, every body said that sister Ginn was a Christian woman, and among the last things she said, was—"I die without an enemy on earth." Glorious death!

"How sweet to die, with Jesus nigh,
The Rock of my salvation!"

J. H. JONES.

Bruceville, Ia., Dec. 8, 1848.

DEAR BROTHER CAMPBELL—It becomes my painful duty to inform you that the congregation at Bruceville has lost one of her most valuable and beloved members in the death of brother SAMUEL H. M'CLURE. He was raised by respectable parents of the Presbyterian order; but some five or six years ago, after thinking long and seriously on the subject of religion, he united himself with us. About three years ago he was chosen one of our elders by the unanimous approbation of the congregation, and has been one of our most useful and efficient members. He was taken some months back with a polypus in the nostrils which baffled the skill of the physicians. He bore his sickness with Christian resignation, and fell asleep in Jesus on the 30th ult., in the 35th year of his age. He has left a sister wife and three small children to deplore their loss, besides a number of relatives and friends. May the good Lord comfort and protect his bereaved family, and rear up many more in the congregation to be as useful in their day and generation, is the prayer of Yours in the blessed hope.

WM. BRUCE.

Dubuque, Iowa, Dec. 12, 1848.

BROTHER CAMPBELL—I know not how to comply with the request of sister Martha G. Campbell, better than to copy a part of her letter to me announcing the death of her husband, P. R. CAMPBELL, with the request that you publish it in the Harbinger. M. MOBLEY.

Plattville, Wisconsin, Dec. 1, 1848.

DEAR BROTHER MOBLEY—I suppose by this time you are apprised of the death of my dear husband. He departed this life the 12th of November, in the 33d year of his age. During his illness he manifested great patience and submission to the will of his heavenly Father. He often expressed a desire to depart and be with Christ. The church lay very near his heart. He wish-

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ed me, in his name, to exhort the Dubuque church to be faithful and devoted to their Lord and Master. He had unshaken confidence in his Saviour, and never appeared to have the shadow of a doubt but that he would be accepted of his Father. The last three weeks he suffered a great deal; sometimes he would express a desire to die, and feel impatient to depart, but would check himself, and with tears, exclaim—"Not my will, but thy will, O Lord, be done." I try to feel resigned when I think how uprightly he lived, and how happy he died; but then when I think of my loneliness I am ready to exclaim—"My sorrows are greater than I can bear." Brethren, pray for me, that I may not murmur at the dispensations of my heavenly Father.—I feel doubly bereaved in being obliged, perhaps for years, to live without church privileges, as there is no church of our order in the place where I expect to make my home.

Todd county, Ky., Dec. 18, 1848.

Dear brother Campbell—I am called upon to communicate to you the departure of our amiable and esteemed sister, SUSAN PHILLIPS, near Elkton, who died on the morning of the 8th instant, calmly and composedly, in the full triumphs of faith. W. B. NEW.

On the 23d of January, 1849, about the close of the day, the immortal spirit of sister AMANDA CRAIG took its flight, as I trust and believe, to realms above, there in the presence of our Redeemer, singing anthems of praise. She was twenty-one years and one month old, had been married about one year; she was confined nine days, and during her illness gave birth to a still-born child. She had been a member of the Christian church at Fulton, Missouri, for about five years, and as a Christian she was a burning and shining light, and her example will be felt by her companions. She was a daughter of brother Hensley and his amiable companion, who are members of the same Christian community, and the tenth child they have followed to that bourne from whence no traveller returns; truly they have been afflicted. Though they have lost an affectionate daughter, and Mr. Craig a loving and devoted wife, they weep not as one without hope—they know that He in whom they trust will raise her at the resurrection morn to newness of life. Sister Craig had no desire—save a fondness for her husband—to live; her hope was on things divine. She died as she lived—a Christian. Death had no terrror. Beyond the grave was one bright hope of everlasting joy. S.

Warren, Trumbull county, Ohio, Jan. 31, 1849.

Died, on Wednesday, Jan. 24th, after a protracted illness, Mrs. JULIA H. KING, wife of Hon. Leicester King, in the 59th year of her age. Mrs. K. was born in Suffield, Connecticut, Dec. 10, 1790. In 1817, three years after her marriage with Judge King, they removed to Warren, and here, for more than thirty years, was her life employed; and here, also, amidst dear and hallowed scenes, has it peacefully and triumphantly closed. In 1827 she was immersed into Christ, confessing his name, and united with the Presbyterian church. In 1839, having formed an acquaintance with the Disciples, and embracing joyfully the principles of reformation for which they pleaded, she obtained a letter of dismission from the Presbyterians, and united with the brethren here, to share with them in the labors and responsibilities of the advocacy of Primitive Christianity. In their fellowship she continued till her death, rejoicing in the fullness of the blessings of the gospel of Christ. Sister King was a devout student of the Holy Scriptures—a sincere and ardent lover of truth, possessing great weight of character and a commanding influence, which she always sought to employ for the honor of her Saviour. Religion with her was not a mere intellection, nor yet a tame system of morality, but a life of obedience to Christ, warm with the inspirations of faith and love. The closing scene of her life was calm, joyful, tri-

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umphant—such a scene as none could contemplate without confessing the unspeakable value of the gospel, and the irresistible charms of Chri-tian faith and hope. Her death is universally mourned in this community, and by none, perhaps, more than the poor and afflicted, to whom her sympathies and aid were ever cheerfully given. A very large train of sympathizing friends and neighbors followed her remains to the grave, where she now sleeps in Christ, awaiting the dawn of the joyful morn, when they that slumber in the dust shall awake at the call of their Redeemer, and death shall be swallowed up in victory. "Precious in the sight of the Lord is the death of his saints." E.

Detroit, Feb. 9, 1849.

Dear brother Campbell—We have been suddenly called upon to part with our dear sister, THIRZA DIXON, consort of our brother J. E. Dixon of this place, and daughter of father Luther Dille, of Euclid, Ohio; she died January 30th. Her disease was quick consumption, which fastened itself stealthily upon the fountains of life, and completed its work with great rapidity; but her end was peace, and she is now gone home to heaven. At the early age of eleven years she gave herself to the Lord by being buried with him in baptism, from whence she rose to walk in newness of life, and for 19 years she endeavored, according to the grace given her, to adorn the doctrine of God her Saviour in all things. By the church of which she was so long a consistent member, as well as by a large circle of friends to whom she was endeared by her many Christian and social virtues, her loss is much lamented, but on her afflicted husband and two little daughters, the bereavement falls most heavily. Her aged parents and her brothers and sisters will also deeply mourn her loss; however, they sorrow not as others who have no hope, for if we believe that Jesus died and rose again, even so those who sleep in Jesus will God bring with him. Amen.

RICHARD HAWLEY.

Died, in Louisville, Ky., on Thursday, February 1, 1849, at 12 o'clock, M., after a long and painful illness from inflammation of the lungs and pleuræ, Mrs. SOPHIA W. GWATHMY, wife of George W. Gwathmy, (Cashier of the Bank of Kentucky,) aged 50 years, 6 months, and 7 days.

Mrs. G. had been for more than twenty years a zealous and influential member of the Reformed Baptist Church, (commonly known as Disciples of Christ,) having adopted the tenets of that community upon their first promulgation in Kentucky.

Possessing a liberality of mind, in which the narrow views of sectarianism found no harbor; and eager to discover the right path, which led her earnestly to search the scriptures, and sift the evidence of every sect; the result of these strivings after the truth, which were continued almost to her last moments, but confirmed her in the faith of her early adoption. Such studies were the preparatory lore for heaven. Her spirit has gone to the fountain of wisdom,

"And its thirst shall be slaked by the waters which spring,
Like a river of life, from the throne of the King."

Though somewhat advanced in years, her robust constitution made her appear in the prime of life; so that her family could not, until a short time before her death, realize the idea of the bereavement with which they were so soon to be afflicted. She herself, however, earlier anticipated the event, and having taken the Lord's supper, looked forward to the period of her departure with resignation, regretful only at the temporary separation of those she left behind, and trustful of a future re-union, in a happier state, with them, as also with the lost and loved who had preceded her.

Her strong mind, energy of character, and warm feelings, enabled her so to discharge the duties of wife, mother, and neighbor, as to render her loss

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bitter and irremediable. It is, however, a consoling reflection that she received, during her painful illness, all the aid which the best medical skill and the anxious and unremitted attentions of her many and warm relatives and friends could afford.

The soothing influence of time, and the reflection that, dying in the ripe autumn of her life, ere the wine of life had run to its lees, she had escaped the many ills and infirmities attendant upon old age, will doubtless reconcile the minds of her husband, sister, and children to an event so calamitous to them; but the desolate abode, robbed forever of her presence, and the want of that kind hand, never yet found wanting, to soothe the couch of sickness, will but too strongly remind them of their irreparable loss.

The Spring, while it brings joy and new life to the external world, will but fill our souls with sad thoughts of the salutary effects we so sanguinely hoped for, had she been spared to feel its healing influence.

"There is weeping on earth for the lost;
There is bowing in grief to the ground:
But rejoicing and praise mid the sanctified host,
For a spirit in Paradise found.
Though brightness hath past from the earth,
Yet a star is newborn in the sky;
And a soul hath gone home to the land of its birth,
Where are pleasures and fulness of joy;
And a new harp is strung, and a new song is given
To the breezes that float o'er the gardens of heaven."

A. G.

MOGADORE, February 10, 1849.

Dear brother Campbell—We have been called upon this day to consign to its last retiring place, the earthly tabernacle of our beloved sister HARRIET, wife of our much esteemed brother and fellow-laborer in the gospel, Dr. B. M. Hutchinson, in the 30th year of her age. The loss of our beloved sister will be deeply felt by a large circle of friends and relatives, to whom she was endeared by the strongest ties of friendship; and to the church in which she had long been a member; but the Lord has taken her to himself and removed her from this world of sorrow, pain and death, to a world of joy and bliss, where sickness never comes. She died in the hope of a glorious resurrection from the dead, and in the full assurance that Christ would raise her from the dust of the grave and clothe her with immortality in heaven.

May we all be guided and directed by that gospel which brings life and immortality to our view, that when we shall be called to follow our sister, we can truly have it said of us, "Blessed are the dead who die in the Lord," and at last to have our Saviour say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

P. GREEN.

MISTAKE CORRECTED.—In the September number of the Harbinger for 1847, the congregation at Laporte, Ia., were credited with $20 for Irish Relief. It should have been $25. The mistake was the Printer's, as appears by the addition, which is $5 more than the amount published, and is therefore right. We are obliged to brother Joel Butler, who forwarded the contribution, for pointing out the error. W. K. P.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *APRIL*, 1849. NO. IV.

TRACTS FOR THE PEOPLE—*No. XXXIII.*

BAPTISM—No. XXII.

THE PREPOSITION "EIS," (INTO.)

No ordinance of Christ has passed through a severer ordeal than that of baptism. Its *subject*, *action*, and *design* have, like the evidences of Christianity, been in debate for many centuries. This, however, is no argument against its authority, importance, or intelligibility. The most valuable truths in science and religion have long been in debate, and are still often assailed by many. The being of God, the mission of Jesus, the accountability of man, future rewards and punishments, are questions not yet decided by millions. The quantity, variety, and strength of argument, for any one fact or proposition in religion or morals, afford no assurance that it will be universally or even generally received by mankind.

Still, however, truth is aggressive on the territory of error, and, despite of all opposition, is triumphing over it. And baptism, as taught in the Bible, is annually gaining on baptism, as taught in books of scholastic theology in greater ratios than a hundred to one. Unfortunately, however, it has become an ecclesiastic, full as much as a literary or Christian question. It is the corner stone of several ecclesiastic institutions that stand or fall with it. Hence, the fiery furnace of debate to which it has been subjected. Every word in construction with it, down to the prepositions *eis*, *ek*, *apo*, has been the subject of many a pamphlet, and the theme of many a debate.—Whether *eis* is equivalent to *into*, and *ek* to *out of*, is litigated with the zeal of a Pharisee or a Jesuit. The meaning of baptism is hung on these prepositions as the Law and the Prophets hung on two pins in a Jewish synagogue. If *eis* literally mean *into*, the *action* called baptism is settled; or if, in certain associations it mean *for*, its *design* is established. Hence, the mighty agonies and efforts of controversialists on the meaning of this preposition. Some of our more

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prominent methodistic scribes have recently made some new discoveries of a very sublime and literary character on this subject. They very rationally conclude that if *eis* grammatically mean *into*, before nouns and pronouns, baptism must be immersion, and their custom of sprinkling drops of water on human faces must be a human invention. Rather as a literary curiosity, than otherwise entitled to any consideration, I proceed to lay before our readers some philological discoveries, made and reported by some of our more learned and gifted methodistic doctors and scribes of the "Western Christian Advocate." Some friend of truth and free discussion sent me, the other day, the following scrap from a late Advocate:—

From the Western Christian Advocate.

THE GREEK PREPOSITIONS.

"I would gladly turn the attention of the public, of every Greek scholar, and of every smatterer in Greek, to this point, as it has a tendency to settle that long mooted question—the mode of baptism; especially as erroneous views on this subject are connected with most modern heresies. Five or six years ago several articles appeared in the Western Christian Advocate, on this subject, from Rev. James M. Jameson, and Rev. T. W. Chandler, both members of the Missouri Conference. I am sorry to say these have not sufficiently arrested the attention of the public. Brother Chandler has carefully examined a part of the Septuagint, and the whole of the Greek Testament, to ascertain the truth, and has noted down every passage containing *eis*, *ek*, *ex*, or *apo*. The result has been a full conviction of the following rule, which I must give from memory, and in my own language, not having either of the above communications at hand.

Here is the rule:—*When the inspired writers intend to express, with certainty, voluntary motion into a place, they put the preposition* eis, *only* * *before the verb and the noun, or pronoun. When they would express* to, *or* unto, *or some kindred relation, they put* eis *only, before the noun or pronoun. When they express motion out of any place,* ek *or* ex *occurs before both the verb and the noun, or pronoun. And this rule is confined to voluntary action; for, in most instances of constrained action, only one preposition is used.*

Take a few illustrations of this important rule:—"Enter into thy closet," Matt. vi. 6: *Eiselthe eis to tameion.* Here *eis* stands before the verb *elthe, enter*, and the noun *tameion, closet*, and therefore should be rendered *into*. "Ye shall in no case enter into the kingdom of heaven," Matt. v. 20: *Eiselthe eis teen basileian.* Here, also, *eis* stands before the verb and the noun. "Depart into everlasting fire," Matt. xxv, 41: *Poreuesthe eis to pur to aioonion.* Here *eis* is put before the noun only, because the action is involuntary or constrained. The same may be said of verse 30, and also of Mark ix, 42. Observe, es-

*I presume the term *"only,"* in this case, is a typographical mistake.—There are two cases supposed, the second requires the word *"only,"* to make sense, the first does not. A. C.

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pecially, in Mark ix, verses 43, 45, and 47, each of which contains an instance of voluntary action and of constrained action; in all the former, *eis* occurs before the verb and the noun; in the latter, before the noun only. "He went up into a mountain," Matt. v, 1. Here the preposition is put before the noun only, and should be rendered, "He went up *to a mountain*." "And they went down both into the water," Acts viii, 38: *Katebeesan ampholeroi eis to udoor*. As *eis* stands here before the noun only, it should be rendered—"They went down both *to* the *water*;" and as *ek* occurs before the noun only, it should be, "They came up *from* the *water*." See, also, John xx, 4, 5: "The other disciple came first to the sepulchre, yet went he not in. In the former clause the preposition stands before the noun; in the latter, before the verb, where it stands without the noun expressed, but understood; a case of frequent occurrence, and I think always rendered as above. It, therefore, confirms the rule; for the meaning is, he *went* not *into* the sepulchre.

Every person who wishes to settle this matter fully should examine all the following places in the Greek Testament, and he will then be able to judge whether the foegoing rule is correct or not. *Eis* is used before both the verb and the noun in the following passages." Here are given 248 quotations.

"Many instances occur like John xx, 4, 5, where *eis* stands before the verb, without the noun. In this case, generally, if not always, it means *in*. We give every instance of the kind found in Matthew, namely—vii, 13; viii, 8; ix, 25; xii, 4; xxii, 11, 12; xxiii, 1, 13, 14; xxvi, 58. Before the noun, and without the verb and prepositions, as in the cases just given, it is more frequently translated, in the New Testament, *to* or *unto* than *into*. And it may be justly doubted whether it should ever be rendered *into* in this case, except when the action is involuntary. A few places appear to be exceptions; yet these, when closely examined, appear to speak of action in some degree involuntary or constrained.

In the same position *ek* equally conforms to the rule. A literary correspondent, who has sifted this subject to the bottom, writes thus to me:—"I have arrived at the following conclusion, that the idea of voluntary action into a place or thing is never conveyed without either *en* or *eis* in connection with the verb; and the same may be said of *ek*. From all the investigation which I have made, the following is the result, namely: *eis* standing alone, as a governing preposition, never means *into*, whether in its connection with the verb or noun, but before the verb invariably means *in;* and sometimes before the noun it means the same, when there is no preposition connected with the verb; yet generally, in this relation, it means *to* or *unto*, but never *into*. *Ek*, before the verb, almost, or quite invariably, means *out of;* and when before the noun, it means *of* or *from*. Thus, when connected, the idea is *out of* or *out from*, as the case may be; not necessarily *out of*, as might appear to some." In Matt. iii, 16, we read, "Jesus, when he was baptized, went up straightway *out of* the water." The preposition here rendered *out of*, is *apo*. In the New Testament this is rendered *from*, 405 times, and *out of*, only 63 times. These *matters of fact* have a direct tendency to break the *strongest prop* of *exclusive immersion, close communion*, and *water regeneration*

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Nor should we cease in our efforts until we get them fully before the public; for even those who have no knowledge of Greek may form a tolerably good idea of the correctness of the rule, if they will examine all of the above-noted passages in the English Testament.—The above-noted passages are supposed to be all the places in the Greek, where either of the two prepositions accompanies the verb, and in the same connection also stands before the noun; *ek* is found about 70 times with the verb and noun, or pronoun, and *dia*, or some other preposition with it; with the verb alone, 523 times, and in its separate relation, 894 times. *Eis* is found connected with the verb alone, 208 times. The examination of this subject has fully convinced us that no Greek grammar, which we have seen, explains the great force and delicate propriety of the prepositions in composition.—Will some friend to religion and science supply this desideratum?"

JOHN THATCHER.

Lawrenceville, Ill. Nov. 21, 1848.

Here follow one hundred and forty-five instances of *eis*, before both the verb and noun, gathered from the whole New Testament, and eighteen cases of *eis* before the verb and pronoun; of *ek*, or *ex*, seventy-six instances are given of the first case, and nine of the latter. These are said to be all the instances found in the New Testament.

No scholar or critic in the Greek language ever propounded such a rule. It is an *ex post facto* law, made for a dilemma, for a special and peculiar case. We have, indeed, in our language, and in ancient tongues, rules respecting verbs indicating motion, and verbs indicating rest, but not one in any language known to me, and I presume to say, known to any man, respecting verbs of voluntary or involuntary motion, as changing the meaning of prepositions in construction with them. To say that if a man went into water with his will, we must have before the term *water*, one preposition, but if he went into water against his will, we must have another is as baseless a figment as ever entered into the brain of any linguist or metaphysician inscribed on the rolls of literary fame.

But this is an age of discovery, as well as an age of improvement; and we are prepared to receive any thing new, provided only, it is a discovery or an invention made by any one of the Anglo Saxon blood. And for ought I know, the Rev. John Thatcher, of Illinois, may yet receive the degree of LL. D. for this new and briliant discovery in aid of infant affusion. But as even in California, it is not all gold that glitters; we must not think that it is all philosophy, philology, or sound theology that is either sprinkled or dubbed with literary honors by *ex parte* boards of scholastic fame. But to be grave on such a grave occasion, may I ask common sense to say nothing of un-

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common sense, baptized in Grecian fountains, for what reason should we change the common version of the 46th verse of the 25th chapter of Matthew, which reads—"And these shall go away into everlasting punishment: but the righteous into life eternal," into—"These shall go away *to* everlasting punishment, but the righteous *into* eternal life. The new divinity of this new school, will say, according to the new doctors, by all means change it; for, says Mr. Thatcher and his endorsers, Western Christian Advocates—"When the inspired writers intend to express, *with certainty*, voluntary motion into a place, they put the preposition *eis* before the verb and the noun or pronoun." Shall we say that the inspired writers did not here intend to express voluntary motion into heaven, or involuntary motion into hell!! But if motion voluntary and involuntary is here set forth, and in a thousand paralel passages, by identically the same construction, what comes of the new Greek law-makers of the nineteenth century. This discovery will greatly subserve the cause of Universalianism, for it leads the saints *into* heaven, and sends the wicked *to*, but not *into* hell. If there were a Universalian college in Christendom, would it not honor the discoverer of the true syntax of "*inspired Greek*," with a new title. !!

The author of this new discovery seems to have forgotten that, as in our language, so in Greek, verbs of motion require after them prepositions indicating what is implied in the verb, without any regard to the will of him that uses the preposition. For example—we can not, *willing* or *unwilling*, enter in a house, or enter in a contract; but must enter *into* both. Nor could Mr. Thatcher himself, with all his Greek to help him, sit *into* a chair, or repose *into* a bed. Without any assistance from either, he might sit *in* a chair, or even sleep *in* a pulpit. But he will say that he could go *to* bed, as well as *into* bed,—and I will say, if he only go *to* bed and not *into* it, he can not, for his life, sleep in it. So he may go *to* the water, but unless he go *into* it, he never can be baptized, with all his Latin, Greek, and Hebrew to help him.

It appears to me that these zealous scribes were too hasty in presenting this free-will offering to the world. It is too obvious that they have had but "*a sprinkling*" of ill-digested Greek. They have never been *baptized into* "inspired" or uninspired Greek. The error into which they fall appears at the very threshold of the criticism they have endorsed. It appears in all its nudity immediately on propounding their new rule. In their first illustration they develope the lurking sophism which infatuates their whole perform-

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ance. Reader, if you can, ponder their first example:—"*Eis elthe eis to tameion*"—"*Enter into thy closet.*" "Here," say they, "*eis* stands before both the verb *elthe, enter*, and the noun *tameion, closet*; and, therefore, should be *into.*" They translate *elthe* by the English word *enter*, but for this they have no authority whatever! *Elthe* means come, and the *eis*, of which they say so much, when prefixed to *elthe*, or to its root *erchoomai*, means to *come into*, or to *enter.*— This philological fact never seems to have "*entered*," their heads. Their rule is annihilated by this single fact.

They talk of an *eis* before the verb, and an *eis* following the verb, and preceding the following noun or pronoun, and yet have not given one instance of the kind in the one hundred and forty-five examples! of which some one hundred and twenty are of the single verb *eiserchoomai.* They speak of *eis* placed before the verb, and yet render the *verb* without the *eis*, as though it were no part of it. With them, *eis elthe* and *elthe* are equally indicated by the word *enter!* Now had they perceived the great philological fact that compound verbs, for the most part, have both a regimen and a meaning corresponding with the words in composition with them, they could not have so imposed upon themselves and the community.

The verb *eiserchoomai* occurs in the New Testament, one hundred and ninety-six times, and is, in the common version, translated by the word *enter* or *enter into*, one hundred and twenty-seven times. It is rendered sixty-nine times by "come in," "come into," "go in," "go into," "go through," "went into;" and *erchoomai* is found seven hundred and eleven times, but is never by itself translated by the word *enter.* Twice only *eis* is added to it in construction, and in both cases it is translated *enter!* Such an uniformity in such frequent usage is seldom found in any language, living or dead. If any thing be wanting to dissipate to the winds this effort at criticism, it may be found in the philological analysis and history of the word *into.* It is from the French *entre*, and that from the Roman *intro. Enter* is, then, but an anglicized form of the Roman *intro*, through the French *entre;* and hence, to *come in*, is its essential as well as its universal acceptation.

The reason why an *eis* frequently follows the verb *eiserchoomai* is, to one not very conversant with the Greek idiom, very evident. Prepositions are words prefixed to nouns and pronouns after verbs, to show the relation between the verb and these nouns or pronouns. Now as *eis* commonly indicates motion towards, as *en* intimates repose, it is proper that after the verb *enter*, and before the following noun or pronoun, a preposition indicating the relation between the

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actor, the action, and the thing acted upon, should be placed before it. Thus, John entered into the house. They both went down into the water. They both came up out of the water.

Few linguists speak of a preposition as being placed before a verb when incorporated with it, and when giving meaning to the radical part of the compound. Classical scholars never speak in this style. What scholar, when asked what part of speech is *eiserchoomai*, would say that it is not one, but two parts of speech, a preposition and a verb! We cannot, in conformity with any usage, English, Greek, or Latin, approve either the rule or the style of our Illinois philologists. But before exhausting all the philology and spirit of the first rule, let us glance for a moment at the second.

The style of this new school of criticism would lead us to suppose that it is only sometimes "the inspired writers intend to express, *with certainty*, voluntary motion into a place, but when they do so, they put the preposition *eis* before both the verb and the noun or pronoun." And when they would express *to*, or *unto*, or some kindred relation, the put *eis* only before the noun or pronoun. The first example of this rule which they adduce is—*Poreuesthe eis to pur to aioonion*. *Eis*, only, says our philologist, is put before the noun because the action is involuntary or constrained," &c. &c. In this case *eis* means, not *into*, but *to* or *unto*, because the "inspired writers do not intend, with certainty, to express voluntary motion *into* a place," but only *to* or *unto* a place. This ought to be very popular doctrine with those who only fear hell, and care little for heaven. This construction is most comfortable to such persons, because they only go to the environs of eternal fire—they just go *unto* it, not *into* it—for it is discovered here only to express involuntary motion!!—A vote of thanks or a gold medal ought to be voted as a reward to the discoverer of this grand secret—who have discovered when the Apostles intend to express *with certainty*, voluntary or involuntary motion—when they would lead our minds only *to*, and not *into* a place. Methinks I hear a "still small voice," saying, dismiss these critics, and divulge no farther the secrets of this philology, else all wicked men will become converts to it.

But, after all, there is a large class of common sense readers who will say—to what end all this exposture or controversy? It is wholly a work of supererogation. It is unnecessary. Why? forsooth! Because the methodistic philologists concede that involuntary motion is expressed by *to* and *unto*, and that these are sufficient to send the wicked *to* hell, if not *into* it. So, then, the illusion is dissipated; for if *to* hell, with them, means *into* hell, then, *to* the wa-

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ter, with us, means *into* the water. And as these doctors are very involuntary in their progress *into* the water, and we can bring them only *to* it, but not *into* it, we shall attempt to convince them, their new rules to the contrary notwithstanding, that it is but a quibble from first to last.

I care not to expose, in a very grave style, their criticism upon "*from*," and "*out of*," as the rule I am about to apply to their *to* and *unto*, will suit both cases. While conceding that there is more definiteness and precision, on many occasions, in preferring "*into*" to "*in*," and "*out of*," to "*from*," yet, in common usage we as often, nay, I might say more freqnently, use *to* than *into*, and *from*, than *out of*, while we mean, and are understood to mean, into and out of. Take an example from a passage in an obsolete document, now lying on my table:—"On returning from America to London, our Minister made a short visit to Paris, and while there went to Versailles. He was there introduced to a Minister from Madrid, from whom he learned that special Ministers had been sent from the principal Capitals in Europe, to Vienna, to negotiate matters of great interest to the pacification of Europe." Need I show that "to London," "to Paris," "to Versailles," "to Vienna," mean *into* these cities? Or need I prove that *from* America, *from* Madrid, *from* the Capitals of Europe does not mean from their gates or boundaries, but *out of* their midst? Nay, the phrases every day occurring, in all circles of society, when considered, are of this sort—"John went to town, and returned to his house in one hour." Did he not go into the town, and enter into his house? "William went to the garden, and Thomas to the field." Did neither of them enter into these precincts? "John has returned from the orchard, William from town, and Thomas from the mill." Did they severally come *out of* these places, or merely from their frontiers? How much, then, need I ask, nay, how little worth are all the labors of these critics, who, like certain eloquent ancients, multiply words, but communicate no knowledge.

Because there is not an *eis* before *katebeesan*, in the phrase, *katebeesan amphotoroi eis to udoor*, these doctors say it ought to be rendered, "they both went down to the water." But I ask them, in the name of common reason, of what power or use would *eis* be before *katebeesan*? Or how could the historian, had he desired it, have communicated to us that they both went down into the water, by words more appropriate? I challenge all the doctors of Greek in the whole valley of the Mississippi, to give us a more definite form of words to express that idea, than those used by doctor Luke, in the Acts of the Apostles, viii, 38. *Katebainoo* most literally means to *go down*, as

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every one who can turn over the leaves of a Greek lexicon knows. I will give ten examples of it:—John ii, 12, "He went down to Capernaum." Luke xviii, 14, "This man went down to his house." Acts vii, 15, "So Jacob went down into Egypt;" vii, 26, "Went the way that goeth down from Jerusalem to Gaza;" xiv, 25, "They went down into Attalia;" xvi, 8, "They came down to Troas;" xviii, 22, "He went down to Antioch;" xxv, 6, "He went down unto Ceasarea." Rom. x, 7, "Who shall descend into the grave?" Here we have the same structure in every case. In none of these cases *eis* precedes the verb, but only the noun or pronoun. Need I ask, were all or any of these descents or goings down involuntary? And if *eis* here, after *katabainoo* does not mean going down *into*, what other form of Greek words could indicate such an idea?—! I will not waste one moment more of my time, nor that of my readers, in exposing one of the most presumptuous and unauthorized sallies of partizan criticism that has come under my eye how long since, my memory reacheth not. In my childhood I read of a pert youth who, when at home during the Christmas holydays, was asked, one day at dinner, by his father, what he had been learning at school? Logic, sir, responded the youth. And what, said the old gentleman, my son, what serveth logic? Very much, very much father;—I can prove to you, by logic, that these two ducks on the table, are three. How, how, my son, can you do this? Why sir, this is one, and that is two. Now, do not one and two make three? True, very true, my son. Surprising! Well, my son, your mother shall take one of the ducks, and I will take the other, and you shall have the third for your logic. So I say to these gentlemen, they may take, as the reward of their genius and learning, the sprinkling and its comforts, now and hereafter. But I will, with still more assurance, cleave to immersion as the ordinance of Christ.

To prevent other rash adventurers from entering prematurely upon the work of criticism, more especially on prepositions and verbs compounded with them, I consider it my duty to show how these critics fell into this mistake.

They are much opposed to immersion and in favor of what, they imagine, a more genteel and easy way of introducing persons into their church, and have adopted, in common with some others, the polite and courteous way of baptizing the tip of their own finger, or the corner of a handkerchief in a basin of limpid water, and gently bedewing the face or head of a babe in the name of the Sacred Three.

The rude and less polished Baptists are in favor of a total dipping

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of the person in water, and there is so much, evidently in favor of it, in the common version of the New Testament, though made by pedobaptists, that multitudes are leaving the Methodists, and other sprinklers, and joining some one of the Baptist communities. Hence *baptizo*, *eis*, *en*, and *ek* have been seized by the Rabbis and put to torture, that they may depose in favor of sprinkling. Volumes of criticism, such as it is, have appeared on the subject. *Baptizo* first, and its attendants next, have become obnoxious to their official indignation.

But though driven, times without number, from their little fortifications of error, they have resolutely set down to study more Greek, and to be better acquainted with the family of *Bapto* and its relations. Some of them, like our methodistic friends of the Western Christian Advocate, have commenced enacting laws fixing the meaning of certain verbs and prepositions, amongst which *eis* comes in for a liberal share.

Upon its own individual responsibility, this preposition appears 1740 times in the New Testament. But in its matrimonial connexions it figures upon its pages only 245 times. It is bound by all the laws of Grecian wedlock, to live in perfect amity with but one substantive, but to this it has licentiously added no less than ten verbs, even in the New Testament.

In making laws for this household of verbs and prepositions, one important fact escaped the observation of the critics, and has overwhelmed them in inextricable difficulties.

They saw that *eis* frequently followed certain verbs in the language, and was sometimes translated by *to*, *unto*, and *into*. They also observed that sometimes they found a verb with *eis* prefixed to it, followed by an *eis* before some noun or pronoun; and that in those cases *into* seemed to be a more natural version of it. They then passed a law that only in the case of an *eis* before the verb having one following it, should the latter be translated *into*. And being somewhat self-willed themselves, in enacting this law they imagined that the preposition itself became whimsically partizan, and meant only whatsoever the speaker willed it to mean. Hence, as the Western Christian Advocate correspondents willed, when going to heaven it signifies *into*, but when moving in an opposite direction it only meant *to*.

But to relieve them from this unpleasant attitude, and to prevent other adventurers from similar disasters, I will emphatically state the fact, that *eis* has no literary affection for any one not of its own kindred, and will enter into wedlock only with its natural relations.

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Such are the following:—*Eisodos*, an entrance into. *Eisagoo*, to introduce, bring into any place, relation, or thing. *Eisakouoo*, to hear, or receive into the ears, a figurative reception. *Eisdechomai*, to receive cordially, into one's heart. *Eiseimi*, to go into. *Eiserchoomai*, to enter, or come into. *Eiskaleoo*, to call into, or invite into. *Eispeedaoo*, to run into; to spring into. *Eisporeuomai*, to enter into, to go into. *Eistrechoo*, to run into. *Eisphero*, to lead into.

Here stand, in ancient polygamous wedlock, the whole family of *Eis*, numbering ten verbs and one noun, as they appear in the New Testament. Now, who does not see the reason why *eis* reigns in its own family, directing and indicating the nouns and pronouns on which its influence should terminate. It must, by unquestionable authority, in all such cases, signify *into*. We sprinkle and pour *upon*,—we dip *into*. We immerse the body *in* water, the mind *into* Christ.

Having now philologically ascertained the true and literal import of the preposition *eis* and its compounds—and having demonstrated it to be, not *in*, but *into*—we would farther observe, that it has a figurative and evangelical acceptation deserving our special notice, as connected with the *design* of baptism. Its literal meaning as connected with the literal precept of baptism is *into*, but as respecting its design, it is, *in order to*, or *for* some purpose or end. Hence, in our common Testament, we have the design of various precepts and institutions set forth by *eis*. Such are the following:—"Take no thought *for* the morrow." "Take no scrip *for* your journey." "It shall turn *for* a testimony to you;" "*for* a witness to all nations." "It shall be told *for* a memorial of her." "Shed *for* many, *for* the remission of sins." "Buy the potter's field *for* the burial of strangers." "They gave them *for* the potter's field." These are all found in Matthew.

In Mark—"Repentance for the remission of sins." "For a testimony against them." "For a memorial of her." "*For what*, (or why) hast thou forsaken me."

Luke, also, thus uses it:— "Baptism of repentance, *for* the remission of sins." "Take nothing *for* your journey." "It is not good FOR the dung-hill." "Be baptized, every one of you, *for* the remission of sins." "Thy prayers are come up *for* a memorial." "*For* the work which they fulfilled." These are acceptations of *eis*, selected from the historical books, and are sufficient *for* my purpose.

Our duty is performed, and our pledge redeemed. *Eis*, in its strict import, denotes *into*, and objectively or figuratively, it means *for*.—

The *action* of baptism and its *design*, are both placed in a clearer

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light by a critical examination of these prepositions; and we are, for the present at least, obliged to our methodistic doctors, for laying me under obligation to draw upon a new chapter of my unpublished book on baptism for a fuller development of the sublime meaning of this greatly disparaged and insulted institution. We shall finish this Tract with a few words from the great Reformer, translated from the German by brother Loos, teacher of German at Bethany College. He clearly accords with us in our views of baptism, as taught and practised in the apostolic age. No one, in modern times, contended more for faith, and against works of merit, than the celebrated Martin Luther. Hear him:—!

From the "Christian Catechism of Dr. Martin Luther." Unabridged. Printed at Strasbourg.

This Catechism is ranked among the "*symbolic books*" of the Lutheran church, that is, those containing the *symbols* or formularies of their faith. On the subject of holy baptism, are the following questions and answers:—

"What does baptism bestow on us? It works forgiveness of sins; saves from death and the devil; and gives eternal life to all that believe; as teaches the word and promise of God. Mark 16, "He that believes and is baptized shall be saved, but he that believeth not shall be damned."

How can *water* do such great things? The water, indeed, does it not; but the word of God that is connected with the water; and faith that confides in this word of God in the water. For *without* the word of God this water is but common water, and no baptism; but with the word of God it is a baptism, that is, a *water of life, full of grace, and a bath of the new birth* in the Holy Spirit; as says St. Paul to Titus, chap. iii. "Through the bath of the new birth, and the renewing of the Holy Spirit, which he has richly poured out upon us through Jesus Christ our Lord: that through his grace we might be justified, and become heirs of eternal life according to the hope."

What is the difference between baptism and the Holy supper? By baptism, as through a door, a person is introduced into the church of God, in order to enter into the communion of the grace of God and the saints, and is incorporated with the church.

550. Why is the name of the Trinity called, in baptism? Christ has so commanded it; and in this has declared to us, that those who are baptized, enter into a close union and communion with God, belong to him, and are designated by his name.

556. What is the first evil from which baptism can save us? It saves us, firstly, from sin; that is, the guilt and punishment, both of original and actual sin are remitted, and the power and dominion of sin are, in the baptized, subdued by the blood of Christ. Rom. vi, 4. Acts ii, 38, 39. Secondly—It saves us from death; inasmuch as all suffering, and even the departure from this life, to the baptized and believing Christians; brings no punishment or loss, but a gain, a blessed suffering, and a passage into eternal life, and spiritual and eternal death, also, has lost all dominion over them. 1 Corinthians, xv, 55–57. Thirdly—It saves us from the devil, who loses his power over those, who through baptism have passed from darkness to light, and from the power of Satan to God. Acts xxvi, 18. Col. i. 13, 14.

559. Has not *Christ* saved us from sin, death, and the devil; why, then, is this salvation ascribed to baptism? Because baptism is the *means* by which we attain to the communion of Christ, and to the enjoyment of his blessings. Gal. iii, 26, 27. Rom. vi, 3, 4.

560. What is the good which baptism communicates to us in place of the evil from which we are delivered? Eternal life, and the salvation, which in baptized and believing Christians, necessarily follow the forgiveness of sins. Mark xvi. 16."

Other questions from the Reformer in our next. A. C.

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THE BLESSEDNESS OF THE MOURNER—*No. I.*

THERE are few, who have made any considerable advance in the pilgrimage of life, who have not become practically acquainted with the sorrows incident to that journey. For, though in this earthly scene, there are days of sunshine, and songs of joy, there are, also, nights of gloom and tones of sadness, and every human dwelling-place has been alternately, the scene of festivity, and the house of mourning. Seeing, then, that to all must come the season of sorrow, does not the question—How may that sorrow be alleviated?—force itself on the minds of all who feel they can claim no exemption from the common lot of humanity.

Shall we adopt the harsh creed of the stoic, which teaches a cold indifference to sorrow or joy; which chills all the sweet sympathies and affections of our nature, and forbids alike the smile and the tear? Ah, no! it brings to us no comfort; and if, turning away from this, we explore the entire range of heathen philosophy, and false religion, we shall find no solace for our woe; for it is on the page of Holy Writ alone, the record of *true* religion, that we read the inspiring words—"Blessed are they that mourn, for they shall be comforted." Here, then, is hope and consolation for all who have been sorely tried; and thousands, when all the idols of the heart have been broken, and every earthly trust has proved a broken reed, have been led to cast their eyes upward, and have realized the fulfilment of these gracious words. The very existence of this promise proves a greater knowledge of human wants, and a greater sympathy with human woe, on the part of Him who gave it utterance, than was possessed by any teacher who had preceded him, and is a link in that chain of evidence which proves the high mission of Him who ever desired to be judged by the heavenly character of the lessons he came to impart, and of whom even his enemies said—"Never man spake like this man." These words, however, are not to be taken in their most unlimited sense, for some there are, who, like Rachel weeping for her children, refuse to be comforted.

The Saviour spake not for the consolation of the sordid miser, mourning the loss of his ill-gotten treasure,—the votary of pleasure, mourning departed health and wasted means,—or of the aspirant after worldly fame, mourning the failure of his schemes of guilty ambition; but to those who have been allured by the promises of the world, and having discovered their hollowness, with tears, desire to return from their wanderings,—to noble, but perverted natures, who

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humbly desire to employ all their powers in the service of Him, whom in the days of their folly and rebellion they despised,—to those who are persecuted for Jesus' sake,—to the humble and obedient follower of the Saviour, when overtaken by affliction,—and to the dying saint, are the words of promise given.

That the condition of the mourner is a happy, or blessed one, when compared with that of the gay and thoughtless, in his mirth and frivolity, seems, at first, a contradiction;—tears and deep humiliation mark the former, while smiles and laughter would seem to indicate the happiness of the latter. Thus they seem to us, but how different in the eyes of God!—one is without God and hope in the world, with no star of promise to light up the future, while the other can look upward, through his falling tears, and claim the promise which declares he shall be comforted. Such is their true condition in the light of the Bible, and the promises of God; these disclose the dangerous self-security to which the one is abandoned, and dispel the gloom which surrounds, and display the bliss which awaits the other.

The sorrowing penitent is doubtless one of the characters to whom these words of consolation are addressed; and the scriptures inform us, that the mourning of such shall be turned into joy; and oh, how great must be the joy of that sinner, who, having felt the burden of his guilt, and wept over the mercies he has slighted, feels that God has pitied him, and that comfort is administered by the hand divine. When the Jews heard the preaching of Peter, on the day of Pentecost, when he boldly vindicated the character of his once crucified Master, and fastened upon them the guilt of his death, feelings of the deepest anguish seized upon their hearts, and in earnest, anxious words, they sought a way of escape from the fearful consequences of the crime of which they now stood convicted. Deeply did they sorrow over their past misdeeds, and bitterly did they lament their blindness, and hardness of heart; and yet before that day's sun had set, they found that he who bore the message which had power thus to wound, was also commissioned to deliver one that could heal, and these mourning ones were made to rejoice in that gospel which bears peace and pardon to all who open their hearts to its words of gladness.

Never was there a more disconsolate mourner than he who was struck down in his guilt and impiety, and blinded by the dazzling glory reflected from the person of the risen Lord, and who, for three days knelt, and wept, and prayed in the city of Damascus. Yes, the once proud Pharisee knelt, and wept in his humiliation; but as soon as the messenger of peace made known the blessing which

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God had to bestow, his tears were dried, and the mourner was comforted.

But the Saviour ever gives the best illustrations of his own teachings, and in the parable of the prodigal son we have a most touching exemplification of the blessing pronounced upon the mourner.—Behold the prodigal, the true type of the sinner, rushing madly on in his career of folly and crime; then succeeds degradation and destitution, and in the depth of his misery, the softening influence of early recollections, the tenderness of those who watched over the days of his infancy and his youthful years,—the fountains of feeling are unsealed, the tears of penitence flow down the cheeks of the wanderer; and though grief filled his heart while he retraced his erring steps, yet his tears were wiped away by a Father's hand, and in the glad rejoicing which welcomed him, as alive from the dead, we see the fulfilment of the promise to those that mourn. How blessed, then, to mourn, since it is followed by a knowledge of sins forgiven, of new hopes born, and of new joys begun. Who would have thought that sadness would thus turn to bliss, and smiles efface the lines of grief and mourning!

But thus it is; the bow of God is formed by the falling drops of rain, so the promise of God, seen through the sinner's falling tears, fills the heart with joy, and the mouth with singing. How great the blessing!—the sins of a lifetime cast into oblivion! How great the joy!—not only on earth, but angels above sing, in sweetest strains—'There was mourning on earth, but our God has given comfort.' B.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—No. IV.

EPISTLE TO THE ROMANS, NO. III, CHAPTER 3.

Olympas. We shall call upon Henry for a summary of the subjects proposed in the first chapter of this Epistle.

Henry. 1. Paul introduces himself to the Romans as an Apostle of Christ.

2. He alludes to the character of the saints in Rome, and states the great esteem and affection he had for them, and his long cherished desire to visit them.

3. He next gives a summary view of the gospel, and the excellency of it.

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4. He then gives a very full description of the condition and vices of the Gentile world.

Olympas. We shall hear you, James, on the contents of the second chapter.

James. 1. The second chapter opens with an indirect address to the Jews, and declares the impartiality of God.

2. The Apostle next sets forth the Christian doctrine of rewards and punishments.

3. He contrasts a Jew with a Gentile—specifies his inconsistencies, and concludes with a beautiful miniature of a true Jew, and sets, in a strong light, the true circumcision.

Olympas. Such, indeed, are the main topics introduced and partially discussed in the two first chapters of this Epistle. We shall then hear the first section of the third chapter, from the New Version. Susan will proceed to read to the end of the twentieth verse.

Susan. "III.—What is the pre-eminence of the Jew, then? or what profit is there in circumcision?

2.—Much, in every respect: chiefly, indeed, because they were entrusted with the Oracles of God.

3.—For what if some did not believe—will not their unbelief destroy the faithfulness of God?

4.—By no means. But let God be true, and every man a liar; as it is written,—"That thou mayest be justified in thy sayings, and mayest overcome when thou judgest."

5.—But if our unrighteousness display the justice of God, what shall we say? Is not God unjust, who inflicts vengeance? (I speak after the manner of men.)

6.—By no means: otherwise, how shall God judge the world?

7.—Still, if the truth of God has, through my lie, more abounded to his glory, why am I also yet condemned as a sinner—and not because we have done evil that good may come, as we are slandered, and as some affirm that we teach—whose condemnation is just?

9.—What then? Do we excel?

Not at all. For we have before proved both Jews and Gentiles to be all under sin. As it is written, "Surely there is none righteous; no, not one. There is none that understands; there is none that seeks after God. They are all gone out of the way: they are together become unprofitable. There is none that does good; there is not so much as one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they have not known. There is no fear of God before their eyes." Now we know that whatever things the law says, it says to them who are under the law: that every mouth may be stopped, and that all the world may be liable to punishment before God. Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin."

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Olympas. We have a species of dialogue in the first ten verses of this chapter. In this dialogue Paul objects as a *man*, and answers as an *Apostle*.

He had proved both Jews and Gentiles to be alike under sin, in his reasonings in the second chapter. Hence originates the first question—"What advantage, then, has the Jew, and what profit in circumcision?" You will now severally state and answer the five questions propounded by "a man," and answered by the Apostle.

Susan. Paul having affirmed, "That circumcision profits only when a Jew keeps the law, otherwise, his circumcision becomes uncircumcision," the question, "What advantage, then, hath the Jew," and "What profit in circumcision," is very natural. To this Paul responds—"Much, every way, but especially because they had the Oracles of God committed in keeping to them.

James. But one might still object—"Will not their unbelief destroy the truthfulness of God!" A phrase, indeed, I do not well understand.

Olympas. There is, perhaps, some obscurity about it. A fact recorded in these Oracles explains it;—God had made a covenant with the Jewish fathers, in which he promised to be a God to their offspring, as well as to them. Now, if unbelief cuts them off from all the blessings promised in the Oracles, where is the covenant keeping character of God! This was the difficulty.

James. I see it now, but I cannot answer the question.

Henry. This reminds me of an objection I saw stated in a newspaper, against sending the gospel to China. It was alleged it would make the doom of the Chinese worse upon the whole, because more would be lost than saved by it; and because the lost would suffer more because of rejecting it, than they would have done had they never heard it. But, thought I, it is better that some should be saved than all lost.

Olympas. Besides, when we compute all that is gained to a nation through the Bible, besides the eternal salvation of a portion of its population, there appears, in all the civilization which it imparts, "much, every way" an advantage to any people enjoying so rich a boon of heaven. And although arithmetical ratios are no standard of moral advantages, we may always expect, in the long run, an increase of blessings, if only some of a people believe. At all events, comprehend as we may, the present and future blessings to a nation from the Bible and its civilization, we must say, "God forbid," or "Far be it!" The faithfulness of God must not be called into question.

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"Let God be true," says Paul, "though every man should be a liar." This is an indication of great confidence in the veracity of God, and the truth of the Bible, whatever our ability to answer or not answer an objection against it or its doctrine. The quotation, "That thou mayest be justified in thy sayings," &c., made from Psalm li. 4. is very apposite. Although oppressed with grief, and borne down with affliction, David acknowledges that God was right in punishing him. And whether we comprehend or not, the scheme of moral government, or divine providence, we must always believe and say that God is just, and faithful, and true.

But with immediate reference to the objection—"What if some did not believe, shall their unbelief or unfaithfulness make God unfaithful," we may with propriety say, that the nation of Israel has not yet passed away, and that what may have happened in different crises of its history and affairs, is not to be placed against the system of moral government under which God has placed them as the repositories of his oracles. We must have read their yet unwritten and unfinished history before we can pronounce upon the truthfulness of God, or the value of his oracles, vouchsafed to that people. Proceed, Susan.

Susan. The third objection is—"If our unrighteousness display the justice of God, what shall we say? Is not God unjust, who inflicts punishment? [I speak after the manner of men.] By no means; otherwise, how shall God judge the world?" It would hence seem that the Jews admitted a future judgment day, and that this is an argument based on that admission. If God punish the wicked, he will glorify his truth and justice. But because their punishment glorifies him, ought he on that account, to regard their sin as an evil, or refrain from punishing it? Were that the case, how, then, could there be a Judgment Day?

James. The fourth question is—"Still, if the truth of God has, through my lie, more abounded to his glory, why am I also yet condemned as a sinner?" This is a question so deep that I cannot fathom it. I know that the consequences of a transgression are not to be regarded in the judging of it. A transgression is a transgression, and should be judged or punished as such, regardless of its consequences. The crucifying of Christ was a horrible deed, yet it has become the salvation of millions. But reason seems to say, that the crucifiers should be punished forever, although all mankind, themselves excepted, were saved by it. I cannot, however comprehend the matter farther.

Clement. You have well spoken, James. None of us can say

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much more to the point. We may add, that actions are to be praised or blamed, rewarded or punished according to their direct tendency, and not because God may overrule them for good, as all his own, and the evil as man's own. Many reason very falsely on this subject—but none more than they who practically, and in their conduct, say, —Then let us do evil that good may be brought out of it. "Some," says Paul, "affirm that we teach this doctrine," because, I presume, that he said so much of the good educed from the death of Christ, and that where sin abounded, grace superabounded. Those, indeed, that wilfully do evil that good may come out of it, are worthy of condemnation. And they who thus perversely slandered the apostolic doctrine, were also worthy of a similar punishment.

Henry. The fifth question is easily answered—"What then? Do we excel?" Not at all. For in the second chapter Paul has shown that both Jews and Gentiles were all under sin.—And here he adduces ample proof of the fact.

Olympas. What a profusion of evidence is adduced from the Jewish oracles in proof of the enormous wickedness of man under the dispensation of Moses and the Prophets! True, these affirmations must not be interpreted in a strictly literal acceptation. To say that there was *not one righteous person* in the Jewish nation, is similar to what the Baptist said of his contemporaries concerning Jesus Christ, viz:—"*No man receiveth his testimony.*" Amongst the Asiatics, universal propositions are seldom strictly interpreted. When but a few persons receive a person, or a witness, they boldly say, "no one receiveth him." "No one receiveth his testimony." A very few at first received the testimony of John. And a very few were righteous, in a very strict sense of the word, even in the times of David, from whose odes Paul here quotes so freely. And, indeed, in the letter and spirit of the Jewish law, no one possessed the righteousness which it required. Before its requisitions, every mouth must be silent, and every man condemned. "Wherefore, by works of law there shall no flesh be justified in his sight: because through law is the knowledge of sin." Whence, Henry, are these quotations adduced?

Henry. From Psalm xiv, 2; v, 9; cxl, 3; x, 7; xxxvi, 1. One passage only, appears to be taken from Isaiah, chapter lix, 7. 8; not one from the law of Moses. Yet the Apostle says—"Now we know that what things soever the law saith, it saith to them that are under the law."

Olympas. "The law," sometimes indicates the law of Ten Commands; sometimes the five Books of Moses; sometimes the whole Old

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Testament. The Jewish scriptures are, however, logically distributed under the heads of "THE LAW, THE PROPHETS, and the PSALMS." Here the phrase is taken in its largest sense. And what, Susan, appears to be the drift of the Apostle, in the section closing with the twentieth verse of this chapter?

Susan. That no one can be justified by the law of Moses. The Gentiles could, not because they were not under it, and the Jews could not, because they did not keep it.

Clement. It is worthy of notice, that the Apostle, in concluding his argument upon the impossibility of legal justification, confines not himself nor the subject to the law in any of the three senses in which it has been defined, whether as implying the ten precepts or the five Books of Moses, or the Jewish scriptures. But casting away all definitions, and the article itself, he affirms of each and every law, the utter impossibility of any one violating it in any one particular, and ever after being justified by it. Hence, we ought to read it in English as in Greek—"By works of law there shall no flesh be justified in his sight, because through law is the knowledge of sin." The New Version is beautifully exact and literal in this passage, and therefore, more intelligible. This observation is necessary for another purpose:—The Apostle has now reached the main proposition in this epistle; and, indeed, the most essential doctrine in the Bible—the most fundamental and important in the whole evangelical system.

Olympas. I am glad to hear you say so. My children and family have often heard me say that in the following six verses is the kernel of the Christian system—the basis of the whole evangelical system. I will read them myself:—

21.—"But now, a righteousness of God, without law, is exhibited, attested by the law and the prophets: a righteousness of God, through faith of Jesus Christ, for all, and upon all that believe; for there is no difference; for all, have sinned, and come short of the glory of God, being freely justified by his favor, through the redemption which is by Christ Jesus, whom God has set forth a propitiatory, through faith in his blood, for an exhibition of his own righteousness, in passing by the sins which were before committed through the forbearance of God: for an exhibition of his own righteousness in the present time, in order that he may be just, when justifying him, who is of the faith of Jesus."

I have read this passage from the received Greek text, now in my hand, translating it exactly from the original. Though in no doctrinal point of view differing from either the Common or New Version, I think, in some words I am more literally exact, and more intelligible than either of them.

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Clement. I agree with you, both in the version you have given and in the opinion you expressed of it. I do not approve of either Locke's or Taylor's exposition of this passage as a whole.—Tholuck and Stuart are learned, but not simple enough for my taste. Chalmers and Barnes are too diffuse, and a score of others have their perfections and imperfections, but none of them seems to touch the main points with that skill and delicacy of discernment and taste which I could wish; and yet I might not be able to equal any of them. Still, I feel more elevated and pleased when reading the text, than when reading the comment or the criticism.

Olympas. I would be pleased, brother Clement, to hear you freely, and in a plain conversational style, give us your views of this transcendent passage. But before proceding, I will propound a question or two to the children, and our faithful domestic servant, Sarah, to interest and prepare them to understand you. Sarah, what is the meaning of the word *now*, in the twenty-first verse?

Sarah. It means the present time, compared with the times of the law, as I suppose.

Olympas. True. It is not, then, a mere particle to give force or character to the following enunciation; but an adverb of time, a *date*, a new epoch, or era. The Christian age in contrast with the Jewish. And what, Susan, indicates "a righteousness of God?"

Susan. It is not an attribute of God, called righteousness, for that was not now, but *long ago* declared and exhibited.

Olympas. But what is it. I do not merely ask what it is *not*, but what it *is*.

Susan. I said it was not an *attribute* of God, merely to say it was a thing provided by God;—Something provided, as was the ram which Abraham substituted for Isaac. It was caught by the horns in the bramble; yet the patriarch said—"God, my son, will provide a lamb for a burnt offering." This was a type, you told us, when reading Moses, before we began to read Christ intelligently, of the redemption by Christ. This righteousness is, therefore, something wrought out for us, not by us. It is called God's righteousness, because he is the author of it.

Olympas. It was "without law." What means this, Henry?

Henry. It is not a righteousness performed by us by keeping the law of Moses, or any other law. It is not a legal righteousness. It is not the righteousness of our obedience. It is, indeed, attested or borne witness of in the typical law and by the Prophets. "The law was a shadow of good things to come." And the Prophets said—"Surely, shall one say—In the Lord have I righteousness." "In the

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Lord shall all the seed of Israel be made righteous," or justified. "For their righteousness is of me saith the Lord." "He shall bring in an everlasting righteousness," &c. &c. I do not remember the whole of these passages, but I know that they are in Isaiah and Daniel the Prophets, so that this righteousness is attested by the Prophets, as well as by the types of the law.

Olympas. James, can you give us any more direct and striking proof that this is a righteousness provided, and not an attribute of God!

Jumes. I think the qualification of this righteousness is found in the adjunct, *by faith*, a righteousness through faith. Now, surely personal righteousness, or the attribute of righteousness, cannot be by faith; for faith receives and does not impart or create any thing. This, then, is something obtained through faith, which is not our own. It is not, then, God's personal or characteristic righteousness, but a righteousness provided by him. But I heard a very learned preacher affirm one day, that righteousness is not transferable. It is personal, and must, of necessity, be so. That gentleman said something like this—"That imputed righteousness, is imputed nonsense, for," said he, "righteousness is doing right, being right, and as a sinner is one doing wrong, it is impossible that if B do wrong, and C do right, that the wrong of B can become the wrong of C, or the right of C, the wrong of B." I could not understand this.

Olympas. We should like now, just here, to have a few words from father Clement, on the premises, but our evening hour is far advanced, and we will request from him his views to-morrow evening? We shall, then, call upon the Lord, and adjourn till to-morrow evening. A. C.

COMMUNINGS IN THE SANCTUARY—*No. IX.*

Thou art near, O Lord! and all thy commandments are truth.—Ps. cxix. 151.

How precious, how beautiful is truth! How worthless, how injurious, and how deformed is error! And how singularly has the beneficent Creator formed our nature that we might be enabled to discriminate between them! Whether it respects the objects of the material world around us, or the more refined and mysterious things of invisible thought, how wonderfully has he provided us with powers of examination and of just discernment!

How quick and accurate is the sense of vision in discovering the presence and character of objects! How delicate the power of hear-

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ing! How discriminating the taste! How sensitive the nerves of smelling! And how reliable the information of the touch! Yet, however extended the range; however accurate the perception of each sense, the Creator has not restricted us to a single one. We might have been endued with the power of vision only; or with that of taste or touch alone; and have been left to judge by its unaided power of every thing presented to us—to test thereby our food and poison; our safety and our destruction. But God has furnished us with five distinct and peculiar tests to determine the qualities of things, and in his infinite power, wisdom, and goodness, has endued those objects which are useful or necessary to us, with qualities which delight the senses; while poisonous and unwholesome matters are gifted with properties which disgust and offend them. Hence it results as a general rule, that every thing fitted to give us sensitive enjoyment, is, within its appropriate limits, equally adapted to nourish and maintain us. These are the *good* things of animal life, analogous to the truths of the intellectual and moral nature;—physical adaptations, imparting at once pleasure, life, and health to the physical nature, just as moral truths give happiness and vigor to the moral constitution.

And what are all the varied attributes of mind with which we are endowed but so many tests by which we may discriminate between truth and error; the truth that saves—the error that destroys the soul? What are our powers of apprehension; our faculties of comparison; our attributes of reasoning and of judging but means of investigation, and safeguards against delusion? And what that cautiousness in regard to our decisions; that disposition to pause, to hesitate, and consider, by which the mind is characterized, but the out-post of the soul to prevent surprize—the indispensable precaution amidst surrounding evil and aggressive error?

When, then, we consider the care which the divine Being has manifestly taken to furnish us with ability to detect that which is injurious to us, and to discover that which is conducive to our well-being—when we reflect upon the complicated nature of the delicate organizations through which he has thus sought to secure us against imposition and provide us with the good and truthful things of the natural as well as the spiritual world, how important must appear the right employment of these faculties; and how valuable the objects they were designed to accomplish! And when we think of the superior nature of the immortal soul and the irrevocable and eternal destiny that awaits it, how incalculably precious must that sacred

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truth appear by which that soul is saved from ruin, and how dreadful the error by which it is deluded and destroyed?

It is here, in the solemn teachings and institutions of our religion that this truth is presented to our contemplation. It is here, apart from the vain world in which the soul languishes, that this divine truth may invigorate the heart with the joys of a divine nature, and diffuse through all its recesses that celestial peace which the world can neither give nor take away. For, it is here that the King of saints himself provides the feast for his redeemed, and satisfies the hungry soul with the bread of heaven and the water of life. It is here that He who is emphatically "the way, the *truth*, and the life," becomes himself the spiritual repast that yields eternal blessedness and supplies the welling fountain that springs up to everlasting life.

How pure the blessings which this truth confers! How free the liberty with which the Son of man emancipates the soul! How glorious the destiny to which his love invites us! All other truths are precious more or less, but this is a priceless pearl. All other truths confirm and strengthen one another, but this connects and corroborates them all. Without this all else were vain and futile—the earth abortive and man himself an enigma and a failure. With this, the very mysteries of nature are unfolded; the dark places of the universe are lighted up, and consistency, wisdom, order, harmony, and love are seen to pervade the past, the present, and the future.

With what ardent desire, then, should the soul seek this ever-living and life-giving truth! With what readiness should it part with all that earth holds dear, to secure the possession of this inestimable boon! And with what earnestness should it devote its powers and energies to the discovery and appreciation of that truth, which is at once its light and life; its peace, its glory, and its joy!

But the truth that is so precious is not abstract or indefinite truth. It is not a mere mental conception—an unreal or ideal generalization. Nowhere in the book of God have we any revelation of this character—any truth that is not eminently practical. If it be stated that "God is spirit," it is that he may be worshipped in spirit. If we are informed that "God is love," it is that we may be influenced thereby to love one another. If it be announced that "God is light," it is that we may walk in light as he is in the light. And if He be revealed to us in Christ as "the truth," it is that we may so receive Him into the soul, and banish thence the false idols of sensuality and corruption.

Christ is indeed "the truth," since he is "the brightness of the Father's glory and the express image of his substance;—"God man-

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ifested in the flesh;"—"the only begotten of the Father, full of grace and truth;"—"Immanuel, God with us." He is "the truth," as opposed to false divinities. He is "the truth," as opposed to Satan, the father and the impersonation of falsehood. He is "the truth," as the fountain of salvation—the "author and the finisher of the faith." The gospel is "truth," because it brings tidings of Him. We are "in Him that is true," when we are "in Jesus Christ;" and we "know the truth" when we know Him, and realize that he is "*the* liar who denieth that Jesus is the Christ."

Especially, here, in partaking of the mystic symbols of that sinless sin-offering upon the Christian altar, should we endeavor to appreciate the value of that sacred truth by which we live; endeared by dearest ties; approved by loftiest reason; received by living faith; and confirmed by an experience of the divine grace. That truth which came from heaven, and thither re-ascends, shall bear to the bosom of the Infinite, those who have been purified by its love; while all who refuse obedience to its authority, and walk in the broad road of error, shall descend to the dreary abodes of death, where their night of ignorance and crime shall be deepened in darkness by the storm of divine wrath, and aggravated in horror by the hideous presence of Satan and his malignant hosts, and the never-ending terror of eternal retribution. R. R.

THE BRITISH MILLENNIAL HARBINGER.

This excellent ally in the cause of Evangelical Reformation in Great Britain and Ireland, is conducted by Elder James Wallis, of Nottingham, England, a brother of great moral worth, and of high degree in Christian learning and piety. His magazine is a large monthly octavo of forty-eight pages, and is well stored with much useful learning and information. It is conducted with general ability, great prudence, and always breathes a good Christian spirit. It has able contributors and correspondents, and treats its readers with large quotations every month from our American writers. It publishes some of our regular series of articles in every number, and is almost as largely supplied by American as by European contributions. Under the new postal arrangements, concluded between the English and American governments, it can now be sent to any part of the United States for about the same price per annum as our Har-

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binger, including both the postage and the price of the work. We select from it the following excellent remarks on conscience.

A. C.

CONSCIENCE—WHAT IS IT?

"I verily thought in my conscience I ought to do many things contrary to the name of Jesus."—PAUL.

IN various religious circles of the present day, when discussing theological topics, it is customary to appeal to conscience, sincerity, conscientiousness, &c. for decision as to the correctness or incorrectness of our theory and practice of Christianity. It has been said—but with what propriety we shall not pause to determine—that a correct theory will always produce a correct practice. We have thought, for some time past, that a few reflections, explanatory of the proper application of these terms, might be useful and edifying to our readers. These noble attributes, or virtues of the mind, are frequently introduced, even by some of our brethren—and especially by those who have been recently converted to the truth—as possessing a power which, in their estimation, ought to put an end to all controversy. Hence, how constantly do we hear the remark, "My conscience forbids me to do this, or that," in connection with Christianity. Yet at the same time, there may, or there may not be, any law on the subject. The feelings of one individual tell him that he must have "tee-total" wine at the Lord's table—the conscience of another that he must have unleavened bread—while a third says, there is no need either for bread or wine of any kind, for the institution is to be attended to mentally, or in the spirit—"and my own science must decide this for me, against all opposing brethren." Indeed, from the earnest and solemn manner in which some parties make their appeal to the above virtues, or attributes of mind, we might almost conclude that they were given instead of divine law, to be the great arbitrators of right or wrong among the children of men, or the disciples of the Lord. This, however, is not the case. Appeals to such arbitrators for the obtaining of a correct judgment in reference to the things of this life, would be truly ridiculous in the estimation of every intelligent mind. To the law and to the testimony, if we speak not according to this, it is because of our remaining ignorance and unbelief, or want of candor to confess the truth when presented to the mind.

We hear, repeatedly, of religious cases of conscience, or pious scruples of conscience. Now what are they? Scruple, derived from the Latin word *scrupulus*, a little hard stone, signifies that which gives pain to the mind, as a stone does to the foot in walking.—These cases, or scruples of conscience, are seldom of more importance than this little stone. They are often founded in personal conceits, or mere human opinions, which form no part of the Apostles' doctrine—of the fellowship—of the breaking of bread—or the worship of the congregation—and therefore, ought to be removed with the same ease and despatch as a small stone which inconveniences us when walking.

Again, sincerity is often introduced as another judge and lawgiver

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to the church and to the world—of course we mean the pious world: so that if a person be sincere and benevolent, notwithstanding that he be ignorant of, and consequently disobedient to, divine commands, all is right, because of the exhibition of these virtues. Nor does it matter, in the opinion of some, what may be the character of the belief entertained, provided the conduct be in conformity with the standard of civilized society, or that of the sect to which the party may belong! But is not this a sandy foundation on which to rest for eternity! (Matt. vii. 21–29.) Nothing inherent in man, or that emanates from man, can possibly possess the sanction of law in matters of religion; if so, all communications from heaven would be nonentities. Sincerity of motive, and enlarged benevolence, may both exist, without any operation of the faith, hope, or love, required by the gospel.

Again, conscience—(Latin *conscientia*, from *conscius*)—signifies that by which a man becomes conscious to himself of right and wrong. This attribute of the mind is not a law, but a witness, and is called into exercise by a thought, word, look, or action, personally or relatively. A man of enlightened, upright, candid judgment, becomes conscious instantly of right or wrong. But his mind is not measured by feeling, but by righteous enactments, whether human or divine. The conscience of an ignorant, disingenuous, and stubborn-minded man, will allow of his doing many things contrary even to the name of Jesus; and therefore, while in that state, he can never obtain salvation. The candid and heroic Saul of Tarsus had to be converted to the belief that Jesus is indeed the Christ, the Son of the living God, and to submit to the institution appointed by Him before he became child-like, or enjoyed the forgiveness of sins, and the hope of a glorious salvation by a resurrection from the dead, into the presence and likeness of his divine Lord and Master.

"Conscience (says the Deist) is my guide;" "and it is also mine (says the ill-informed Christian)—I shall think and act for myself." —Now these two persons only differ in this respect—the Deist makes conscience his idol, falling down and worshipping it as his deity; whilst the ignorant disciple of Christ worships it as a mediator between God and himself. But idol as it is, conscience is not to be trusted. It is often an arrant liar. It has taught every religion, and espoused every civil policy—it has outraged every moral principle, and legalized every crime. Paul, though a cruel blasphemer, and subsequently a Christian Apostle, truly said, shortly before his death, "I have lived in all good conscience before God unto this day." As a guide, therefore, none can be more uncertain than conscience, nor can any be more unsafe. Men may have consciences without revelation, and were conscience a sufficient guide, revelation would be unnecessary. How, then, can a Christian plead the guidance of conscience! The sacred writings are his guide—"a lamp that shineth in a dark place,"—the only guide in this dark and ignorant world. When, then, the Bible speaks, conscience must be silent, or, in a moment, assent to the teaching. The gospel is given to bring down lofty conceits, and vain imaginings, and every thing that exalteth itself against the knowledge of God, bringing

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every thought into subjection to the obedience of Christ. Every disciple in this state of mind, will cease regarding his conscience as the standard of right and wrong either to himself or others.

"What, then, it may be asked, is conscience? It is a feeling, an emotion of pain or of pleasure, which instinctively arises in every human breast, upon the violation of, or compliance with, principles of right acknowledged by the individual. Conscience, when under the influence of truth, light, and candour, witnesses against the bad, and in favor of the good; and is, in so far, the prompter of our conduct. But, after all, nothing is more uncertain than conscience, for it may be enlightened or unenlightened; often violated, it may become an evil conscience—always regarded by the light of divine truth, it will, to the disciple, minister the sweets of a good conscience. Paul strove constantly to have a good conscience, void of offence towards God and towards man. Conscience, without a knowledge of the truth, is as impotent for guidance, as the eye without light; but radiant with the truth, what a grand moral spectacle does it present! In the strife of passion, and amid the horrors of crime, it stands like a snow-white obelisk, in the ruins of a burning city, unsullied with smoke, and without the smell of fire, pointing like the finger of hope, to the skies."

We hear, very often in our day, of the light within. But, those who give expression to such ideas, should bear in mind, that Christianity is much older than their peculiar notions; and that the light within, of which they boast, has been derived from this source.—Knowledge and faith come by hearing (or reading,) and hearing by the Word of God, but never in any other way.

J. W.

THE HISTORY OF THE CHOLERA.

The history of this fearful malady is brief and imperfect. Hindostan seems to have been its birth place, and India its principal theatre of action, making, now and then, a transient visit to other countries, and then returning to the place of its nativity. For many years its ravages were wholly confined to the eastern hemisphere; but in 1831 and 1832 it extended to the western also, and in a very brief period traversed every country beneath the sun, South America only excepted. It was rapid in its flight—appalling and destructive in its march.

It made its first appearance in Upper Hindostan in 1792, when thirty thousand fell a prey to the disease. From that period to 1783 it existed in India either sporodically or epidemically; but of its history little is known, except that during the year last named, some eight thousand pilgrims perished of this same malady on the banks of the Ganges.

In August, 1817, some twenty-four years afterward, the Asiatic cholera appeared at Jessore, on the Ganges, in British India. Fol-

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lowing the course of that river, it depopulated towns and villages; and in September reached Calcutta. In the meantime it spread all over the province of Bengal.

In 1818 it reached Bombay, where 150,000 persons fell a prey to the disease. Thus it passed through the entire breadth of Hindostan, from the Bay of Bengal to the Arabian Sea, a distance of nearly two thousand miles, in a single year; while at the same time, it extended south over the whole land, and invaded the islands of Malacca and Ceylon.

In 1819 it extended to China.

In 1820 it reached Zanguebar, on the eastern coast of Africa.

In 1821 it spread all over the land of Persia, scourging at the same time, the inhabitants of Pekin-China.

In 1823 it reached the Caspian and Mediterranean.

In 1829 it invaded Russia; and during the two succeeding years visited Circassia, Moscow, St. Petersburgh, Berlin, Humburgh, and many of the principal towns of Prussia.

In 1830 it pushed its conquests into Mecca, on the Western borders of Arabia; and in November of the same year commenced its ravages in England.

In 1831 it overrun Ireland and France, and found its way for the first time, to the eastern cities of the New World.

It entered Quebec on the 8th of June, 1832; Montreal on the 10th, and the city of New York on the 24th of the same month. It broke out in Philadelphia, July 5th; and in Cincinnati, Madison, Louisville, St. Louis, and New Orleans, in the month of October.

In the latter part of the same year it extended beyond the Gulf of Mexico; and in the succeeding year it found its way to Havana.

Such was the rapidity of its flight, such the mighty sweep of this appalling malady, which carried terror and death into almost every town and city in every land through which it passed. Like the plagues of Egypt it came and went, as though in haste to execute the judgments of heaven upon the God-provoking nations of the earth.

In 1846 it again took up its march; and, having completed the same circuit in the eastern hemisphere, we find it once more upon our shores! Already alarm has seized upon thousands in the western world. From every lip, quivering with fear, the query is started, "What shall we do."—*Methodist Expositor.*

DISCIPLINE—*No. XIV.*

THE question which we must now consider, is one confessedly of some difficulty. Under what circumstances may a church restore to her communion, one who has been excluded, is a question which many wise, prudent, and sincere Christians would answer very differently. Some perhaps there may be, who would reject the idea

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altogether, and say that a member once excluded cannot be restored at all. The following *argumentative* queries may not absolutely affirm so much, but they have a strong squinting towards the conclusion that, in some cases at least, a church cannot lawfully restore to her communion one whom she has deliberately expelled. But they shall speak for themselves:—

1. "When a member of a Christian congregation has proved himself to be unmanageable and irreclaimable by all the arguments, facts, entreaties, and moral power of the New Testament, he is then scripturally expelled for his repeated and continued transgressions of God's love, and gross immorality: Have we, then, any example or authority from the New Testament to receive such a transgressor back again into the congregation? And if we have such authority from the New Testament, will you please point us to the passages authorizing us to receive him back again. Our Lord says such a man is a heathen and a publican, Matt. xviii. He cannot therefore be a heathen and a brother at the same time; consequently those passages of scripture which speak of forgiving our *brethren* seventy times seven, and in the epistles of admonishing, rebuking, and forbearing of our brethren do not apply to an expelled member, a heathen, but to one who has not been expelled, who is still a member of the body of Christ."

2. "Does not the Apostle Paul say, Hebrews vi, 4, that it is (*unadaton,*) very difficult, next to impossible to restore an apostate who wilfully and deliberately renounce his Saviour, and is it not as impossible and as difficult to restore such an one to the church the second time, as to bring him to repentance the second time, unless we receive impenitent apostates into the church?"

3. "Was the incestuous person at Corinth expelled from the church, and was he received back again? Are his circumstances and ours equal? He was educated in heathenism and all its vices, and we in Christianity and its virtues. According to Ezekiel, chapters 18 and 33—when a righteous man turns away from his righteonsness he loses it all. How is he to become righteous the second time? The passage which says, if we confess our sins—God is just to forgive us our sins, is made to Christians, not apostates. Does not history and observation testify that very few, if any apostates, ever become penitents?" JACOB CREATH, Jr.

It is evident that the above questions were penned in haste, and that our brother Creath has confounded two questions, which are related to one another it is true, but yet very different and distinct.—They are—1st, the difficulty of bringing an *apostate* to repentance; and 2nd, the propriety of receiving an excluded member who is penitent once more to communion. Upon the first of these questions, both scripture and observation concur—*it is very difficult.* On the other, that is, the propriety of restoring one who is *truly penitent,* we think the scriptures are equally plain. In the case of an *apostate,* it

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is of course as difficult to restore him to the church, as it is to lead him to repentance, for unless he does sincerely repent he cannot be restored. But all are not *apostates* who incur the sentence of excommunication, and therefore there may be cases, in which it is easier to restore one to the church than to effect repentance in an apostate. Christians may commit offences against the law of Christ, which deserve expulsion, and whilst they have no idea of renouncing Christ, may through waywardness, or some overpowering temptation, refuse to submit to the decision of the elders for some time, yet it is by no means as difficult to bring such persons to a sense of their fault and thus to repentance, as it is to restore an apostate to an allegiance, which he has openly renounced.

It is true, our Saviour requires us to treat persons who refuse to hear the church, as heathens or publicans, but this can, at farthest, mean no more than that we shall thus treat them, so long as they thus refuse to hear the church. A member who does not submit to the authority of the church, must be cut off from its communion, separated from its Christian society, and excluded form its ordinances; that is, treated by the church in all things pertaining to the spiritual kingdom of Christ, as a heathen and a publican, at the time the Saviour spoke, would have been treated by a Jew. This injunction of the Saviour, however, was not intended to prohibit forgiveness upon proper repentance. It respected religious intercourse or company, and was not designed simply for the satisfaction of the the party offended, but for the reformation of the offender. The Apostle to the Gentiles, to whom he could not speak in the style of a Jew, as did the Saviour in the 18th chapter of Matthew, expresses the same idea, in the following words—"If any man obey not our word by this epistle, note that man and *have no company* with him, that he may be ashamed." 2 Thess. iii, 14. Now this was the same *thing* as saying to a Jew, *Let such an one be to you as a heathen and a publican.* "Yet," continues Paul, "count him not as an enemy, but admonish him as a brother;" and this of course for his restoration, for else, admonition would be but mockery.

That the incestuous person alluded to by Paul, in the fifth chapter of 1st Corinthians, was excluded from the communion of the church, seems to us quite evident from the narrative. It is true that Paul's "sentence," may be considered ambiguous, yet that it included excommunication we cannot doubt from other expressions which he uses. His *sentence* is—"To deliver such an one over to Satan, for the destruction of the flesh;" but before pronouncing it, he reproaches the Corinthians that, instead of being puffed up, they had

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not rather bewailed, so as the offender might be *taken away from among them*,—and in the last verse of the chapter, after having delivered general instructions with respect to their intercourse with certain persons, concludes, "*therefore, put away from among yourselves the wicked person.*" From these passages, it must be plain that whatever *else* Paul may have meant by *delivering to Satan*, he at least intended that the offender should be *excommunicated*.

This, then, being a clear case of excommunication, the propriety of restoring to communion an excluded member is at once settled, for in the second chapter of 2nd Corinthians, this very individual is again alluded to by the Apostle, who exhorts the Corinthians to *forgive him willingly*, and to comfort him, lest he should be swallowed up by excessive grief. "Wherefore," he adds, "I beseech you publicly to confirm to him your love," that is, make his restoration to the church, and your forgiveness and pardon of his offence, as public as was your condemnation in his exclusion.

The fact that the Corinthians were not in some respects so well educated as we are, does not appear to be the ground upon which this offender was restored, for of whatever else he may have been ignorant, he was not only fully informed on *this* subject, by the instructions of the Apostle, and the judgment of a majority of his brethren at Corinth, but also by his previous education, for Paul says that the offence was such as was not so much as named among the Gentiles; that is, it was an offence treated with no allowance even by them, but on the contrary, universally condemned. He could not, therefore, have learned it from his Gentile education. Besides, the scriptures expressly declareth that he should be forgiven because of his *excessive sorrow*, but not because of his heathen education. Thus although the righteous man, who turneth from righteouseess, is treated as a sinner, "nevertheless," says Ezekiel, "if thou warn the righteous *man*; that the righteous sin not, and he doth not sin, he shall surely live, because he is warned."

Nothing is more manifest than that in the Christian economy, God employs various disciplinary chastisements to *warn* his people, and when one lesson of reproof is unheeded, he employs another and another, for the purpose of bringing his erring child to repentance. The discipline of the church is thus ordered,— admonition, reproof, and excommunication—are all designed not only for the correction of offences, but the reformation and salvation of offenders. They can in no case, however, be forgiven, unless upon the ground of true repentance. If admonition and reproof fail to effect this, it is well known that excommunication is the next means, and that in thou-

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sands of cases it has subdued the stubbornness of erring hearts, and restored them to the confidence of their brethren, the communion of the church, and the favor of God.

The difficulty which is presented in the queries of brother Creath cannot fail to suggest to the mind of the interested reader, a question of much practical importance in the discipline of the church, and one which we do not remember to have seen particularly considered. It is this—*Are we to forgive all offences upon the same evidence of repentance, or should we discriminate between cases, and require in some, manifestations of penitence that we do not exact in others?*—In the absence of any specific rule given by divine authority, we must answer this question according to common sense. To say that all offences and all offenders should be treated alike, we conceive would be to abandon common sense. There is no government known to us on earth, which pursues such a course, nor can we suppose that the sober and discreet portion of our brethren can for a moment entertain the opinion that it ought to be adopted in the Christian discipline. We have already sufficiently shown that the Christian worship and discipline was not only intimately connected with the Jewish synagogue in the beginning, but that it was most indisputably modeled in many respects after it. As we have already stated, the synagogue had several grades of punishment, suited to the character of the offence and the offender. When one was administered without success, another and a higher was applied, until the individual under censure had been visited with the last and highest grade of punishment known in the discipline. 1. The *admonition* was given privately, and the offender was allowed seven days to manifest the proper repentance. 2. The *separation* was public but only *a friendly* suspension from sealing ordinances for *thirty days;* at the end of this time he was to be forgiven, provided he had manifested a suitable spirit and temper during the discipline. 3. The *cutting off* not only excluded the individual from the sealing ordinances, but cut him off from friendly, social intercourse. At the end of thirty days, one under this sentence could be restored, but not sooner, and only then, upon satisfactory evidence of repentance. 4. The highest grade of punishment among the Jews, was exclusion, *with a curse.* It not only included all that the *cutting off* inflicted, but required also the confiscation of the offender's property. The subjects of this dreadful infliction were exposed to the visible judgments of God, to be afflicted by disease or smitten with death.

This course towards the unruly was not only simple, but highly efficient, and not only because it is wise, and approved by common

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sense, but because there is strong presumptive evidence that it was adopted by the primitive churches, do we claim for it the imitation and adoption of the churches in the reformation. There is, perhaps, no church among us that has had much experience in disciplinary troubles, that has not been compelled to resort to some principles of discrimination in the administration of its government, and in each case, felt itself constrained to adopt measures of expediency suggested by the occasion, and suited to it. Common sense has been their guide. But the matured judgment of long experience is the highest *dictum* of common sense, and the general adoption of this, gives uniformity in practice. This is what we greatly desire in the discipline of the church, that all our sister congregations shall walk by the same rule. In reducing the practice of our churches to uniformity, we do much towards visible unity, and thus simplify and make familiar and acceptable the truth.

The punishment inflicted on the incestuous person in the church in Corinth was declared by Paul to be *sufficient*. This sufficiency did not come from his expulsion simply, but from the *continuance* of his expulsion. He was not restored the moment he became *penitent*, but only after he *suffered much* from the privations of his situation, cut off as he was, from all religious and social relations to his former brethren and the church of God. He was nigh being swallowed up with excessive grief, before Paul said, *enough*. There was evidently a *term* of suffering, and did it not find its type in the synagogue? Besides—"Delivering over to Satan," was an expression of the synagogue, in administering the sentence of expulsion,—and when Paul borrows the *expression*, can we doubt that he was speaking to those who were acting under the *forms* of the synagogue? In prescribing the punishment in this case, we observe that no civil disability or forfeiture was inflicted. This part of the synagogue discipline, as others relating *to law*, was of course rejected, as contrary to the spirit and genius of the Christian institution. It is not with respect to laws, however, but only to the forms of *administering punishment*, that we are inquiring. The form of the synagogue is simple, efficient, and commended by precedent, and therefore, should be adopted. But we can say no more on this point now.

We shall consider some difficulties, &c., kindly communicated by some of the friends of good and scriptural order, in another form.—We have many queries and suggestions of value, which we shall attend to in due time. We beg our brethren who have manifested an interest in our essays, to have patience. They shall not be slighted. We must write *orderly and methodically* on the subject of *order*, and

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therefore, postpone matters till we come to the proper place for them. We would like to see greater interest upon a subject so radical and so important to the progress and permanency of the reformation.

W. K. P.

LONGING TO DEPART.

BY WILLIAM BAXTER.

Let me go; my soul is weary
Of the chain, which binds it here;
Let my spirit bend its pinion,
To a brighter, holier sphere.
Earth, 'tis true, hath friends that bless me,
With their fond and faithful love;
But the hands of angels beckon,
Onward, to the climes above.

Let me go; for earth hath sorrow,
Sin, and pain, and bitter tears;
All its paths are dark and dreary,
All its hopes are fraught with fears;
Short lived are its brightest flowers;
Soon its cherished joys decay;—
Let me go; I fain would leave it
For the realms of endless day.

Let me go; my heart hath tasted
Of my Saviour's wondrous grace;
Let me go; where I shall ever,
See, and know him, face to face;
Let me go; the trees of heaven
Rise before me, waving bright;
And the distant, crystal waters,
Flash upon my failing sight.

Let me go; for songs seraphic,
Now seem calling from the sky;
'Tis the welcome of the angels,
Which, e'en now, are hov'ring nigh.
Let me go; they wait to bear me
To the mansions of the blest,
Where the spirit, worn and weary,
Finds, at last, its long sought rest.

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THE BAPTISTS—No. II.

I HAVE quoted liberally from one of Elder Meredith's essays on Baptism for the remission of sins, as one of the evidences of the progress of the Baptists towards original and apostolic Christianity. Were these the views of only one of their most intelligent scribes, I would not give them so much emphasis, or regard them as proof of the progress of a portion of that denomination. But they are the views of many not occupying so much space in the admiration of the denomination. Many of elder Meredith's patrons, doubtless, sympathize with them. Only one minister, so far as I am informed, has printed a demur. One editor, indeed, at Richmond, has exhibited his usual bitterness to his brother Meredith; but his censure and disapproval is the highest commendation he could give of any doctrine or practice called evangelical, not already endorsed by his patrons. I shall quote a portion of another essay from elder Meredith, on Remission, and append to it some extracts from the "Religious Herald, indicative of the spirit of its illiberal and narrow-minded editor:—

"And lest it should be inferred from the above, that we were insisting on baptism *alone*—as constituting the *only* condition of gospel remission—it may be necessary to quote the preceding paragraph of the same article:—

"We believe that this two-fold condition of *gospel* acceptance, consists of faith and baptism—the one relating to the inward, the other to the outward nature of man—the one representing the spiritual, the other the actual part of religion—the one requiring the obedience of the soul, the other the obedience of the life;—but *both* being inseparably united, *both* destined and intended to exist together, and *both* claiming to be parts of the one great and general condition of divine acceptance, according to the system of Christian salvation."

We ask again, is there any thing of this sort to be found in the doctrine of baptismal regeneration, as held by the Romanists, the Puseyites, or even the Episcopal Church; who maintain that baptism *without faith*, and even when applied to an *unconscious babe*, not only changes the moral condition of the subject, but even sanctifies and saves the soul?

We are quite aware that the doctrine of *baptism* has been very much abused, and that many have attached to the ordinance an efficacy and an importance to which it has no just claim. Nor are we ignorant that many others, on the contrary, in order to avoid one extreme, have run into the opposite error, and have degraded the ordinance to a mere *form*, which may be observed or let alone, at the will of the parties. Our own opinion is, that the truth lies between these two extremes—and that, in order to find it, we should go neither to the Nicene Fathers, on the one hand, nor to the Protestant

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spiritualists, on the other; but to the plain, unsophisticated statements of the inspired writers, such as above referred to. And we think too, that we should permit neither our fears of the one extreme, nor our fondness for the other, induce us into a mode of interpretation which is not justified by sound criticism, and the plainest common sense. The main question for us to decide, is, not what did the Nicene Fathers teach—nor what have Protestant Reformers taught; but what did the *inspired teachers teach—and how were they understood by them that heard them?*

As it regards our quotations, our esteemed correspondent is partly under mistake. The passage respecting John's baptism, as may be seen by reference to the first paragraph quoted above, we gave in the exact words of the Evangelist:—"the baptism *of repentance* for the remission of sins." We do not think that the said passage was quoted in any other connection, in either of our recent editorials. We feel quite sure that we could not have quoted it, as our worthy correspondent supposes—leaving out the word *repentance*, and thereby making the impression that we were contending for baptism disconnected with any spiritual qualification.

Respecting the other quotation, Acts ii, 38, our brother is correct as to the fact. We did omit the clauses specified, because it did not seem to us that they had any bearing on the point in question. The Apostle required the Jews to repent and be baptized for the remission of sins; and as a consequence of compliance, promised them that they should receive the gift of the Holy Spirit. It did not occur to us, that there could be any difference of opinion with regard to the *name* in which baptism was to be administered, nor in relation to the promised impartation of the Holy Spirit. Nor did we *then*—nor do we *now*—perceive how these circumstances could possibly affect the import of the Apostle's command—"Repent and be baptized, every one of you, for the remission of sins."

We cannot think with our esteemed correspondent, that John preached two baptisms, one of water, and one of repentance. We consider this as putting a sense on the words of the Evangelists which they are not able to bear. But whether in this he be correct or not, is not material, as we fully concur, as it regards the *water baptism*. We agree with him, that without repentance, "the water baptism would have been a nullity,"—"that something more was required than submission to the outward act,"—"that we must not attribute the spiritual consequences to the sign;"—but that John's entire baptism, outward and inward —meaning repentance and baptism —may be called, and in fact was called, "the baptism of repentance for the remission of sins." Our opinion is, that the two acts, one inward and one outward, were inseparably united, that these when thus united, were called *the baptism of repentance*, and that, because to these had been affixed, by divine statute, the promise of remission, the rite so defined, was called "the baptism of repentance for the remission of sins." If there is any material difference between this view, and that of our respected correspondent, we have not been able to discern it.

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Although we cannot see the importance which our brother attaches to the *name* in which baptism was to be administered—nor to the promise of the Holy Spirit which was to succeed it—still, we fully agree with him, that, according to the Apostle, repentance and baptism were divinely *united*, and that *both* were necessary to the remission of sins:—to use the words of our correspondent—that the Jews were *required to give themselves up to Christ in that act for the remission of sins*. The doctrine taught in these words—"the general language of the epistles on the subject supposes the sign and the the thing signified, always to have accompanied each other," contains the marrow and the pith of the whole argument, and shows at once why the promise of remission should be affixed to baptism as well as to repentance and faith.

Much misapprehension has arisen on both sides, it seems to us, from mistaken views respecting the plan of gospel salvation. It has seemed to us that the Christian religion is very much like a living animal, consisting of *spirit* and *body*, both of which are necessary to the existence of the thing itself. Let them remain together, and you have a perfect living system. Separate them, and that system perishes! At an early age of the Christian church, the *outward*, or corporeal part of religion, acquired an undue ascendency, and in process of time, was made to supersede the inward or spiritual part, in almost every part of Christendom. And hence the doctrine of baptismal regeneration, and sundry other doctrines, as foolish and absurd as that.

The Reformers of the 16th century ran into another extreme. Disgusted with the *body* which Romanists had affixed to the gospel system, they aimed to cast that body away, and thereby came near to having a religion without any body at all. Their glory was to have a *spiritual* religion: and they seemed to think that the more they could lessen the importance of the outward parts of the gospel, the nearer they must come to the consummation to be wished. And hence the institutions of Christ, which formed prominent and essential parts of his system, were degraded to mere nullities, or at least to mere forms, to be used or let alone, as the caprice of men might dictate. Hence the degradation of baptism; and hence the interminable controversies between baptists and pedobaptists, respecting the importance to be attached to this institution.

The baptists, in our opinion, have never done justice to their own argument on this point, because they have never brought into view *the true ground of the importance* for which they contended. They have always been charged by their adversaries with attaching undue importance to baptism, while their reasoning has showed that the charge had really too much foundation in truth. They have contended sturdily for the *form* of baptism, while they have admitted, with their opponents, that the thing itself had no *controlling power*, more than belonged to any other outward act; that it occupied no higher position in the gospel plan of salvation, than the rite of communion, or any other appointment of a similar nature; that, according to the statute book of Jesus Christ, it had no proper connection with remission, with acceptance, or with salvation:—In short, that it was simply an *act of obedience* which the pardoned believer would

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do well to observe; but of which, if neglected, the neglect would be followed by no serious inconvenience.

Now in all this, as it has seemed to us, the FACT has been overlooked, that baptism is an INITIATORY INSTITUTION; that it is the only authorized medium of admission into the kingdom of Christ. If this fact be admitted, and we think it is admitted by all parties, then it follows, that without baptism—we mean a valid, *scriptural* baptism of course, as above explained—no one can get *into* that kingdom: and if a person be not *in* the said gospel or Christian kingdom, it follows, undeniably, that he cannot be pardoned, sanctified, and saved *in accordance with the well known statutes and institutions of the said kingdom*. It is true, he may be saved by faith alone, as Abel and Enoch, and the believing Jews were saved, but to say that he can be saved as a *Christian*—a *disciple of Christ*—and in accordance with what is called the *gospel plan of salvation*, is not only to deny that baptism is an initiatory institution, but to employ language in direct variance with many of the plainest statements of the Christian scriptures.

From the foregoing remarks it will appear that if we attach more importance to baptism than other baptists have done, it is not because we suppose it has any *charm* about it; not because it has any *moral* force to sanctify or change the heart; not because it possesses any *efficacy to procure* the remission of sins; not because, when administered without faith, it is not a dead letter; but because it is the great *Initiatory Act* of the New Testament scheme of salvation, the only avenue to the interior of the Christian kingdom; and on that account indispensable to all the peculiarities connected with a location properly pertaining to the appointments and administration of said kingdom. The same view of the case fully accounts for sundry expressions found in the Epistles; and more especially for the language of the commission, and the passage more immediately under consideration."

"THE RELIGIOUS HERALD.—The editor of the Herald is entitled to our thanks for his notice of the Southern Baptist Review, and especially for having published the table of contents. As he has seen proper to advert—very unnecessarily as it appears to us—to what he calls a "peculiar opinion" of the editor, we should take it as a favor if he would inform us what, in his opinion, constitutes "the conditions of the New Testament covenant;" and also, on what ground he predicates the insinuation that the said peculiarity "contradicts the doctrine of justification by faith." If he has any fault to find with the doctrines of the Review, and will state them *fairly*, and refute them by *argument* and *proof*, we can assure him that we shall be the last to complain. But these oblique insinuations about "pernicious error," made without evidence, and evidently calculated, if not intended, to produce false and injurious impressions, can be regarded in our estimation, as neither very manly nor very honest. The same may be said of the sly and gratuitous thrust aimed, as we supoose, at the Professors of the Furman Institution.

We have only to add, if the editor wishes to oppose the circulation of the Review in Virginia, we should take it as a favor if he

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would do it openly, fairly, and with the usual measure of Christian candor. Let its pernicious errors be pointed out and defined, and let their erroneous and pernicious character be shown, by an appeal, not to his *own opinion*, nor even to the opinion of Saint Augustine, Martin Luther, nor Jonathan Edwards, but to the words of Christ and his Apostles. In the meantime, if it will serve to relieve his apprehensions, we can assure our friend of the Herald, that we are as firm a believer in the doctrine of justification by faith as he is, and were we to judge from appearances, we should think, somewhat *firmer*. Indeed this he might have learned from the same article on which he animadverts. It is certainly some consolation to know, however, that, in the "judgment" of the Herald, the positions of the reviewer *are "in general sound."*

I would not have our distant readers to suppose that our friend Sands, who so furiously castigates his brother Meredith, is a fair index, or veritable exponent of the Virginia Baptists. He is behind the age amongst the more enlarged and liberal minded elders of the Virginia Israel. He rather represents the Jacobites than the Israelites of the Baptist community.

Elder Meredith is now editing the Southern Baptist Review, and will be read by a more enlightened portion of the Baptist community than those who are content to echo the opinions promulged by Mr. Sands. We intend to show more in detail the Baptists of America, especially of Virginia, who gave character to the denomination during the last century, down to the time when elder Meredith and myself exchanged a few essays on Metaphysical Regeneration, as taught by Andrew Fuller and John Gill, once the brightest stars of the English Baptists, whether in the mother country or in her colonies. But in this department of our labors, we shall travel leisurely. Meantime, we thank God for what we have heard and witnessed in our own day, and take courage. We have attempted great things, we expect great things, and according to Carey, Judson, and Rice, great things must follow. A. C.

CHURCH ORGANIZATION—*No. II.*

THE committee to which was referred the subject of Church Organization has, as yet, had but one conference; and, therefore, we have not yet received any thing definite or final from them on this absorbing theme. Meantime we shall submit to their conjoint consideration, some of our reflections and reasonings on the premises, offered to us in the Volume of inspiration, touching the Christian community.

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We are highly gratified to see so many of our scribes, both old and young, devoting a portion of their thoughts to this very cardinal and interesting subject; and are especially well pleased to notice the becoming modesty with which the junior portion of them speak on it. "He that walketh slowly, walketh surely; but he that hasteth with his feet, erreth." "Seest thou a man wise in his own conceit, there is more hope of a fool than of him,"—are sage observations. We must, then, abstain from a dogmatical spirit, while there remains a reasonable doubt on the premises before us. To assist myself and others in coming to scriptural conclusions on this topic, we will classify the scriptures, and deduce from them a few inferences bearing on a proper decision of the question concerning co-operation.

As though we had never before thought on the subject, let us, then, in the true inductive style, institute an examination of the sacred history of the word *ekkleesia*, as found in the Christian scriptures. This very important term is found *one hundred and fifteen times* in the New Testament. Three times, only, in the common version of this volume, translated *assembly*, and one hundred and twelve times, *church*.

It is found in the singular number, seventy-eight times, and in the plural number, thirty-seven times. But the most important fact is, *that it is used in the singular number, in two distinct senses*,—one indicating a single community, meeting in a single place—the other indicating the congregated multitude of all these communities, as existing in all ages and nations. We have, then, the church universal, and a church particular. These are facts of much importance, and demand our special regard. We shall, then, in the first place, exemplify and illustrate the last and most comprehensive use of the word.

As indicating the whole Christian community, spread over all nations and throughout all ages, we find it so used by the Founder of it himself, when first it occurs in the Christian scriptures, Matthew xvi, 18—"On this rock I WILL BUILD MY CHURCH, and the gates of hell shall not prevail against it."

Paul, to the Ephesians, discusses the subject of the church in this sense, and in this single epistle, uses the word *ekkleesia* nine times, as indicating the whole multitude of the faithful, in all ages and nations. He says Christ "gave himself for the church," is "the head of the church," "loved the church," "nourishes the church," "the church is subject to Christ," "the manifold wisdom of God is made known by the church," "a glorious church," "unto him be glory in

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the church," "I speak concerning Christ and the church." These passages incontrovertibly apply to the Catholic or Universal church of Christ.

Paul, to the Colossians, in discussing the same subject, says—"Christ is the head of the church," and the church is "the body of Christ. When applying to Christ a passage in the Psalms, he so uses this term—"In the midst of the church I will sing praises to thee," Heb. ii, 12. And again, "the general assembly and church of the first-born." Heb. xii, 23.

In the same general sense it is probable that Paul speaks of himself, as "persecuting the church of God;" Gal. i, 13; and 1 Cor. xv, 19, "Giving no offence to the Jews, nor to the Gentiles, nor to the church of God." "God hath set some in the church—Apostles, Prophets, Teachers," 1 Cor. xii, 28.

But in the second place, the Apostles apply the term to a single congregation, meeting in a city or a village. Thus we have the church in Jerusalem; the church at Antioch; the church in Corinth; the church in Philippi, the church in Cenchrea; the church of the Thessalonians; the church of the Laodiceans; the church of Ephesus; the church in Smyrna; the church in Pergamos; the church in Thyatira; the church in Sardis; the church in Philadelphia.*

Besides these, we have particular churches, in private houses, such as the Church in the house of Priscilla and Aquila, Rom xvi, 5. The church in the house of Nymphas, Col. iv, 15; and the church in the house of Philemon, verse second.

We also read of churches in provinces and political districts, such as the churches in Judea; the churches in Galilee; the churches in Samaria; the churches of Syria; the churches of Cilicia; the churches of Galatia; the churches of Asia; the churches of Macedonia; the churches of the Gentiles;—and they are spoken of as "the churches of Christ," "the churches of God," "the churches of the saints."

Such are the various uses of this very important word, as found on a careful consideration and analysis of all its occurrences in the apostolic writings. It is worthy of remark, that we never read of a church *in* or *of* any province or district, such as the church of England; the church of Scotland, or the church of Geneva. We might as rationally look for the church of America, or the church of Africa, as for any national or provincial church. Such an idea is as foreign to the sacred style and spirit of Christianity, as that of an Episcopal, Presbyterian, or Baptist church.

* In the original text, as in the version, it is sometimes the church *in*, and sometimes the church *of*, such a place.

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There may, indeed, be "churches of God," "churches of Christ," "churches of the Saints," in a city, as well as in a province, or an empire. And there may also be but one church of Christ in a city or in a province. In both cases, however, a church of Christ is a single society of believing men and women, statedly meeting in one place, to worship God through the one Mediator. But a church of churches, or a church collective of all the churches in a state or a nation, is an institution of man, an not and ordinance of God.

Nothing in the constitution of a church of Christ is more evident than its individual responsibility to the Lord Jesus Christ, for all its acts and deeds. No one can read, with proper discrimination, any one of the apostolic epistles, without recognizing this great and important fact.

But the independence and individual responsibility of each and every Christian community for all its own proceedings is more fully set forth in the seven letters addressed, by the Lord himself, through the Apostle John, to the seven churches then existing in proconsular Asia. Each and every church is addressed as though there was not another church in Asia than itself. No one is praised or blamed for any thing beyond its own limits and operations. These were not state or provincial churches, but individual communities. So far from it, three of them are found in one and the same province. Philadelphia, Sardis, and Thyatira, were cities of Natolia. And of these, Sardis was not more than forty miles from Smyrna. Besides these seven churches, there were several other churches not far distant from these in Asia Minor, not named nor alluded to in their letters. Such were the churches in Galatia, Phrygia, Pamphylia, Pontus, Cappadocia, &c.

Had the Lord Jesus Christ placed the Asiatic churches under a supreme "Pontiff," or a "*Diocesan Prelate*," he would have, by his Apostle John, addressed him, and charged upon him the delinquencies of the communities entrusted to his care; and would, doubtless, have exhorted him, as Paul did the bishop of a single community, to take heed to the whole flock, over which God had constituted him archbishop. But no one can imagine a more satisfactory matter of fact refutation of such an assumption, than these seven letters, addressed, as they severally are, each to a single community, as though there had not been another one on earth.

But the independent character, and individual responsibility, of the congregations established and organized by the Apostles themselves, neither in theory nor practice, inhibited co-operation nor combined effort in furthering the interests, and elevating the char-

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acter of the kingdom of Christ, as one grand institution. The constitutional independence, and individual responsibilities of families, do not prevent their consociation in towns, cities, and states, for the better securing their respective interests, prosperity, and happiness. Nor does the fact that every family has its own particular head and domestic arrangements, contravene or forbid the association of ten or a hundred such families in a township or any other corporation, for the accomplishment of objects essential to their prosperity and safety, and which they could not so well accomplish and secure in their individual and independent capacities. Such were the tribes of Israel, and such, to a certain degree, were the churches planted by the Apostles, in Judea, Samaria, and among the Gentiles.

But that we may assume nothing, in matters so fundamental, we must, in our next article, by an induction of the particular facts and circumstances found in the New Testament, ascertain what premises there are to authorise the conclusion that the principle of co-operation was recognized and acted upon by the apostolic churches, in extending the influences of the gospel, in securing the edification and happiness of the several churches, in protecting them from error, or in any way indicating concerted action in maintaining social rights, privileges, and honors. A. C.

EDITORIAL DIFFICULTIES—*No. I.*

In the discharge of our editorial duties to the community, we sometimes unintentionally offend some one whom we would much rather reform. Still, we cannot, and will not cease to remonstrate against whatever we judge contrary to good taste, good sense, and good morals, in the Christian sense of these terms. To prevent the desecration of our psalms, hymns, and spiritual songs, by setting them to music, for singing schools; and to prevent the substitution of fine musical performances for the praises of Zion, in the assemblies of the saints, I objected to a project got up by a "brother S. W. Leonard," lately of Jeffersonville, Indiana, of making out of our present Hymn Book, "a school book, a note book, a hymn book, and a church book."

I will not now argue the case, or set forth any objections to this, as I judge, profanation of Christian worship, and irreligiously familiarizing the unconverted mind of youth, with the most solemn, and most devotional addresses to heaven, when the heart is far from him. I regard all such methods of training youth or practising Christians,

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on their own sacred themes of "wonder, love, and praise," for the sake of mere musical performances, as much wanting in good taste, as it is in piety and reverence for that glorious and fearful name—"JEHOVAH OUR GOD." I have much to say on this subject, at a more convenient time, but at present must confine myself to some uncalled for, and as I think unjustifiable allusions to my position and my views on the whole premises. I copy the following specimen from the 'Christian Age and Unionist,' of February 24.

"It was first intended to set the hymns in the Christian Hymn Book; and some others, to music, for the use of our singers. To this our worthy brother, A. Campbell, objected. The individual enterprise was then commenced by the writer. * * * *

Brother C. filed, in substance, the following objections to our plan: 'The book would not be fit for singing schools because it had hymns in it, nor fit for church because it had notes in it. It would be a desecration of public worship to use such a book. It would be wrong to introduce the name of God amid the levities and blunders of a singing school.'

To this I replied, briefly, in substance, that by experience I had learned that a singing book, with none but secular words in it, had no influence on the minds or morals of singers to promote morality; and I contended for sacred words in singing schools on the same grounds that brother Campbell contends for the Bible in common schools.

My answer, for reasons known only at Bethany, never appeared in the Harbinger, where the defence ought to appear.

At the suggestion of our patrons, we have made it a school book, a note book, a hymn book, and a church book. Some hymns, or emendations of hymns, belonging to brother Campbell, have, contrary to my wish or direction, appeared in the first editions of the Christian Psalmist. These I am turning out."

S. W. LEONARD.

My objections are neither correctly stated nor responded to, in this courteous retort. His brief reply, above stated, is no reply at all. It does not meet the case. I have nothing to say for secular words as having any or "no influence on the minds or morals of singers to promote morality,"—which, by the way, is not common sense. Can any one describe "an influence on morals to promote morality?" I never did contend for the Bible in common schools, as a book used there in the form of religious worship! Reading sacred history, or Christian doctrine is, to my mind, the breadth of the heavens different from the mock praises, and mock adorations from playful, sportive boys, irreverently sung as a common school exercise.

But it is significantly alleged that "brother Leonard's answer, for reasons known only at Bethany, never appeared in the Harbinger, where the defence ought to appear." I can give some reasons why

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his defence never appeared in the Harbinger. I do not, indeed, now remember one reason that he gave, nor do I know where to look for them; but if he had given reasons, I have other reasons than their number or their weight, for not entering into a debate with him on the subject; and as he has thus intimated that cowardice or inability to answer them was the cause, I will disabuse his mind of this error, and give my own reasons for not answering him. They will be found in the following extracts.

And first, I presume it due to him and the public, that I exhibit the number and force of his reasons, as they appear in the only letter I have received from him on the subject, of which I have any knowledge or remembrance:—

JEFFERSONVILLE, Ia., Dec. 8, 1848.

In this month's Harbinger, (just came to hand,) are some remarks under the caption of "Our Hymn Book," which I should like to comment on, did I think you would publish the comment; but experience teaches me that it would be a waste of time for me to write any thing for your paper, on the subject of music. If, in the Psalmist, there are any hymns, or emendations of hymns, belonging to you, they are there without my knowledge or consent. The stereotyping was superintended by brother Filmore; and I left orders for the stereotypers to copy from brother Scott's hymn book, and *not from yours;* for I remembered you said in your letter to brother Kendrick, that your book was the best that could be made,* and I was desirous not to trespass in the least on your rights. If you will please point out the hymns in the Psalmist that belong to you, I'll pay you for your trouble, and expunge them forthwith. In the meantime, I'll hunt out, and turn out, as many as I can find myself.

Touching the convention, let us have it by all means. I stand prepared to show that it is expedient to have music in hymn books; and that it is not a desecration of the house of God, to have music before the eye of the worshipper. If the Lord will, I'll be on hand with the "facts and incidents." This is a great country, and a free country; and by the blessing of God, we will continue free of creeds, and free of the dictation of any man or set of men seeking personal or partizan fame or fortune at the expense of our liberty.

You will please forward my bill, up to the time when according to your rules I can discontinue; for I cannot see that your paper is worth twice as much as Franklin's or Hall's, and cannot afford to give more than $1 00 per year for it, henceforth. Those who can and do appreciate it more highly than I, I trust will still patronize it, and I pray the Lord to bless you for the great good you have done, and to preserve and sustain you, to do as much and more hereafter."

SILAS W. LEONARD.

Other reasons why I cannot reason the merits of this question, appear on my files. The following was addressed to me from Jeffersonville, June 25, 1846:—

* This, I presume to say, is not true.

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"If the church is not dead, it is not because such men as friend Leonard have not done their utmost to kill it. I would advise him to inform himself as to the state of a church, before he again undertakes to describe it, or stick to the trade he understands. He will acquit himself with more *eclat*, by pursuing his vocation of singing-master, than in writing on ecclesiastical and theological matters. He will win more laurels by giving concerts, singing comic songs, love songs, and every variety of ode and ditty, for the amusement of a giggling auditory, than in misrepresenting his neighbors. It is only a few days since, friend Leonard was at my office to borrow my Millennial Harp, from which he is selecting hymns for a new book, which is to supplant yours. At this interview, he spoke in strong terms against your course, in relation to the American Christian Bible Society, and expressed it, as his deliberate opinion, that the Orthodox Preacher has completely used you up. He invited me, most cordially, to preach at a meeting house in his neighborhood, whenever my convenience would permit."

"If the church at Jeffersonville is any worse off than he is, God help it. I suppose a more lifeless, light, chaffy, cold-hearted professor cannot be found, than friend Leonard. He is a preacher of the dryest, and most indifferent kind, I ever heard in my life."

The preceding extracts are from the pen of Dr. Field, who, notwithstanding some of his air built, metaphysical speculations on soul-sleeping, is, I believe, fully awake to what is both veracious and honorable. But should friend Leonard think that one of his nearer kinsmen in the faith should be heard, we will furnish him, from our files, with another voucher, and his suit of reasons why we cannot cope with him in argument:—

March 11, 1849.

Brother Campbell—I was to-day reading a piece in the Western Reformer, a piece written against yourself, Dr. Field, and perhaps some others, by brother Leonard, and was saying to my family, that was so like brother Leonard that I should have judged it to have been written by him, without his signature. Now my object is, to give you a little history of brother L. He has boarded in my house, and kept a singing school; I was more or less in his company for about eight or nine months; I considered him a man light and vain; seemed to take as much pleasure in singing the "Old Arm Chair," "Old Barn Door," &c., &c., as any sacred song. He seemed to vie with every one, in telling jokes, and in laughing the loudest of the throng. He traded in fiddles, and sold two to young converts of my acquaintance. How many others I dont know. * * *

Very respectfully,

TWYMAN CRAIG.

I will dip no deeper into my files of documents at *present*. But I have not yet got to the bottom. Enough, too much, perhaps, in the form of reasons why I should not argue so grave a question with one of so varied accomplishments. Still, with all these, numerous

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and various though they be, I cannot for a moment think that the possessor of them is at all a fit character to touch, with one of his fingers, the harp of God's elect, or to lead the praises of the Christian Zion.

It gives me pleasure to think, and to say, that we have amongst us many, very many exalted and noble men; men of high and elevated character, ornaments, not to any one age or people, but to human nature itself, disenthralled and purified by the ennobling genius and spirit of the Christian religion. Of this class, there are those who might occupy, much to their own honor, and to the advancement of the cause, very conspicuous stations amongst us, but their diffidence and modesty prevent them from assuming their proper position amongst us. But we must confess, (and it is, alas! no secret,) that we have, also, a few bold and adventurous spirits; youths, too, who imagine themselves such favorites of heaven, that, without the labor of learning, the toils of study, they are pre-eminently fitted for the station, not only of editors and authors, but of critics, reviewers, and reformers of the age. Of this class, we personally know some two or three; and there may be those whose personal knowledge may be more extensive, who, though having never read fifty volumes from end to end, nor mastered the first chapter of orthography, much less the first chapter of Genesis, are even thinking of stereotyping or have stereotyped their speculations and lucubrations on theology, morality, and psalmody.

The spirit of the Christian Baptist has been groaning within me, for some months past. It cannot be suppressed much longer, unless there appear a spirit of reformation. It will select a new class of subjects, and with its characteristic impartiality, will know no man after the flesh, within our communion, or without it. We have now, a number of very respectable periodicals and effusions from the press, but we are ashamed to say that they are not all so, without a single exception. A. C.

A different view of the value of the Harbinger, from that expressed by Mr. Leonard,—By Dr. Adams, of Kentucky.

North Middletown, Bourbon co. Ky. March 10, 1848.

Brother Campbell:

Dear Sir—Will you be so kind as to send me the *first* No. of the last year's (1847) Harbinger?

By loaning mine out, it became too much abused to do well to bind, and I want all complete. I send you in this letter fifteen

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cents, which, if comes to hand, will be as near as I can come to the price of one number.

In order to show my wish to have your works complete, I subjoin the following table of those I have, with the cost of each:—

Christian Baptist, seven volumes,	$7 00
Postage per volume, 30 cents,	2 10
Binding, per volume, 37½ cents.	2 62½
Harbinger, 17 vols. (all bound but last year,)	34 00
Postage, per volume, 60 cents,	10 20
Binding per volume, 50 cents,	8 50
New Version of New Testament,	1 75
Debate with Walker,	75
do Owen,	2 00
do Purcell,	1 00
do Rice,	2 00
Christianity Restored,	1 00
Christian Preacher's Companion,	50
	$73 42½

And yet I can give *good reasons* why I have received more in *real worth*, than all would amount to, if the cents were made *dollars*, and the sum then multiplied by itself. A. Adams.

This has been on file one year, and along with many such compliments, might never have seen the light, but for such an occasion as the present. A. C.

Bloomington, Ill., March 20, 1849.

Brother Campbell—You would confer an especial favor, by defining the difference between the words *Fact* and *Truth*, and giving the best authorities you have for the difference.

Please write us by return mail, or at your earliest convenience, and give the difference, if any, found in the different works on synonyms. Yours truly,

R. O. W.

RESPONSE.

Bethany College, April 5, 1849.

Brother Warriner:—

My dear Sir—In response to your interrogatories concerning Truth and Fact, I hasten to say that—

Truth and *Fact* are neither synonyms nor contrasts. Truth is the expressed agreement of words with things. Fact, is something done. To place them in antithesis,—fact, is an event, or something done; verbal truth, is the exact statement of it. Facts are proved

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by witnesses, truths, by demonstration of the agreement of words with things. All truths are not facts, even when enunciated, but all facts are substantive truths, when fully expressed.

That God exists, is a truth, but not a fact. That he created the universe, is a fact. The expression of this, in adequate terms, is a truth.

That James speaks, is a fact, though what he says may not be a truth. Again, what he says may be a truth, and yet not a fact. The shortest definition of a truth is, that which is, and of a fact, that which is done. Truth, then, is—what *is;* and fact—what *is done.*

The belief of the gospel is the belief of joyful facts;—the death of Christ for our sins,—his resurrection for our justification,—his conquest of Satan for our eternal liberation from his malice and power. Hope, is the expectation of future good,—the hope of the gospel is the hope of eternal good;—"glory, honor, and incorruptibility."

Love, is the complacent affection of our hearts, for Him who is the "chief among the ten thousands and altogether lovely," and for his people. "And now abideth faith, hope, and love, but the greatest of these is love."

Touching my definitions of truth, and fact, my authorities are the best lexicographers in the language—Webster, Richardson, Bolles, Walker, and Johnson. Dictionaries, however, only give the history of words, and their use at different times, and by the best writers and speakers. They do not always, nor generally, give the etymological, grammatical, or radical meaning of terms. These, however, often agree with their current use, and not unfrequently differ from it. In the case in which you solicit my opinion, I am happy to say, that both etymology and use agree; and there is but one well grounded opinion amongst all enlightened critics and lexicographers.

What I have said on faith, hope, and love, is the only favor in this note. One definition only was required. The others are only a proof of my good will and affection.

Yours, truly,

A. CAMPBELL.

DIFFICULTIES ON DISCIPLINE.

DEAR BROTHER PENDLETON:-

In reading your excellent series on Discipline, a difficulty has presented itself to my mind, which I would like to have you remove, through the medium of your paper. The question is one of great practical importance, and its proper solution is demanded by the very best interests of the Reformation.

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All men are fallible. Even the best specimens of our race are not exceptions. That our eldership is so, is but too obvious to every one who has dispassionately observed the progress of the Reformation. Even did those who fill the office of elder, come fully up to the scripture standard of qualification, we could have no sufficient guaranty against the blunders that are necessarily consequent upon the common frailty of our nature. And in those rare cases in which it might be obvious that such an eldership had erred, the question might well be raised, whether their decision would be binding upon the congregation?—whether the congregation have no means of protection against the consequences of such error? (For the sake of the argument, we will assume that the decision of the elders is wholly erroneous and unjust.) But those cases would necessarily be rare, and with such an eldership, no great amount of evil could be expected to follow the practical recognition of your view as to the authority of elders. It is notoriously true, however, that a large proportion of the incumbents of this office are very far below this standard. In many of our congregations, there are not to be found these who are scripturally qualified. What, then, is to be done? "We will appoint to the office those who come most nearly to the standard," is the answer that is made in the larger number of instances. The consequence is, the office is filled with those who are wholly incompetent; and whose mal-administration has degraded the office, even until it is notorious that an incompetent eldership is the bane of the Reformation.

Now, throwing out of view the occasional instances, in which a board of elders, acknowledged to have been judiciously selected, have been betrayed into error, what is to be done in those numerous instances in which the grossest and most fatal blunders are made by elders who are utterly incompetent? Are their decissions binding on the congregations? Is there no protection against the consequences of such blunders? My own opinion had been, that in every instance, the vote of the congregation was necessary, before the elders' decision became binding. This view seemed to me, to involve no serious difficulty, such as I have alleged against yours. But my object is not to controvert, but only to elicit from you a solution of the difficulty upon your own ground. M. D.

—

REMARKS.

Our space forbids so full a response to the above difficulties, as both their importance and the respect we feel for their author, incline us to make. We shall dispose of them, therefore, in as few words as practicable, and our correspondent will excuse us, if for brevity, we are a little syllogistic. The blunders or errors of an eldership, arise, either from the fallibility of human judgement or from the want of qualification in the members composing the body. If in any case the error arises from the first cause, it cannot be remedied till man is made infallible, since the whole church and the eldership are alike human. It is human to err. The elders and congregation are both human. Therefore they are both liable to err. This is on the principle of human imperfection. It is not asserted, however, that all men are equally qualified to avoid error, or that all men are of judgment equally clear. While all are liable to err, some are less liable than others. Whether the elders or the congregation hold precedence on this point, we shall consider.

If the errors arise from the second cause, that is, the want of qualification in the eldership, this is the fault of the congregation. Why did they

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select such? Besides, would not this selection of incompetent men to fill this important office be *prima facie* evidence of their own incapacity to administer the discipline of the church. It is easier for the multitude to select a good judge of law, than to be qualified for judging themselves.—But a congregation errs in the selection of their elders;—much more, therefore, must they err in administering the law. Let us look at this point in another aspect. The congregation must, of course, select the men, in their judgment, best qualified for this office. If they do not, why, the fault is their own, and they must suffer it. The Christian Constitution has not anticipated such disloyalty, therefore, there is no provision for it. We shall then presume, with the scriptures, that the best are selected. Now, which is the more probable, that three or half a dozen of the *best qualified* men in a whole congregation, will err in the administration of the discipline of the church, or, that the whole congregation itself will—made up, as it is, of men, women, and children, a majority perhaps but babes in Christ? So far as popular rights are concerned, we are all, in America, democrats; but we are not, nor is any other country on earth, known to me, so ultra in its claims for judicial wisdom in the masses of the people, as to make them courts of *oyer* and *terminer* in matters involving the most refined principles, both of ethics and religion. Such courts did exist in the states of ancient Greece, but they perished in the ruin they made, and we are yet to learn that any system on earth has ever revived them.

We shall condense our reasoning. A congregation selects the best qualified men she has for her elders. These, as all other men, are liable to err, but, being the best men in the whole body, are less liable to err than the rest; therefore, it is safer to trust to their decisions, than to the decisions of the rest. It appears, then, that there is no *certain* "guaranty against the blunders necessarily consequent upon the common frailty of our nature," but we must patiently submit to them, as a part of our fallen condition,—and that the best safeguard we have, is to trust the case to those who are most exempt from this frailty—that is, to the select men of the church, chosen for their superior wisdom and prudence. From this it would seem that "decisions absolutely erroneous" are more likely to be made by the congregation than by the elders; yet our brother seems not only to have overlooked this very obvious conclusion, but to have argued upon the presumption that the decisions of the congregation must be necessarily and absolutely *right*.

We would not be understood, as discussing in this article, the propriety of organizing churches where there are no members fit for the office, but the question wheter the decisions made by elders, who are presumed to be the wisest and best read in the scriptures of all the congregation, and whose business it is constantly to apply themselves to the study of the Christian code, are not more likely to be in conformity with that code, than those made by the men, women, and children, who compose the mass of the church, and who are remarkable, many of them of course, neither for wisdom nor knowledge of the scriptures. Upon the principles of common

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sense, which we presume to be the basis of the best governments, we must conclude that the rule of the best qualified is the *best*, and, therefore, if there be any protection against the blunders of incompetent elders, it cannot be looked for in the congregation which selected them, and of which they are the very wisest. The scriptures would rather point us to the precedent set in the appeal made to the church in Jerusalem, than to the expedient of a popular vote. Upon this point, however, we cannot now speak.

With one more observation we must conclude. A violation of any settled principle of policy, founded in wisdom and the nature of things, always tends to work its own correction, and we know of no surer or more speedy way of preventing the selection of incompetent elders, than by insisting on their having all the power and authority with which the scriptures clothe these officers. If a church will do her duty, she will not be long in providing suitable men for elders;—if she neglects her duty and selects men not qualified, she must not claim to herself the authority proper to the officers she has chosen, and thus stultify them and herself, but she must sit patiently under the misrule of her own invoking, and bear both the shame and the guilt of it, till she is constrained to reform, and provide men better fitted for the high office of ruling over a congregation of Christians. Let the churches remember that elders are not like the fishermen of Galilee—raised to competency now-a-day by inspiration; but like Timothy, must give themselves, diligently, to the study of the word, and whilst working for the congregation, recieve the hire of which they are worthy. When this is done, we shall have better times—but until then, walking contarary to the word, we can only expect to stumble and create roproach.

W. K. P.

LETTER TO ELDER THOMAS CAMPBELL.

THE following private letter to my father, from my son-in-law, R. Y. Henley, of Virginia, recently received, I have thought would be edifying and useful to many of my readers, and therefore, on my own responsibility, without the consent of the writer, I lay it before them. The writer is a very devoted evangelist, and labors both arduously and successfully, in the counties bordering on the place of his nativity, and on the fields of labor of his eminent father, elder Thomas M. Henley, so well known to thousands of our readers.

A. C.

KING AND QUEEN, February 28th, 1849.

MY DEAR GRAND FATHER:

I have often thought of writing to you, but have to the present failed. I am sure you will not attribute my long silence to a want

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of affection for you, though many months, yea years, have rolled round since we took the affectionate but painful shake of separation; still, you occupy the same place in my affections which you then did. I say painful, because I feared that our personal intimacy on earth was at an end; for I left you, as I thought, nearly at the conclusion of the race, almost in sight of Jordon, with the fear that I "should see your face no more"—and I went forth, not knowing how short my journey might be. But adored be the name of our Father, that we are still spared—you are still standing on the threshhold of Eternity, waiting till 'the silver cord be loosed,' and anticipating the hour when you shall meet with that Saviour whom you have loved and served, and an entrance into that society above, for the enjoyment of which you have been so long training yourself. I still indulge the fond hope of seeing you again, and of conferring with you upon the interesting matters connected with spiritual wellfare. I often think of the profitable and entertaing hours we have spent together around my *lonely hearth*, when God, Christ, and Salvation were the themes of conversation. Often have I arisen from these interviews with my spirit refreshed, resolved to be more faithful. I think of our weekly prayer meetings—of the pleadings at a throne of grace—the songs of rejoicing, "when love in one delightful stream from every bosom flowed." I think, too, of the many assemblings of the Saints on the first day of the week, when we went up to the House of God together, and partook of the same loaf and cup—where a Saviour's love and a Saviour's sufferings moved every heart to sympathy—where we gazed upon Him, bathed in "tears, in sweat and blood." But these precious seasons have passed, and since then, many tears of joy and sorrow have been wept by us both. Bethany is the spot where I began to live spiritually; (it is the birth place as well as the grave of many of my joys,) upon the bosom of the church there was I placed a "babe in Christ," and among the many noble and Godly ones who composed its number, none nursed me with more tenderness and sympathy than yourself; for which, I shall ever entertain the liveliest gratitude.—And I know that the pleasure thus afforded you of ministering to the inexperienced, compensated you for all your "labors of love." But where are those who were my "nursing fathers and mothers" in Christ! A few, like Demas, have gone to the world—some (like myself,) have been scattered—and many have "rested from their labors" and have joined the church above. *Only five* of the original members remain. Truly this is a changing world.—Many who were dear to *us*, both in the flesh and in the Lord, are now with Christ. Their seats in the earthly sanctuary are vacant; their voices, which were mingled with ours in the songs of Zion, are heard no more; their tongues, which spoke of a Saviour's love and tenderness, are hushed in silence; their hearts, which burned and beat with gratitude, are now cold and still; and their eyes, which beamed with joy, are dimmed by the shadow of death. They are gone, but not *lost*; we shall meet them again; we shall unite with them in the song of redemption, in the mansions of peace, where our elder Brother reigns. Oh! joyful will be that meeting which will know no parting, and triumphant will be that song which shall roll on forever without a dying

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cadence. I must here arrest my thoughts, for I doubt not, from the interest you have always manifested in me, you would like to hear of the state of my *spiritual* health, and something of the cause in this region.

Well, I cannot boast. The miasma of this world often interrupts my health and renders me feeble. I often have to apply to the Physician of souls for relief, I find his remedies always efficacious. The balm of Gilead is not only healing, but invigorating. I feel entirely dependent upon Christ, not only for spiritual life, but for its perpetuity; and I thank the Lord that I can say I feel an increasing interest in his cause, and am resolved, he being my helper, to press forward and "not become weary in well doing," for I hope to "reap in due season, if" I "faint not." But the world is very unfavorable to piety—the Christian meets with many trials by the way, which make his journey often very unpleasant. When these press upon me, and darkness and danger surround me, then it is, that I long for home—for that celestial circle "where the wicked cease from troubling, and where the weary are at rest." May the Lord enable me to discharge every duty, and to divest myself of everything which impedes my progress to the heavenly city—to cultivate all those tender feelings and sympathies which the gospel inculcates, and to form a character in harmony with the society above.

"Oh for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

I am constantly engaged in the proclamation of the word, and my feeble labors have been blessed beyond my expectations—I have witnessed the confession of many during the last year.

Prejudice is very strong against us, and I regret to say that from no denomination have we received more unkindness and injustice, than from the Baptists. Well, the Lord will judge them and us, and his judgment will be just. I have no party feelings to gratify, "my heart's desire and prayer to God, is, that all" mankind "may be saved;" and in order to this we *must be united upon the* TRUTH. While I am fully satisfied that we have the truth, I am not satisfied with our practice;—for after all, men will judge of the correctness of a theory by its practical results. And while we are not a whit behind our opponents in practice, still, there is great room for improvement. The standard of *morality*, much more of piety, is, by far too low in this age of professions. Many seem to think that they can take care of themselves while living, and if they can only have religion enough, when they come to die, to escape perdition, they are satisfied. They are strangers to those elevating and transforming influences of the Gospel—they do not look upon it as a system of training. The cross must be borne ere the crown can be reached; and in order to the enjoyment of heaven, we must, while here, have imbibed and cultivated tastes and feelings congenial with that blessed society with which we hope to associate forever. We need more personal piety—a more watchful care over our hearts and actions; for it is evident that if a man fail to discharge his duty to himself,

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he will fail to discharge it to others. If he neglect his own salvation, we cannot expect him to feel interested in the salvation of his family or neighbors. It is the imperious duty of every one to reform himself. We need more devotional reading of the Holy Scriptures, and meditation thereon. We are so constituted that we will imbibe the feelings and habits of those with whom we associate. If we are much in the company of Christ and his Apostles, and are communing with them, we will imbibe their spirit and emulate their example. Who would not possess the patience of Job, the devotional feelings of David, the zeal, hope, and self denial of Paul, and the tenderness and resignation of our sympathetic High Priest! Oh! how delightful to linger around the "cross of Christ," and feel its hallowed and life giving influence shed upon our souls. There, every murmur is hushed, and the heart learns the lesson of resignation while gazing on a suffering Saviour, and how cheering to anticipate the hour when we shall meet with him who died for us; and with all who have been redeemed by him. "If such the sweetness of the streams, Oh, what will the fountain be!" We need more private prayer.

There are other matters, but my sheet admonishes me to close. Remember me to all my friends, and especially to *every* member of the Bethany family. I hope to see them all ere long; but I shall not see *all* that I left there. Death has removed *three* from that happy circle. When I parted from them in tears, little did I suppose that it would be my last salutation. Their absence will rob my visit of much of its enjoyment. I shall only *then* realize that they are *gone*. I have never met with a family whose hearts were so closely bound by the ties of affection and sympathy, and yet how often have those ties been broken. Death has plucked from that circle some of the fairest flowers of earth; but they are blooming in a more congenial clime, where death never enters. *Remember me* when you approach a throne of Grace. Farewell, my aged father in Christ, may the Lord sustain you in your declining years, and may your path shine brighter and brighter, is the prayer of your brother, who hopes to meet you, when life and its toils are o'er, in the haven of eternal rest.

ROBERT Y. HENLEY.

A. S. HAYDEN'S NEW MUSIC BOOK.

As the subject of church music deservedly receives a considerable share of attention, I beg leave to introduce to the notice of the readers of the Harbinger, a collection of church music lately published by our excellent and devoted brother A. S. HAYDEN. The book is entitled "THE SACRED MELODEON," and comprises upon its 304 pages, a choice variety of the most approved pieces from the old standard authors, with many original compositions. It is certainly a very fine collection, embracing all the kinds of metre used in the hymn book, with many others, and a number of set pieces, anthems, &c., more than sufficient for all the purposes of public or family worship, and singing-schools.

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This work, furthermore, is something of a novelty in the musical way, since it is printed and arranged on a NEW SYSTEM OF NOTATION, which is designed to simplify and facilitate the study of the science of vocal music in an extraordinary degree. We cannot, however, more briefly state the peculiarities of the new system, than in the language of the preface:

"Professor J. B. Aikin,* in his 'Christian Minstrel," published in Philadelphia, has introduced a new system of musical notation, which greatly abbreviates the time of study, by removing a number of useless and perplexing distinctions which have too long encumbered this most useful and delightful science. This work is published on that system, in the full persuasion that it is evidently so superior to the other systems of notation that it cannot but soon pass into favor with all who become acquainted with it. These improvements consist chiefly of the following particulars:

1. In correcting the position of the letters on the staff.
2. Discarding the theory of the minor scale.
3. The use of flats and sharps as signatures, to determine the key, is laid aside.
4. The use of only *three* varieties of time instead of *nine*.
5. The shape of every note in the scale indicates its name.

A few words will be deemed sufficient in explanation of these particulars. Formerly the letters were applied to the staff in three different ways. Here are three not only differing but conflicting theories in the *principle* of setting the letters to the staff, in the same book, nay in the same tune! Why embarrass the pupil with three systems, when one answers every purpose? The truth is, few learners ever made themselves *familiar* with more than one system of lettering, the one belonging to the part they were taught to sing. The Base singers, for example, learned the letters as applied to their staff, chiefly or entirely neglecting the others; and so of the rest. At length authors struck out the C cleff, thus reducing, by one third, the course of study in this branch of the science. This was found to answer every purpose of the former method. But still there remain two systems to be taught and learned. And why not, as here proposed, proceed one step farther, and set the letters on all the staffs aliko? Then, when one is learned-all are learned.

Another very important advantage in this improvement is, that it enables the performer to discover and trace the harmony of all the parts with so much ease. The most difficult thing, perhaps for the pupil to acquire, in the whole course of his study, is the relation of the notes or sounds of the Base to the other parts. In spite of theory, he wants to believe that notes on the same line or space in all the staffs are on the same degree of sound. But the double notation theory says *No:* and it is hard for him to understand and believe this contradiction of the voice of common sense. By the single system of notation this difficulty is removed; and he feels the fitness of placing the same *letter*, the same *note*, and the same *sound*, on the same *line* or *space* of all the staffs.

2. In regard to the theory of the *minor scale.* It is said that every *major* scale has a relative *minor*, and that this minor scale is obtained by a new and artificial arrangement of the semitones. It is confessed that it is not *natural*, but "artificial." Now the simple truth touching this point is, that there is one, only one scale of musical sounds, embracing seven intervals. This one natural scale, with its sharp 4th, 5th, &c., contains every possible variety of musical sound. All music is composed in this scale. What is called the minor scale is in fact portions of two scales. Take a range of sounds commencing below the *Key*, on the 6th of the scale, and

*The author is indebted to this gentleman for much assistance in preparing this volume, especially in reference to the introductory matter.

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ascend above the key to the 6th of the scale above, and compose tunes in this range, with reference to the 6th as the tonic, and such tunes will generally have a plaintive and soothing effect; not "artificially," but *naturally:* and then the semitones remain in their natural places and obey their own ordinary rules. It follows, therefore, that when the pupil *is* fully instructed in the octave, he has fully learned all the natural sounds, and all their relations. Then after the scholar has learned all this, to tell him there is another set of scales, called *minor*, is to tell him what is not true in fact, and to confuse and perplex his mind with new and useless distinctions.

3. How to find the key. To ascertain the place of one, or the first degree of the scale, flats or sharps are set at the beginning of the tunes. These flats and sharps are styled the "signature," or *sign* of the key. This sign is a dark symbol to myriads. And why use the difficult *sign*, when the word *key* so plainly tells *precisely the same thing*.

4. The continued use of *nine* or more varieties of time seems not necessary. All authors, indeed nature herself, recognise three kinds of measure, depending on the spirit or movement of the tune. 1. The double measure; 2. The triple; 3. The compound.—More than these there are not. But authors have divided the double measure into four varieties; the triple into three; the compound into two. The object of so many varieties is to direct the rate or time of singing the tune. But it is clear that these signs of time do not give the tune any certain or absolute movement. The speed or time of performance depends far more on the taste and habits of the leader than on these signs. One leader will perform the quickest variety of double measure in more time than another would the slowest. These distinctions answer no purpose therefore, but to impede the progress of the pupil. Use one symbol to show the nature of the measure, and a directive term over the tune to indicate the rate of movement, and every useful purpose is gained.

5. In regard to character notes. Any thing that enables the singer to strike the tones with certainty and fullness is of advantage to the practical musician. Giving to each of the sounds in the octave a symbol or note to represent it, is so manifest an advantage to the performer that it is difficult to see what objection could be reasonably urged against it. The eye is the quickest of all the senses, and not only is the singer directed to the sound by the position of the note, (a conclusion to which he comes, however quickly, by a process of calculation,) but, in addition, he enjoys the advantage of an instantaneous perception of it by the sight of the eye. He can thus leap from one interval to another, and range through all the tones with a facility which few attain without this aid. Farther, in the science of numbers we have nine numerical *values* represented by nine *figures* or symbols. How absurd to attempt to publish an arithmetic *with only one figure;* and in which the value which this figure represents could be known only by the position which it occupies! Music books all in round notes are arithmetics with only one figure; those with four shapes have only little more than half enough figures to represent the *values* contained in the science. Every sound should have its own note or symbol, and every note its own name.

In this work, as in a former one, the author has endeavored to displace words that are entirely religious, and to supply their place with good moral poetry. The reason for this change will appear obvious and satisfactory on a little reflection. If the Most High "will not hold him guiltless that taketh his name in vain;" and if to utter it in a light and thoughtless manner is to take it in vain, what guilt is incurred in the singing-school! Even the conscientious pupil is, by the common use of sacred stanzas to the tunes, in some sort obliged to incur the guilt of profanity, as it is nearly or quite impossible for him whilst learning the tune and applying the lines, to bestow the attention on the sentiment that words of devotion require. This

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is a point of great importance; and parents, if they desire their children to grow up in innocency, with consciences pure and tender, ought not to place them in circumstances where they are obliged to trifle with the most glorious and fearful names that human or angelic language can express. Thanks to many distinguished and conscientious persons, whose influence encourages this reform in the publication of this work.

Euclid, Ohio, Nov. 1848. A. S. HAYDEN.

The retail price of the above work is 75 cts. It can be obtained at Bethany; at H. L. Bosworth's, Pittsburgh; at S. R. & P. G. Collins's, Philadelphia. Orders transmittted to Bethany will be promptly attended to.

R. R.

OBITUARY.

THE following obituary I take from the Glasgow Saturday Post, of February 24, forwarded me by a brother in Scotland. The subject of this notice, one of my fellow students in the University of Glasgow, visited me, with much kindness, when in prison in that city, and there made himself known to me. He also was my physician, and tendered me his medical services, in the sickness consequent on my confinement, from which I really began to recover, only some four or five months since. In a letter from Scotland, received last month, he sent me his kind remembrances and Christian salutations. But, alas! in a letter from Paisley, only one week after, I was informed of his death from a violent attack of cholera. The following notice of his demise, judging only from my own personal knowledge of his character, I presume to be no exaggeration of his excellencies. Peace to his memory, and consolation to his friends! A. C.

DEATH OF DR. GEORGE WATSON.

We record to-day the death of one of our most distinguished surgeons, and most useful citizens, Dr. George Watson. This adds another to the sad list of valuable lives that have fallen under the prevailing epidemic. Mr. Watson has been in the practice above 30 years, and enjoyed most deservedly the confidence and esteem of a large circle of patients and friends. His attentions were unremitting, his attentions by night or by day unsparing, his anxieties for their recovery intense, and his gratification at their convalescence unbounded; his manners were singularly pleasing and cheerful, and were eminently fitted to comfort and gladden the inmates of the sick chamber. In addition to great professional excellence and successful efforts for the benefit of his patients, he exhibited the liveliest interest in all that concerned their affairs, and showed himself not only their physician, but also their friend. The church of which he was for many years a deacon, will not easily supply his loss. His attentions to the poor were unremitting. His time, advice, and pecuniary aid were always at their service. His gentleness, good temper, Christian deportment, and wisdom endeared him to his brethren in the church, who now mourn over his sudden departure. As a citizen, Mr. Watson was well known as a warm supporter of our religious and benevolent institutions. He has been surgeon to the Night Asylum, since its institution; was a director of the Royal Infirmary, and of various other useful societies. He was highly esteemed by his medical brethren for

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his urbanity, skill in his profession, and general business habits, and was placed by them last year in the chair as President of the Faculty of Physicians and Surgeons. In every thing relating to the spread of liberal opinions, freedom of conscience, and the promotion of the happiness of men of all climes and colors, he took a lively interest—and exhibited the character of a true patriot and a Christian. By his relatives and friends he was regarded with the tenderest affection and love, and few men have been snatched from among us whose memory is more grateful, or whose departure has been more bewailed.—*Chronicle.*

DIED, on the 9th of January, 1849, at the residence of her husband, in Davis county, Iowa, sister NAOMA KIRKHAM, consort of brother Ezra Kirkham, in the 35th year of her age. The deceased hath left a devoted husband and five minor children to deplore her irreparable loss. She died as she had lived, a devoted Christian. J. A. D.

Departed this life, on the 17th of January, MOSES ELLIS, of Fayette county, Indiana. Brother Ellis was one of the oldest and most devoted advocates of the cause of Christ, in Indiana, and was of good report; his piety and devotion being proverbial in his own neighborhood. A short time before he died, I stood by his bed side, and he expressed to me his confidence in the Lord; he was cheerfully resigned to the divine will, with no fears to weaken his faith, and no earthly cares to trouble his mind; as he expressed himself—"he owed no man any thing, save love." He had endeavored to serve the Lord faithfully, and he looked forward, in joyful anticipation to the time, which was near at hand, when he should be released from the trials of this world, to dwell with Christ forever. May all the children of God be equally ready to depart, and stand before the judge of all the earth.
W. F. M. ARNY.

DIED, on the 18th instant, at her residence, near Stanford, Kentucky, Mrs. MARY FORBIS. The deceased was in her 86th year; had survived all her children and most of her relatives, and was still remarkably sprightly for one of her age, till five days before her death. She suffered much in her life, and little in her death. She embraced the Christian hope while in the bloom of life, and did honor to her profession till the day of her death.—More could not be said for the greatest and the best. C. K.

Departed this life, January 27, 1849, in the hope of eternal life, sister M. W. DODD, of Lancaster Church, Kentucky, sister of brother J. R. McCall. The deceased suffered much during the last two years from pulmonary consumption, but much more from what she conceived to be the maladministration of the church of which she was a member for many years. She had commenced to write me an epistle, setting forth her afflictions and troubles in the church, and on progressing to the close of page third, her strength failed, and she laid down her pen forever; but, at her dying request, it was sent to me by her greatly afflicted husband, and now lies before me, exhibiting much strength of mind, and a deep interest in the kingdom of our Lord and Saviour Jesus Christ. Her devotion to the Lord and his institutions gave her great boldness and mental independence, and made her exceedingly zealous for the purity and honor of her church,—one of the best evidences of Christian character. A. C.

ERRATA.—In our March No., page 122, Question 11,—A. "That baptism did come in room of circumcision," should read,—That baptism did *not* come in room of circumcision. Also, in our present No., Tracts for the People, for "*eiserchoomai*," read *eiserchomai*.

Church news crowded out;—will be published next month.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *MAY*, 1849. NO. V.

TRACTS FOR THE PEOPLE—*No. XXXIII.*

A TRACT FOR THE PEOPLE OF KENTUCKY.

THE Constitution of Kentucky, in the judgment of political doctors, is pronounced to be consumptive of the interests of the Commonwealth, and consequently to be submitted to a consultation of political economists in full convention assembled. This is always to be regarded as a very important and critical crisis in every body politic. It will, therefore, necessarily call forth the patriotic wisdom and benevolence of every true son of Kentucky. We are pleased to see a general awakening of the citizens to the importance of the occasion, and a well expressed desire to go into a full and a fearless discussion of all the great elements that enter into the constituency of a great, a prosperous and a happy community.

Being myself much interested in the further prosperity and advancement of this great and noble State, not because it is a much honored member of the great sisterhood of American States,—not because it is the worthy daughter of Virginia, the *magna mater virum*;* but because in it the first great impulse was given to the cause of an evangelical reformation, of whose advocates and membership she has the greatest number resident in any one State in the American Union, and because its character and career are somewhat involved in the present crisis. It is for this reason and for that grand cause of human redemption from ignorance, guilt and bondage, in which all Christians are equally interested, that I presume to offer a single remark or suggestion on this most interesting occasion.

As the press of other States has noticed the great move made in Kentucky, and spoken freely of the same subject of which I am about to speak–that delicacy and caution, which hitherto inhibited an allusion to the subject, are constrained to yield to the occasion and

*The great mother of men.

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to give way to a free exposition of our views on the premises.

As a philanthropist and a Christian, I therefore tender to my friends and brethren in Kentucky, and I am pleased to be assured that there are several ten thousands of them, a few thoughts and conclusions on one subject which, more than any other that can come before them at this time, demands their most profound and religious consideration and regard.

My views of Slavery, as permitted amongst a Christian people in Asia, Europe or America, in times ancient or modern, so far as the Bible arguments, pro and con, have been canvassed, have never when called for at home or abroad, been disguised or withholden from the people. These are now what they have always been.

They were avowed by me when the people obliged me to be a candidate for a seat in the Virginia Convention, and while a member of that body. They were also avowed to the first deputation of New England abolitionists that I met with while in Philadelphia, a year or two after that convention was dissolved, and again avowed to leading abolitionists in Ohio during their first meeting at Mount Pleasant. What they were may be fully inferred from an incident which occurred in Philadelphia in 1831.

While lecturing there on the Christian religion, three friends, (Quakers, I believe,) a deputation from the first organized society of abolitionists in New England I had heard of, waited upon me one evening for my views of the probable success of their mission to Eastern Virginia.

I requested them to open to me the designs of it if they desired a candid expression of my views.

They gave me a candid expose of its objects and ends. On hearing them to the close, I responded in the following manner:—

"Friends, I sympathize with you in the benevolent views for the African race which you have so happily expressed, and would wish that they were full as intelligent, free and elevated as ourselves. But I very much doubt the propriety and the policy of your mission. I have just returned from a tour through Eastern Virginia, and came here from Norfolk a few days since. I know their views and their feelings well, and were I to give you my very best advice it would be,—Return to Boston and allow the Virginians to manage their own affairs as they think best.

"The people of Virginia understand Slavery and Slave-holding better than you do. They practically know and feel the blessings and curses of Anglo-American Slavery. They are a people, too, of good common sense, and at least as intelligent and conscientious,

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on the whole premises, as the same number of people in New England, or any where else. That your object is benevolent, I do not doubt; and I, like yourselves, desire to see every human being intelligent, virtuous and free. But be assured, friends, (as yon asked my '*candid opinion*,' I will give it,) the moment you moot the question in Virginia, you will meet with a repulse.

"I attended one caucus held in the capital of Virginia, on the question of general emancipation, while the Convention was in session, and heard several gentlemen from eastern Virginia, men owning hundreds of slaves, say that, 'if Virginia would agree to fix upon some reasonable time, after which all should be born free, they would cheerfully not only vote for it, but would set all their slaves free,' for they believed Slavery to be 'the greatest curse, the most unendurable incubus on the prosperity of Virginia that could be imposed upon it,—a burthen, from which, neither they nor their futhers could rid themselves, but which they could not and would not much longer endure.'

"But, gentlemen," I continued, "should you present yourselves in Virginia as missionaries from a New England Abolition Society, in such a cause, you will only provoke the indignation of a high minded and honorable people, who understand this subject better than you can possibly do, and who are just as sensitive of right and wrong as you are; and thus, instead of accelerating, you will greatly retard a consummation which you so fondly anticipate and desire." So passed off our interview, and eighteen years' experience and observation have only confirmed the justness of the opinions which I then, for the first time, expressed.

The institution of Slavery is, indeed, contemplated in very different attitudes and bearing by the citizens of every State in which it is constitutionally ordained and established. To some it appears a public blessing and pre-eminently conducive to political liberty and to the national aggrandizment of a great and mighty people. In this view of the subject, it is a most fortunate circumstance that one portion of the people is black and another white; else those of the same color would be obliged to serve one another as bondmen and bondwomen, which would, in some points of view, be a a very great inconvenience, but especially in preserving and rendering distinct and evident the two grand castes of masters and slaves, without which, it is strongly affirmed, no people can long maintain natural liberty and independence.

On this account, mental inferiority of one class to another is a great disideratum. And in as much as the African people are great-

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ly inferior in intellectual endowment compared in the aggregate with the Caucassian race, especially with the Anglo-Saxon; they are providentially fitted and predestined to be bondmen and bondwomen, and are so happily marked out by complexion and form as to prevent the necessity of the more intellectual and better educated portion of the white community taking upon themselves the trouble of possessing and enslaving the inferior and less cultivated portion of the whites, which, according to the philosophy of some great men, is essential to the prosperity and perpetuity of Republican institutions.

But, waiving the discussion of such delicate questions as these, we will briefly notice other points of view in which this institution is contemplated by other classes of the community.

There are those who are known, if not technically, in fact and in truth, to be *political economists*. These judge favorably or unfavorably of all institutions and usages as they tend to increase or diminish the wealth of a people or of a State. These all, without a respectable exception, are opposed to Slavery in general, but especially to African Slavery, as legalized in America. They universally allege that American Slavery is, both in theory and practice, essentially and powerfully adverse to national wealth and respectability. I have studied the subject in former years and made myself tolerably conversant with the arguments on both sides; but in the absence of either leisure or interest to pursue such inquiries, I I have, for at least more than twenty years confined my attention merely to the comparative progress of the slave and free States in all the elements of national greatness and national wealth.—These for the three last censuses of the United States, leave not the shadow of a doubt as to the tendency of the institution of Slavery to diminish the wealth, and consequently, the political power and respectability of every State that admits it.

And what test can we have of the value and utility of political institutions more conclusive and satisfactory than their practical tendency to increase and augment the means of personal and social comfort. And of their actual practical tendency, the products of human industry, the daily and annual avails of human labor are the only infallable criteria by which we can judge. Hence, the policies of States, the wisdom of human legislation, the comparative advantages of divers social systems are to be tested, not by abstract and *a priori* reasonings, not by solitary cases, not by individual success; but by grand, general results. Of these great and extensive actual results, statistical tables, setting forth, at proper intervals, accurate

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statements of what has been accomplished, are the only proper evidence. Our political economists, our State and Federal Governments, aware of this, are annually laying up, in the Patent Office, these results, computed with as much general accuracy as the case will admit. In quest of such evidence from our College Librarian the other day, he put into my hands volumes of these reports, and also a statement made ready to my hand, which I will here insert as enough for my present purpose. It is a comparative view of the last harvest in the conterminus States of Ohio and Kentucky:—

TABLE FOR OHIO.

Productions,	*Prices per bush. ton, and lbs.*	*Aggregate value.*
Wheat,	20,000,000 bushels at 70 cents	$14,000,000
Barley,	300,000 do at 40 do	120,000
Oats,	30,000,000 do at 20 do	6,000,000
Rye,	1,250,000 do at 50 do	625,000
Buckwheat,	1,500,000 do at 40 do	600,000
Corn,	70,000,000 do at 20 do	14,000,000
Potatoes,	5,000,000 do at 20 do	1,000,000
Hay,	1,600,000 tons at $8 per ton	12,800,000
Hemp,	500 do at 80 do	40,000
Tobacco,	9,000,000 lbs. at 3 cts lb.	270,000
Total amount,		$49,455,000

TABLE FOR KENTUCKY.

Productions.	*Prices.*	*Aggregate value.*
Wheat,	1,500,000 bus. at 70 cents	$1,050,000
Barley,	29,000 do at 40 do	11,600
Oats,	15,000,000 do at 20 do	3,000,000
Rye,	2,800,000 do at 50 do	1,400,000
Buckwheat,	18,000 do at 40 do	7,200
Corn,	65,000,000 do at 20 do	13,000,000
Potatoes,	2,200,000 do at 20 do	440,000
Hay,	140,000 tons at $8 per ton	1,120,000
Hemp,	11,000 do at 80 do	880,000
Tobacco,	68,000,000 lbs. at 3 cents per lb.	2,040,000
Cotton,	2,200,000 do do 8 do do	176,000
Total amount,		$23,174,000
Balance in favor of Ohio in yearly Agricultural products,		$26,280,000

The above prices were taken as a fair average price for each product one year with another.—*Maysville Weekly Eagle.*

Here, then, the harvest of a single year gives to the free State of Ohio a clear advance of more than twenty-six millions of dollars!

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But it will, of course, be asked,—What is the relative territory of these two States, as to extent and quality? In favor of Ohio, or Kentucky? In both respects Kentucky has the advantage. Her territory is somewhat larger than Ohio's, and generally regarded much more fruitful aud productive. We may at least safely say, that she has a decided advantage as respects her soil, territory, and perhaps in her climate too.

But it will be asked, and to a sound conclusion, must be answered, too,—I say, it will be asked,—*Which of these had the prior and better start as to the means of settlement and of acquiring wealth?* Kentucky has the advantage here. *She was admitted into the United States ten years before Ohio*;—and at her admission had full *five-times* the population of Ohio! And to speak within the limits of reputed wealth, Kentucky had *four* times the means or wealth of Ohio when admitted into the Confederacy. And better still, the most profitable period of Slave-labor is in the commencement of a State, when her forests are to be subdued, and her buildings to be reared. In this respect, Kentucky was very rich and Ohio very poor, during their first settlement.

With this fearful odds they start; and in a race of six and forty years, what has been the result? The aggregate statistic wealth of Ohio excels that of Kentucky!—By how much? *One hundred and forty-eight millions!*

These are golden arguments; and, without note or comment, every one of reflection can understand them. But this is not my argument on the present occasion. I write not as a political economist, nor do I write as a patriot. I will not, therefore, enhance the value of this great political argument, by a farther comparative view of slave and free States. I will institute no invidious comparisons between the cities of Kentucky and those of Ohio;—between Cincinnati and Louisville; between Columbus and Frankfort; between Cleveland and Maysville.—Nor will I place in contrast New York and Virginia; Pennsylvania and Georgia; Massachusetts and either or both of the Carolinas; or Delaware and Rhode Island. Slave-labor and free labor, in all the contrasts of profit and loss, of pleasure and pain, are no longer litigated questions. It is most satisfactorily decided, to my mind, that slave-labor is the dearest and most painful labor which a State can employ. If the one-fourth of the population of Kentucky were German, Irish or Scotch laborers instead of being African slaves, not only would her soil rise in value to the full amount of the present value of her slaves, were they to be sold next year at the highest price; but her annual increase of

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wealth or net gain, would be greater than in any of the most prosperous years she has ever seen. This is a mere question of arithmetical calculation upon the premises, which I shall not be at pains to detail.

It is almost a proverb that, "In grain-growing and grass-growing States, slave labor is the dearest in the world." In cotton, sugar and rice plantations it is not quite so oppressive; yet I have heard from New Orleans and Louisiana, from the most knowing and practical men that, with all the draw-backs of climate, German and other European laborers, are, at usual wages, much more profitable than slave laborers, whose sole wages are food raiment and medicine.

But, to state, illustrate or argue these points, or even to rely upon them, in pressing upon the attention of those whom I specially have in my eye, the importance of seizing the present opportunity of ridding Kentucky of this great political misfortune, I have already signified is not my purpose. The citizens of Kentucky are, very learnedly and in their usual eloquence, discussing these questions. I have read with much pleasure a recent letter of her most distinguished citizen, one of the most enlightened and eloquent statesmen of the country and age in which we live, setting forth his reasons and his projet for ultimately ridding the Commonwealth of this great draw-back upon her prosperity and happiness. Mr. Clay treats this question with the hand of a master—as a sage politician, and on all the points to which he has called the attention of his fellow-citizens, they need no other or more competent adviser.

But, what is the duty of a Christian citizen of Kentucky, on the present occasion, is the question which every conscientious man will propound to himself. A time has come when no citizen of that State can say,—"I can neither prevent nor perpetuate the indefinite continuance of Slavery in Kentucky. I did not put it upon the State nor can I take it off."

By a single clause in a new Constitution you may put an end to it beyond a given day. The Ruler of nations, in his providence, is now conferring this power on every voter in the State, by proposing a convention for new modeling the Constitution. By his vote, every citizen may, from and after a given day, be regarded as, in very deed, an instituter or annuller of Slavery in Kentucky. This is the only point which, in the present paper, I intend to commend to the consideration of every voter to whom these presents may come.

It is, indeed, the boast of the American people, that they can cre-

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ate or annul their own institutions; and that, therefore, they live under laws of their own creation and adoption. If, then, Slavery is to be the inheritance of their heirs and successors, it must be, and it can be, only by the suffrages and free voluntary choice of the present citizen voters of Kentucky.

That the present existing slave population of Kentucky is perfectly disposable on the part of Kentucky, is proved to a demonstration in Mr. Clay's letter. It requires no inspired prophet to predict, that in some twenty-five years, on the project submitted, Kentucky would be as free from Slavery as Pennsylvania or Ohio. And that she would be much enriched by the loss of every slave she possesses, is as demonstrable as that a straight line is the shortest possible distance between any two given points.

But, in a moral, or rather in an evangelical point of view, "*Is it desirable that it should be removed*?" To answer this question discreetly, we must first look into the oracles of Jehovah.

Paul once said to a Christian slave,—"If thou mayest be made free, use it rather." And to a Christian master the same spirit of wisdom saith,—"If thou, too, desirest to be made free, use it rather." The law that binds the slave binds the master, as the law that binds the husband binds the wife. The Christian master has duties to perform to his slave for which he is held bound to the State; but higher duties than these, for the performance of which, he is held more firmly bound to him who sits upon the throne of eternal judgment; before, whom the master and the slave stand upon a perfect level.

Now, the great question is, what are those duties which Christianity enjoins? Good and comfortable food and raiment, and necessary medicine! This is due to your ox and your ass,—and if you defraud them God will hear their cry and punish you. But is this all? Does the law of Christ demand no more from a Christian master, for his slave, than food, raiment and medicine, comfortable lodgings, reasonable labor,—no more?——! Yes. He is "to render to him whatever is *just* and *equal*." He is to teach, instruct and evangelize him by all the means in his power. He is just to do for him as his slave what he would have his slave do for him, were he himself to become the slave and his servant the master.

Such a change would open his eyes more than a volume. He would now no longer "see visions and dream dreams." He would commune with realities. He would think ten times about the soul and once about the body. He would now no longer look upon the slave and his mule as consubstantial, co-equal and co-eternal.

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He would ask more than green corn and dry—in their season. He would ask more than a blanket and a bed, a cabin and a fire. He would ask for more than calomel, a lancet and a skillful doctor, when sick. He would ask for the bread and water of life, and for the physician of souls, and not to give him these he would regard as an unpardonable sin. But this is not all. His mind must be cultivated and elevated to the conception of things spiritual, divine and eternal. This calls for much teaching, either on the part of the masters or some one else. And the law, wherever it exists, that inhibits the slave from going to a common school, only obliges his Christian master to open for him a private school in his own house, or on his own premises. He must then become school master himself or find a substitute on the peril of renounced allegiance to Jesus Christ. It was such reasoning as this, and not the absolute scriptural unlawfulness of Slavery, that constrained me to emancipate and set free from Slavery, not my slaves only, but myself. I hesitate not to add that emancipation was much more enjoyed by me than by them; and hence, from that day till now the emancipation of masters is full as much an object near to my heart as the emancipation of slaves. But, alas! masters sometimes, as well as slaves, hug the chains that enslave them.

But half the story is yet to be told, and consequently, half the arguments for emancipation are yet to be considered. Masters and mistresses generally, have children themselves, and Christian masters and mistresses have, not unfrequently, a larger number of these blessings than others. And hence arises a new world of troubles.

Man being wisely and benevolently constituted an imitative creature, constrains Christian parents of much discernment and sensibility to place their own children in circumstances the most favorable for their intellectual and moral development. This susceptibility on the part of children to take upon them the habits of those amongst whom they are reared, even to the very tones and inflexions of the voice, the gait and muscular movements of the body, and set phrases of speech, constrain every conscientious parent to be supremely sensitive on the subject of early, nay, of infant associations; sensible, as he ought to be, that no after training or education can ever fully efface or eradicate these, especially in the more sensitive and moral departmemt of his nature; he will not rashly and for a very paltry consideration, encounter these risks and consequences. Who subscribes not the common adage,—"As the twig is bent the tree's inclined!" And is this not more true of the inward and moral man than of the outward and physical?—It is an axiometic truth, known and acknowledged by all.

Earth's noblemen, well knowing this great fact, will not permit their sons and daughters to take their first lessons outside the pater-

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nal roof. They place them in no public school nor suffer them to form an acquaintance beyond the circle of their own approbation, till their manners and habits are moulded after such types and forms as they regard to be models of elegance and good taste. Nor will they, even under their own roof, admit a private tutor whose manners fill not up, in a good degree, that standard which they themselves have set up.

If such be the philosophy and taste of the best educated classes of society, and such the practice of those who seek to obtain precèdence and rank amongst the grandees and nobles that surround the thrones of earthly sovereigns, what shall we think of the Christian wisdom, peity and paternal affection of those Christian parents, who, reckless of the associations and intimacies of their own dear offspring, commit them, from the nursery, to the inmates of negro kitchens and negro cabins generally more degraded in morals and impiety than in condition and circumstances! What an infant school, and what early associations for those for whom Christian piety and paternal affection would desire a place amongst the pure in heart and the pure in life, predestined for a place near the throne of the eternal Sovereign of both earth and heaven! Must we not explain such inconsiderateness or infatuation by one of the sayings of the great Master, who said,—"The children of this world are more prudent in conducting their affairs than the children of light!"

But we care not whether it be in the kitchen or the parlor; the bed chamber or the drawing room; the flower garden or the corn field, that such intimacies are formed and cherished, that such models of moral degradation and impiety are exhibited to the opening understanding and the youthful heart. The influence and the effect will be the same. Impious and filthy communications and contaminating examples, like the malaria of plagues and pestilences, strike as fatally in the palace and in the porter's lodge, in the castle of the baron and in the cabin of his humblest serf. It was an oracle of a Grecian sage endorsed by an Apostle,—"Evil communications good morals corrupt."—And it matters not where they are promulged nor by whom expressed. I am aware, indeed, that many Christian parents endeavor to counteract these sinister influences, both by precept and example, bnt their efforts are occasional and sporadic, while the opposing and contaminating influence is constant and epidemical.

But it will, doubtless, be alleged that hired servants and nurses are not, in the aggregate much preferable. This with me, at one time, passed for an apology; but it ceased to be satisfactory. Hired servants are more easily changed, and then their influence, where evil is but occasional; whereas slaves are always present and their influence constant and familiar. Besides, however inexplicable the mystery the fact is incontrovertible, that children are generally more attached to black than to white servants, more unreservedly under their influence, and more imitative of their peculiarities—than of those of white persons. Still, parents having a choice in the employment of white servants, can select and dismiss at pleasure, and as Christians they are bound to reprobate those of contaminating influence, and prefer those of moral and Christian character.

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But if contamination must be the consequence under any foreign influence, whether in the form of hired servants or of slaves, the Christian parent can neither justify himself nor be justified in exposing his infant offspring knowingly and willingly to such influences as may imperil their moral character and their eternal destiny. So that the question before us is not a choice of evils, but a repudiation of all evil influences in this most delicate and absorbing of all interests on earth.

But we must press this point a little farther. The intercourse between a master and a slave, however kind and generous the former, and however pliant and obedient the latter, is, on the one side, essentially dogmatical, absolute, and lordly, on the other side, cringing, servile and abject. Master and servant, it is true, are correlate terms; but not more so than tyrant and slave. We may, indeed, have severe masters and mild tyrants, surly servants and agreeable slaves. But there is a lawless absolutism on the part of a slave master, and an unrestricted submission on the part of his slave that constitute the essential and differential attributes of the relation; while there is but a limited authority on the part of an ordinary master, and reserved rights on the part of a hired servant that compared with the former, renders the latter relation safe, virtuous and honorable.

Moreover, the intercourse of the parties in the latter relation, is always maintained under the possibility, and frequently under the probability of exchange of circumstances, either in the parties themselves or in their immediate descendants which greaaly modifies and moderates the feelings and conduct of the parties, which can never enter into the constituency or consideration of a legalized master and slave.

Cruel masters are few compared with the humane, yet the tendency of the relation is to degrade rather than to elevate the servant, and to render haughty and tyrannical the master. There is a certain point, above which the servant dare not be elevated, and a certain point below which, the master must not descend. These exhibitions are unfavorable to the proper moral education and development of children.

The inferiority and comparative dullness of the negro race, owing both to nature and to circumstances, is most unfortunate as respects the moral culture of the young masters and mistresses—the children of Christian slave-holders. Their stupidity or comparative dullness calls forth a corresponding dogmatic austerity and pleonastic authoritativeness on the part of masters and mistresses in issuing their instructions and mandates, greatly unfortunate to their own children. They cannot distinguish how much of this mannerism grows out of the dulness of the servant or out of the attitude of the master. Before it can make this discrimination its taste is vitiated and its habits are formed. Some Christian masters of real discrimination and of good taste, will not, on this account, on any occasion issue an ill-tempered, unfeeling or lordly mandate in the presence of his child, well knowing that it would acquire the habit before it could comprehend the most justifiable reason whichhe could propound.

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But it would be the work of a volume rather than of a sheet to develope the moral tendencies of this unfortunate institution, in the midst of a republican and Christian people. It seems to be equally opposed in its spirit and tendency, as ordained and established on our statute books, to both. True, indeed, as we have before abundantly proved, the relation of *master* and *slave*, or, as many prefer to express it, *master* and *servant*, is recognized in the Law and the Gospel of God. But the evangelical use of this relation is that which few seem to comprehend.—The Christian master rendering to his servant that which is "*just* and *equal*" on Christian principles, seems yet a mystery to myriads of nominal Christians. Were that Christian precept interpreted and applied according to the genius and spirit of Christianity, the servant would be more an object of envy than his master. But existing laws and institutions in Virginia and Kentucky are greatly adverse to the rights of man and the rights of Christians in these particulars, and constitutional reform are necessary and unavoidable.—The genius of the age is against Slavery. A King in Virginia or Kentucky would not be in the eye of Europe and the civilized world, more anomalous and discordant than Slavery, with the genius of our political institutions and the boasted liberty and progress of our country.

A time has come in Kentucky when the Christian population of that noble and rapidly advancing State will speak and vote like Christians at the polls and demonstrate its love of liberty and right, by extending them to every thing in the form of man that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work.

It is no utopian scheme that has been offered by her greatest statesman. Its only fault is that its inclined plain is too long. On that account it will be the more practicable, the more popular, and and the surer of effect. But it will move more rapidly than many seem to think. It will measurably free Kentucky of this incubus in half the time contemplated, and that without the sacrafice of any real interest. By being first in this great cause, she will lose less and gain more than any Slave State in America. But it is her State honor, her moral character, her Christian excellence, her social happiness that I desire to see advanced and consummated. Procrastination in this case would be folly, consummate folly. It can be easier and more safely done now than at any future period. The obstacles will always increase. If there is one good reason this year there will be two next year, and so on, in constant progression. It is emancipation now or Slavery for ever.

With this view and in these feelings I make these suggestions. Though hastily sketched, in the midst of many interruptions and without revision, they are dictated by an attachment which is not feigned and an admiration which is not professed for a people dear to me from many associations, and in whose political, moral and religious elevation I cannot but take the greatest interest. I believe I have as many true, personal and cherished friends in that great Commonwealth as any one in Virginia could have, and it is in this belief and under these convictions that I feel constrained to say what I have said, and to urge on every friend of God and man the importance and necessity of not suffering a new convention to assemble to revise its Constitution, without the insertion of a clause that will either fix the destiny of Slavery within its precincts, or give to the people at any time in their primary assemblies, a power, effectually to express their views and wishes without the intervention of another convention, and by a decided majority to say with supreme authority the days of Slavery in Kentucky are numbered and registered with those beyond the flood. A. C.

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THE MINISTRY OF ANGELS.

THE history of Angels is closely interwoven with that of man. Their ministrations, like a thread of silver, run through the whole web of human destiny; and look where we will, we shall find traces of their presence and care. How long they existed before man was created, we know not; they may have been for what, to finite minds, would seem an eternity, engaged in the praises of the Great Creator, or in bearing his messages of love to the remotest parts of his vast dominions; but this we are assured of, that as soon as man was created, they became interested in his fortunes, and the interest which then began has never diminished;—on the contrary, as the affairs of men became more complicated, their solicitude has increased, and doubtless will do so until the history of humanity is completed. Seeing, then, that we are and ever have been under celestial guardianship, it will not, perhaps, prove uninteresting to trace out some occasions, on which their solicitude has been manifested. And first, let us turn our eyes to the glad morn when the work of creation was perfected, and the world, in all its fair and vast proportions, stood forth complete in the eyes of its "Great Original:" angels doubtless were present. They had looked with wonder as the marvels of creation burst on their gaze, but it was not till man, the crowning act of this noble work, was made, that they perceived its design. They saw in him a being little lower than themselves, the central idea of the works of God, and at this discovery they joined their glad voices with the morning stars, and shouted aloud for joy. From that moment man became the special object of their care, and Providence and the Bible are but the history of its continuance.

Doubtless they often looked with delight at the sinless life of the dwellers in Eden; they trembled when the first crime was consummated, and pitied when, as exiles, they left the garden's pleasing side. Man increased in wickedness, but they followed him still; they saw nearly the entire race swept away by the deluge, yet they forsook not the family of the saved, but were eager messengers to the friend of God, who dwelt under the oak at Mamre. They were the attendants of his renowned descendant, when a wayfarer in the desert, and soothed him with sweet visions, as he lay on his pillow of stone. Indeed, there is scarcely any event of importance in man's moral history, in which they do not play a part. When God brought Israel from the land of bondage and gave them a law

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at the base of Sinai, angels were there to witness the solemn transaction, and through shining ranks of these glorious beings the law came down to man. The ancient prophets were often the object of their visitation by they stream of Ulai and the banks of the Euphrates they came with heavenly messages to these inspired ones; and even Gabriel, one of their highest names, has been found engaged in this work of love. Strange, that man should be the object of such care, and yet, from the character of the messengers, we should be led not to judge lightly of the rank of him who has so often been the subject of missions from the sky; but rather find in that very circumstance a proof of his dignity.

But it is not until we come to the New Testament history that we begin to witness their noblest ministrations. Messages of deep and solemn import had often been entrusted to their hands, but never had prophet or holy seer listened to a message so fraught with love to man, as that which fell on the ears of the last daughter of David's line, when an angel said, Hail Mary, blessed art thou among women. Angels were hovering around Bethlehem's plains, when the Saviour of men was born. It was their tongues that first made known the joyful tidings, and proclaimed the blessings in store for man. They saw in the Saviour, the Redeemer of our race, and they followed him through all his eventful career. When he foiled the *tempter*, they were present with their kind offices; when he knelt in Gethsemane, an angel strengthened him in his deepest agony; they were near the sepulchre while he slept in death; and it was one of these shining ones that told the sorrowing disciples, of his release; and when they caught the last look of their ascending Lord, he was surrounded by a celestial throng; they formed his willing escort, bade the gates of glory open to receive the victor, and at the Father's command, bowed to him in grateful homage.

They care for the saints of the Most High. The prison of Peter was opened by an angel's hand, and Paul was comforted by an angel's words ofcheer, and he doubtless often experienced the truth of his own declaration, that they are ministering spirits to the heirs of salvation. Those heavenly visitors are with us still; our daily walks are watched and our nightly pillows are guarded by them;—wherever we rest or rove, we are the objects of angelic care. We see them not, the ear catches not the rustling of their viewless wings,—yet, they are ever nigh, and eternity doubtless will disclose many of their acts of love. Strange thought, that we are looked upon by those bright intelligences—guarded by their strong hands —watched by their sleepless eyes!—It is a proof of our Father's

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love, and should call forth the grateful emotions of our souls for this token of his tender care.

They still look down, too, on the erring ones whom the blessed Redeemer came to save, and when the tear of repentance flows from the sinner's eyes, there is glad rejoicing among the angelic host for the wanderer's return.

Angels were present at Creation's dawn,—through all time they will exercise their ministry, and they will be present at its close, for saith the holy record, The harvest is the end of the world, and the reapers are the angels. By their hands shall the saints be bound in the bundle of life, they shall be gathered into the garner of God, while angel voices shall sing their joyous harvest home.

B.

FASTING.—*No. V.*

In our introductory article, under the above caption, dated, "*Bethany*, Nov. 14th, 1833," and published in volume IV, first series, of the Harbinger, we said:

"Our great Teacher, in this lesson, (Matth. VI.) speaks of FASTING as a *duty*. He supposes *occasions* for it,—he gives some directions about the *mode* of observing it,—and he speaks of a *reward* as consequent upon the *right performance* of it.—p. 569.

In the three following papers,—published, No. 2, in the same volume, pp. 601—3, and Nos. 3 and 4, in volume V, of the same series, pp. 106—9, this duty was defined, explained and established Something was also said of the *occasions* and *mode* of observing it. It remained then, and it has remained ever since, to say what is to be said of the reward of fasting.

Fifteen years have passed away, and with them how many—Oh, how many thousands, tens of thousands, and millions of our race! At least five hundred millions. How many of the disciples of Christ! How many, who, in 1833 and 1834, read these volumes with delight!—Some scores—perhaps fifties and hundreds of these are now numbered with the dead. Three of the nine children of "the excellent Olympas," within the last nine years, we are told, have died; three have married and left the paternal roof; and only the youngest three—Susan, James, and Henry, now remain at home! But father Olympas, and mother Julia, and six of their children, thank the Lord, and old father Goodal, too, and brothers Ephraim and

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Clement and Robert, and many others, still survive. The Lord having spared Adelphos, also, he would now offer for the acceptance of the brethren, what follows on the "*Reward.*"

"*And your Father will recompense you,*" says the Master. And how? I answer—in body, soul and spirit.

It is the unanimous decision of the medical profession, that occasional fasting is most conducive to health; and many there are who, when at all indisposed, are accustomed to fast instead of taking medicine. And they are *cured* by it, they say. Does not this reveal the secret of the wonderful success of Homœpathists?

But it is with fasting, as a religious duty, with its mode or form its adjuncts or concomitants, as enjoined in the Book of God—to give spiritual health to the soul, that I would now speak of it. It is because it is so enjoined, that it has spiritual health in it; and for this, because our Father has connected—indissolubly connected—our duty and happiness, and even blesses his obedient children, and ever will bless all in fasting as he requires. In the performance of this duty he has promised to bless us. And how?

We turn, for the answer, to the Prophet Isaiah, 58th chapter, 8—12 verses—

"Then shall thy light break forth as the morning, and thy health shall spring forth speedily."

Spiritual light and health, this! And it shall not wait; it shall be conferred at once; and darkness and sickness shall flee before them.

"And thy righteousness shall go before thee."

You shall have a character, for being what you profess, that shall be known and read of all.—It shall be known, and by every one acknowledged.

"The glory of the Lord shall be thy rere-ward.'

What a backing up is this! And this is not all. No: you are now but just prepared for all the good things which God has in store for you. You have now got into that place and occupy that position where you may enjoy, and will enjoy, if you remain in it, a focal blaze of the Divine glory.

"Then shalt thou call and the Lord shall answer; then shalt thou cry, and He shall say, here I am."

Here you can pray and you prayers shall be heard. The Lord, by the Prophet, continues—

"If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the hungry soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day:

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"If the light that is in thee be darkness," said our Lord, "how great the darkness!" But if the "darkness be as the noon-day," we ask how great shall be thy light? And this is not all. No: for he continues—

"And the LORD shall guide thee continually, and satisfy thy soul in drought, end make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

How rich and abundant these blessings! And what a variety! But more still—thou shalt not only be blest thyself, but thou shalt be a blessing to others:

"And *they that shall be* of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

These—all these things enter into the "recompense," and God has promised and will confer them as a *reward* upon all his obedient children, who rightly perform the duty of fasting.

Brethren, do you know these things? Happy are ye if you practice them. ADELPHOS.

STURBRIDGE, Mass., March 9, 1849.

NOTICES OF THE JEWS, THEIR LAND AND DESTINY.

NO. III.

MISSION TO THE JEWS.

WE extract the following from a statement made by the Secretaries of the American Board to the Rev. Messrs. Maynard and Dodd, on their departure as missionaries to the Jews in Salonica. There are many valuable suggestions in this statement, of great importance to Jewish missionaries. And most heartily do we correspond with the sentiment that *sin is the disease of the world, and the Gospel its only cure.* And sincerely do we wish, that the ministry of our own land could see, that it is the plain, simple Gospel of Christ, which is the power of God and the wisdom of God unto salvation—ED. *Jewish Chronicle.*

The obstacles to the success of missions to the Jews are not by any means so peculiar, or so comparatively great, as has generally been supposed.

Their relations to Christ's kingdom, for instance, are precisely the same as those sustained by the people of all other nations. Nor are they now more really shut out from that kingdom by judicial "blindness," or more readily "broken off" and "cast away,"

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than any other perverse and wicked people. The obstacles to be overcome,—in the state of their hearts, and in their intellectual and social condition,—are generically and substantially the same with those found in the oriental churches, and throughout the partially civilized portions of the pagan world.

We have not time now to discuss these fundamental propositions; and you are referred to the *third* in the new series of "*Missionary Tracts*" published by the Board, as containing the views entertained by the Prudential Committee on these and other points of vital interest to your mission.

As a ground-work, however, for the instructions which must be given you, and to make their reasonableness and propriety obvious, it is necessary to advert to a few of the more important considerations.

And that which lies at the foundation of all, is the fact, that, since the great sacrifice and atonement, once for all made by the Lord Jesus Christ, the relation to the spiritual blessings of the Abrahamic covenant is no longer a relation of blood, but of faith, and is common and equal to believing Jews and Gentiles. Never again, in the spiritual kingdom of God, will there be such a thing known as circumcision or uncircumcision, Greek or Jew, barbarian, Scythian, bond or free. Never again will there be a need of temples, sacrifices, bloody rites, a mediating priesthood, and a showy ritual. Never again will there be a theocracy, with a sensuous external economy, limited to a single nation. The kingdom of God, under the Christian dispensation, has assumed a purely spiritual form—a form to embrace the whole of mankind; so that all, of every nation, may have equal opportunity to become fellow-citizens of the saints and household of God, built upon the foundation laid by apostles and prophets, Jesus Christ himself being the chief corner-stone. Never again, in the church of God, shall *he* be accounted a Jew, in the evangelical sense, who is one outwardly; neither shall *that* be regarded as circumcision, which is outward in the flesh. But he is a Jew—and of course an heir to all the spiritual promises made in the Old Testament to the Jews, whatever his birth and origin,—who is one inwardly; and circumcision is of the heart, in the spirit and not in the letter; whose praise is not of men, but of God, (Rom. ii. 28, 29.) On this broad, fundamental, Gospel principle do we build the whole structure of our mission to the Jews.

Nor, in the prosecution of a mission thus constructed, do we see any obstacles to be overcome in a mission to the Jews, differing in kind, though they may in degree, from those encountered in missions directed to any of the other corrupt forms of religion.

For, as *sinners*, the Jews stand in precisely the same relation to the Gospel with all other unbelieving men. Jews and Gentiles are all alike under sin and its condemning power. The principle of sin and its alienation from God and holiness, is the same in all. The thing to be overcome is the same. The strongholds and refuges of lies are almost identically the same in Judaism, Popery, Mohammedanism, and paganism. All anti-christian systems, indeed, are wonderfully alike, in their essential principles and institutions, so far as directly opposed to the Gospel method of salvation. All

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are alike destitute of salvation by faith in Christ; and all alike seek to establish a righteousness of their own by some system of works.

In a word, there is but one spiritual disease in the world, and but one remedy. The disease is sin, and the remedy is the Gospel; and in respect to all *fundamental* relations to the Gospel, there is no difference between Jews and Gentiles. Even the diversities which so forcibly strike us at first sight, in the religious literature of mankind, are not deep and fundamental.

The idea, so commonly prevalent, that a *judicial* blindness has come upon Israel, in consequence of their crucifixion of the Son of God, precluding their conversion as a people, until the arrival of some great prophetic era and peculiar divine interposition, seems to have no proper Scripture warrant. The apostle Paul speaks only of their being blinded *in part*, and protests that only *some* of the branches have been broken off; and that they are not *cast away* as a people; and it is worthy of especial notice, that, at the very time he admits their *blindness in part*, the principle success of the Gospel was among the Jewish people. He could have meant no more than that, though they had been God's peculiar people, and favored beyond all others with light and knowledge from heaven, they had fallen into the same blindness with the rest of mankind; but that whenever the rest of mankind should embrace the Gospel and come into the kingdom, the Jews would do the same. Nor does their history, candidly considered, furnish any proof of their being irresistibly blinded to the excellence of the Gospel by a divine power. It would, indeed, have been strange, if, as a people, they were not filled with the utmost distrust and aversion towards the whole Christian Church. For, from the earliest times, they have been plundered, banished, and massacred in almost every Christian country; and their synagogues have been taken from them, or destroyed, and their children torn from them, to be trained to the profession of Christianity. And what has the Christian Church presented to the view of the great body of the Jews, for fifteen centuries past, except a mass of blind and senseless idolatry and superstition!

Verily, then, we should regard the obstacles to the success of our mission to the Jews as the same in *nature*, as among the Armenians of Turkey, or any other of the degenerate oriental sects of Christians. Greater in *degree* they certainly will be, for reasons recorded in history; but their nature is substantially the same.

From all this we draw one broad practical inference, namely: *that the same general course should be pursued in Jewish missions, which is proper to any other unevangelized people.*

And what is the great lesson of practical wisdom, that has been learned in the missions of the past thirty years! It is, *that no* MERELY CIVILIZING END *should be pursued in missions* AS AN END. We have not time to illustrate and enforce this position, so contrary to the general sentiment, even of the Christian world at the outset of our modern missions. We content ourselves with asserting and repeating, that no merely civilizing end should be pursued in missions as an end. If it be, and whatever it be, if important in the view of the world, it becomes gradually and at length the prominent object in the native mind, and a controlling, modifying influ-

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ence in the mission, weakening, if not destroying, its spiritual vitality and power. The idea of elevating or improving the social state of a people by such influences, before they are christianized, and as a preliminary measure, is one of the most utopian projects ever conceived. Nay, the idea of *christianizing* a people, in the general, loose sense, in which many used that term, involving a large amount of merely civilizing aims and measures, is practically absurd, as a basis on which to construct a mission. The Church of Christ has to simplify and elevate its missionary efforts yet further. The apostles aimed only at the salvation of the souls of the men of their generation. This is clear on every page of their Acts and Epistles. And experience is more and more forcing modern missions to to the same practical result. Our preaching, printing and schools should have this single aim except so far as it is necessary to educate a body of native preachers in the several countries where we have our missions; and even then, our aim is the preaching of the Gospel. The insiduous, secularizing, worldly influences spring upon us at every point; and to resist them, is the grand difficulty in the prosecution of missions, and will be till the Christian Church is more fully in the possession of the results of experience, and until missionaries themselves shall have reflected more on the subject.

We most earnestly beseech you, beloved brethren, to enter on your mission to the Jews of Salonica with no other object than to persuade them to be reconciled to God; and as the means, the only means, of doing this, imitate the great apostle, in knowing nothing among them but Jesus Christ and him crucified. Prepare and print no book, establish no school, spend not a dollar in education, but with this sole object in view. There is too much tendency in our age to something like spiritual empiricism. Every one has some specific remedy for particular diseases, in place of that great, divine, and only catholicon, the preaching of Christ crucified. There is a most affecting lack of confidence in the power of the Gospel as an instrument for pulling down the strongholds of sin. The Cabala, the Targums, the Talmud, and Rabbinism, according to the current views, must each and all be assailed directly and by name. But the Gospel tells us that the *hearts* of men, in all countries and of every religious faith *are essentially alike;* and that the strength and life of every sin is *the depraved heart itself;* not *in* the heart, but *the* heart. And of course, the shortest, best, most economical and effectual way to overturn every form of spiritual wickedness among men, is *to assail the heart directly*, by those elements of conviction that are most likely to bring it under a feeling of condemnation by the law, and of its need of a divine regenerative power and pardoning grace.

Beware, then, how you are drawn into these peculiar fields of Jewish controversy, where the *Gospel* is left out of sight; while the strongest prejudices and most stubborn unbelief of the Jew are roused, and he has his greatest advantage in the use of his peculiar weapons of defence. If you ever venture into controversy with Jews, let the Epistle to the Hebrews be your model; and if you assail the Talmudical traditions directly, let your model be the Sermon of our Lord on the Mount. Much arguing with the Jews, even

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on the prophetic portions of the Scriptures, not excepting the Messianic prophecies,—until their minds are moved with fears of wrath on acount of the violated law,—is of doubtful utility. It seems not to be the best way to convince them of their need of salvation through the sacrifice of the cross. Rather merge the *Jew* in the *man*, in the *sinner*. Bring the holy law of God, which he acknowledges, to bear directly upon his conscience. Convince him that salvation by that law is impossible for *him*, and that he is no longer to look for a sacrifice for sin. * * * * * *

It will be of the utmost importance to the success of your mission, that you sedulously imitate the apostles in *the simplicity of their views concerning all matters relating to the Christian Church.* No encouragement should be given to the national ideas of the Jews, as to the succession of the priesthood, whatever offence you may thus give to those Jews who pretend to trace their descent from Aaron; nor to their national traditions concerning rites, ceremonies, and an exclusive church. Let every convert be instructed fully in the *oneness* of Christ's body, the Church, and in the equal membership of his true disciples. When a church is formed among them, if of Jewish converts only, let it still be in full communion with the evangelical churches among the Armenians, and with all other Christian Churches the world over. The churches in America, which support you, will hope to see no peculiarity whatever given to the Jewish Christian churches;—nothing, in short, to connect the Jewish-Christian church with the old, abrogated Mosaic dispensation; except so far as this is done by the two simple ordinances expressly enjoined in the New Testament.

IS NOT CHRIST TO SIT UPON THE THRONE OF DAVID?

LOUISVILLE, April 24th 1848.

BROTHER CAMPBELL, DEAR SIR:

IT is not my intention to write on the subject of the "coming of the Lord," nor indeed to consider that subject at all, neither as it respects the time, the preparation for it, nor the circumstances attending it. What I now write may be considered to have some bearing on that point, or the things stated may involve it; but yet, that is not my present subject. So much has been said and written, that what might now be said, could not claim any attraction on the score of novelty. A subject may be treated until the readers and hearers may complain of something like, or perhaps more than, satiety. Such a thing may have taken place when Noah was building the ark. It is highly probable that the subject was heard much in the days of Jerusalem's overthrow. Since the days of Miller, something like a sceptical propensity seems to prevail, and a disposition to lay the matter aside, is beginning to manifest itself. The editor of the Millennial Harbinger has not at all times kept his

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eye upon the same point, or, perhaps, not looked at the object from the same point; and hence, some appearance of change even in him. This appearance I do not, however, blame or find fault with, when the rage for speculation on that rich subject prevailed to so great an extent. Indeed, it begins to be among the things of the past, and like a tale often told, it attracts no attention. Some of those who have been prominent in the discussion, have not evinced their faith by works corresponding; and, therefore, the people have concluded that the "affair" is but the dream of an enthusiast, and unworthy their notice. Notwithstanding this general disposition to put the question,—"Where is the promise of his coming?" I find in the community "here and there a traveller" who lives like a pilgrim, and thinks that, as the Apostles besought the disciples to look for the coming of the Lord, and prepare for it, such teaching should exist even now. Eighteen centuries have passed since the Apostle wrote, and yet the faithful long and look for that glorious appearing.

But whither am I wandering? This is not my subject, and it seems I shall say much with respect to it. This very state of affairs of which I speak, may be a better indication of the near approach of that time, than any calculation which may be made from periods given in prophecy, or dates afforded by history. It is true that iniquity abounds and the love of many waxes cold. Novelties in the way of convert-making, and plans for uniting Christians, so called, are very abundant. The plain old way of preaching Christ and him crucified, of living a godly, quiet life seems to be forgotten; and stupendous scenes on the "one idea" system for bringing all churches into one, swallow up that "simplicity which is in Christ."

One item in my religious creed reads as follow,—"And the angel said unto her, fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke 1, 30–34. And another reads thus,—"To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father on his throne." From these I conclude that there is a throne on which Jesus will sit. This he calls his, (my) to distinguish it from his father's. It is evident that he now sits on a throne in the heavens. This throne is either God's or David's. If it is God, his heavenly father's throne on which he now sits, then, hereafter he will sit on his father David's throne. But, if that on which he now sits be David's, then hereafter he will have one which is called his. That there will be a change of thrones is evident from the portion last cited. That he is not now on his father David's throne, is evident from the fact of his being seated with his father on his (his father's) throne. I say this is evident, unless some one can prove that David sits on his throne in heaven. I think this will not be assumed by any one. Therefore, the throne of his father David is yet to be occupied by him. To strengthen this conclusion, I will quote Isaiah,—"Unto us a child is born, unto us a

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son is given; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

Of the Jewish people and Jerusalem, Jesus thus speaks,—Luke 21, 24—"They shall fall by the edge of the sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." This language needs no comment, yet I must observe that a part of this has been, to the letter, fulfilled. The Jews are now in all nations, and Jerusalem has been trodden down by the Gentiles for nearly eighteen centuries. When the time of the Gentiles shall be fulfilled, then will the Jews cease to be scattered, and Jerusalem to be trodden down. Blindness in part, says Paul, has happened to Israel until the fulness of the Gentiles be come in. That same blindness is yet theirs. But when the fullness of the Gentiles is come in, then will that blindness cease. This seems too plain to be mistaken. I would know for what purpose this nation is kept and preserved as it is, if all the scripture relative to them has been accomplished. Verily I believe they are destined to hold the kingdom under the whole heaven, the sceptre of which will be in the hand of our Prince Messiah, and if the subject were not a common one, and and if the people had not heard it before, I would go about to give a reason for the belief that is in me. Talk of missionary operations to convert the heathen, and of like societies to convert the Catholics! Strange that men should thus talk when God has pronounced sentence on a corrupt race; and when our only hope for the world lies in the resurrection of the sons of Abraham from their religious death. Not that I object to such efforts when properly directed. But when I see heathens at our own doors, and irreligion fill our streets, I rather think that expediency would say, convert your neighbors and your own sons, and then, when these are converted, go with one heart, one faith, one purpose, to the distant land The mighty Colossus of superstition that bestrides European, African, and Asiatic nations will fall only by the visible manifestations of the Almighty's power. Long since has the prophet said of Jerusalem,—"The nation and the kingdom that will not serve thee, shall perish; yea, those nations shall be utterly destroyed." To the sons of Abraham, engrafted on their good olive, do I look as the only means of a world's conversion. Who will persuade the Archbishop of Canterbury to discend into the Thames, or the Pope of Rome and his cardinals into the Tiber, that they may imitate him, who, in his humility, was buried in the waters of Jordon? Who, or what can reconcile the jarring and discordant elements of the present Protestant associations? Will any one say the Gospel will do this? I answer, have they not heard? and, again, who hath believed our report? The apostolic (there is no other,) Gospel has been sounded in the length and breadth of the land, and though many, comparatively, have heard, what multitudes neither hear nor will hear? Who will convert the more than one hundred millions of Romanists now bound, body and soul, to their miserable superstition? How can the gentle voice of peace be heard amid the clash of swords

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that is now preparing in western Europe? There is a spirit abroad that will rouse to fierce conflict the nations of the earth,—but it is not the spirit of faith,—no, but the spirit of infidelity. God says to the nations, since you will not hearken nor believe, make experiment of your unbelief. That experiment will be made, and the consequence will be, that the present associations, political and religious, of the Old World, will be like chaff before the wind. The extremities, feet of Nebuchadnezzar's metallic image, seen in his dreams, will now be smitten; and, as Daniel says, become as the chaff of the summer threshing floors. This will terminate the dreams of Protestants about a world's conversion. But I wander. Vain, however, are our hopes from the existing state of affairs for the salvation of the world. Our effort is a noble one. It will prepare a people for the Lord; It will save multitudes from sin, and lift them up from the condition of salves of sin to that of sons of God. We will labor with perseverance and fidelity, that we may be found without spot, and blameless. But my faith is in what God has promised to his Son. He has promised him the throne of his father David. Paul says we are heirs of God and joint heirs with Jesus Christ; and in his letter to the Galatians, If ye be Christ's then are ye Abraham's, and heirs according to the promise. God has promised to Abraham the world for an inheritance, a heavenly city for a habitation; to Christ, the throne of David and his kingdom, and to all who are faithful a joint possession. Blessed are the meek for they shall inherit the *earth*. If it be alleged that Abraham looked for a heavenly country, I answer, that the ideas of such persons are not consistent with the ideas of those souls whom John heard sing, the last words of which song, are,—"thou hast made us unto our God kings and priests, and we shall reign on the *earth*." But Peter says our inheritance is reserved in heaven. Let this be the answer to all objectors of that sort,— that the earth is our inheritance, and our city and its king are in heaven. The inheritance is compound, or twofold. God will remove his tabernacle and dwell among men. Jerusalem, therefore, says Paul, is the mother of us all. That the new heavens and earth will be the habitation of the saints, and that the Messiah will be the king is nothing new. But that he will sit upon the throne of his father David and reign over the house of Jacob forever, is a subject to which I have not known the attention of this people directed. This is the point to be decided. You may think that in my own mind at least, this is decided. True, it is so. But not so firmly and immutably fixed as not to be changed by a good reason to the contrary. I am ready to admit, that I can, at present see no consistency in the bible promises unless this is so. Nor can I see why the nation of Israel should be preserved a distinct nation, unless they are designed for some grand purpose, such as that already named. Now, sir, if you can spare time to say a few words on that one point, the occupation of the throne of David by the Messiah, you will confer a favor on, not myself only, but others, your constant readers. I have said much more than I intended at first; but perhaps not more than the nature of the case demands. The present movements in Europe are events of importance to the student or the good book; and make up the hope that the end is not

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far off,—I mean the end of the great apostacy. Should you think those remarks worthy of a place in your Harbinger, give them publicity; if not, lay them aside, but a few lines relative to the point above named, will be gratifying to me.

Yours with much esteem and love,

H. T. ANDERSON.

Remarks on the above hereafter.—A. C.

INTERPRETATION OF THE SCRIPTURES.

NO. XI.

THERE is so much of the love of the marvellous in the constitution of human nature, that men are constantly framing theories which involve the direct and supernatural exercise of spiritual power. The numberless superstitions of even civilized society, are but so many evidences of this disposition; and, as in former days, men would not *believe* unless they witnessed "signs and wonders," so it is no wonder to the reflecting mind that they now suppose themselves unable to *understand* without such aid.

It is especially into religious matters that men seem fond of introducing such theories, owing perhaps to the fact that miracles occupied so important and conspicuous a place in the introduction of Christianity, as well as of Judaism. They seem to think that miracles are a part of religion itself, and there are even not a few who seem to make religion in all its parts a standing and perpetual miracle, reproduced in every case of conversion, in every emotion of feeling, and in every act of intellection and volition. They forget that perpetuity, or even frequent repetition, belongs not to the nature of miracle, the very essence of which is, that it is a suspension or replacement of *regular laws*, which can be recognized as such only by the *continuity* and *uniformity* of their action. If their view were correct, miracle would be the *rule*, and if any *exception* were admitted, it must be the case in accordance with law, so that the latter would become in fact the miracle, and thus change places with the former. They seem to forget, too, that the direct and supernatural exercise of Divine power, so indispensable to the *introduction* of a system, to which alone it seems to have been restricted, has been just as necessary to the organization of the system of NATURE as to the ushering in of religion. Creation was a series of special and extraordinary acts of Infinite power, just as were the miracles of Egypt, or those of Judea; and were we to apply the same

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theory to nature that our miracle-mongers do to religion, as we are justly authorized to do upon the same principles, we should have an end at once of all secondary causes, all laws of nature, and all just and rational distinction in reference to the whole subject of the material universe and its regulations.

It detracts not at all from the glory of the Divine power, to admit in religion as in nature, the existence of regular and uniform modes of accomplishing ends, while such a view comports precisely with what we see and know of the Divine procedure. It is God alone who works through the system or order he has appointed, and the regular agencies and channels he has established. At the same time we are very far from accrediting those Epicurean Apostles, either ancient or modern, who preach an absent Deity, and represent the universe as a machine, wound up in the beginning, and left to perform its revolutions without further attention, to the end of time. It is certain that God exercises both general and special care over all the works of his hands, and that he has interfered and does interfere in the affairs of nature and of men, in a special and extraordinary manner. The Bible is a continuous history of such Divine interpositions, and we are taught by the great Teacher that not even a sparrow falls to the ground without the notice and permission of God. Prayer to God, indeed, would be wholly nugatory and futile, if he had not reserved to himself the privilege of controlling the affairs both of nature and of men; and it is seldom that man can be the subject of a special agency, without involving a modified or particular action of that natural system of which he forms a part.

We have, however, not a few proficients in the ART, (we cannot say the *science,*) of *sciolism*, who are characterized as well by their want of reverence for Divine things, and their restless spirit of innovation, as by their superficial acquaintance with religion, with whom it is a most favourite doctrine that "all spiritual truth" is to be learned simply by reading the scriptures. If we were to take these teachers as fair illustrations of the goodness of their own theory, we should be constrained to regard the Christian religion as indeed a most barren subject, and much better fitted for the amusement of a debating club, or the improvement of society in the art of wrangling, than for the purification of the heart, or the salvation of the soul. While we notice in their writings and speeches the entire absence of the spirit of the Gospel, and that Divine gracefulness which is taught by the love of Christ, we find in their stead, the self-confidence of the bigot, and the unmollified rudeness of the

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"natural man." And while they profess to be reformers of religious society, and teachers of an original and uncorrupted Christianity, they present not a single just view of this subject which they have not gleaned from other minds, and add not a single new discovery of truth to those already made by others, on whose labors, as *parasites of the soul*, they live and prosper.

Nothing can be easier than for such persons to deliver themselves of wordy harangues upon the plainness of the scriptures, and to produce vapid declamations and *proclamations* in abundance against all who continue to believe that something more than mere reading is required in order to obtain a knowledge of "all truth." Nor are such crude conceits by any means unacceptable to the mass of carnal and superficial religionists, whose self-complacency is flattered with the idea that the possession of a new Testament, which may be obtained for a few pennies, entitles them to be "guides to the blind," and "lights to them which are in darkness;" and puts *them* into immediate possession, not only of all that the spirit of God has revealed concerning Christianity, but of this Divine Monitor and Advocate himself! Alas! for the ignorance and the perversity of the human heart! They seem to think that by making *a fig leaf of the new Testament*, they can conceal their spiritual nakedness, and fit themselves for acceptable communion with Him who is to be worshipped "in spirit and in truth!" They seem to imagine that they will, like Daniel, find out "by books" the mysteries of the Divine mind, without any aid from either Daniel's piety or prayers, or the workings of an overruling and effective Providence.

It is time, however, that this arrogant and irreligious spirit should be rebuked, and that the rage for simplification, which seeks to dissipate Christianity into its elements, and destroy its vitality and its power, should be repressed. It is time that the distinction should be clearly marked between a mere smattering of even the first principles of the Gospel, and the "knowledge of God;" and that the position which the written word truly occupies in regard to intelligibility, should be distinctly understood.

It is with a view of contributing something to this end, that, while exposing the error which would attribute spiritual illumination to a direct internal and miraculous agency, I have felt it necessary to point out that opposite and less reverential extreme which makes *reading* supply the place of *understanding*; and which, while it dispenses with all established rules of interpretation, and teaches that "he that runs may read," does not fail also to verify experimentally, the converse, that he who *reads* may *run*,—being freed from all

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authority or restraint other than his own judgment or caprice; and having passed beyond the boundaries of the fixed and settled principles of religious civilization, to become a gold-seeker amidst the congenial license of a *spiritual* if not a *literal* California!

In endeavoring to trace the just medium between the two extremes to which we have referred, it has been remarked that it was really unnecessary to particularize the precise means which may be employed, in answer to prayer, to lead the student of the sacred oracles to a just comprehension of their import. It was observed that it was quite sufficient to believe the fact that God will bestow wisdom upon those who ask him, without dogmatizing upon the mode of communication; much less presuming, as do those who admit special miraculous agency alone, to restrict the Divine power to one particular channel. He who formed the spirit of man within him, and knows the secret springs of human thought and action, may have innumerable modes of acting upon the mind unknown and inscrutable to us, and there are even other modes than the one above stated, modes which are already in admitted use, by which all that is proposed can be readily accomplished. In exemplification of these we have spoken of the influence which the state of the feelings has upon spiritual discernment, and of the agency of the Holy Spirit in maintaining a condition of the heart and affections favorable to the perception and reception of truth. We have also referred to the extensive chapter of providential agencies as another well known and efficient means of directing and controlling the thoughts and actions of men, and as one which may well be admitted as amply sufficient to meet the case before us.

Upon the various means at the Divine disposal in his general and special providence, we might here proceed to speak. But having already in former volumes of this work, dwelt at length upon this topic, it is deemed unnecessary. We will only remark, then, 1st. That, although providential agencies are now strangely overlooked and undervalued, they are capable of accomplishing, and have accomplished, as related in sacred history, events as unlooked for, and apparently as improbable, as have miracles themselves; and 2d. That the innumerable influences of this character at the Divine command, as the suggestions of friends, the incidents of every-day life, the seemingly accidental reference to an author, the application of a casual remark, the instructions of religious teachers, &c., &c., are abundantly sufficient to throw light upon every thing obscure, and without transcending the established laws of matter or of mind, to effect the spiritual illumination of the soul. R. R.

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CHURCH ORGANIZATION—*No. III.*

From the classification of scriptures exhibited in our last, certain important doctrines are logically and rationally apparent to every sound mind, viz: 1st. That a church of Jesus Christ is an organized body, or company of disciples of Christ, meeting statedly in some one place to worship God through Jesus Christ, and to edify and comfort one another; and in the second place, that the church of Christ, in the aggregate, is the same as the kingdom of Jesus Christ —or the whole Christian community on earth composed of all them in every place that are baptized into Christ.

The officers or servants of the church are therefore of two classes;—Those who belong to a particular community; and those that belong to the whole kingdom of Jesus Christ. Each community has its own bishops and deacons, its own presbytery and diaconate. "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," was a compellation that would have been apposite to every fully organized church of that day as it was to that of the capital of Macedonia.

But besides these, there were also officers that belonged to the whole Christian community.—Such were the Apostles, Prophets, Evangelists, and public messengers of the Apostolic age, and such still are the msssionaries and messengers belonging to the communities of any one state, nation or province.

The public interests of the aggregate Christian community in every one nation, province or empire, as much require public agents, whether called evangelists, messengers, delegates, or classified under one all-comprehending designation and denomination, missionaries or "messengers of the churches," as do the private interests of every particular community require its own special and particular agents or officers.

These are points no longer debateable amongst us, or any other Christian people known to me on the map of Christendom. We may aim at more simplicity, but we cannot dispense with the agents and agencies above enumerated, any more than we could dispense with books and school masters in the great work of illuminating and civilizing mankind. To ask for a *positive* precept for every thing in the details of duties growing out of the various and numerous exigencies of the Christian church and the world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or

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a uniform standard of apparel for all persons and ages in the Christian church.

We make a very broad and palpable difference between faith, righteousness and holiness, and the time, place or circumstances of meeting every Lord's day for worship; or every year, or quarterly, for any provincial or particular crisis or duties affecting the whole churches of Christ in Judea, Samaria, Galatia or elsewhere.

We must make a broad, a clear, and an indelible distinction between the elements of *faith, piety* and *morality*, and matters of temporal expediency. The former are wholly and exclusively of Divine authority. No church, synod, council, or general assembly, can of right, add to, change, or modify any one of these. They are all forever fixed by the Messiah in person, and by his inspired and Divinely commissioned law-givers, apostles and prophets.

But as are the temporalities of Christianity in any country or age, as are the conditions of surrounding society, are the duties of the whole Christian profession in existing circumstances in such province or empire. These must be necessarily contingent and open to the decisions of human prudence and discretion.—These are wisely left open to human wisdom and prudence, and ever to be matters of conventional and covenant agreement.

Covenants are as binding on churches as on any other parties entering into them. In all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ in its aggregate character, is left free and unshackled by any apostolic authority. This is the great point which I assert as of capital importance in any great conventional movement or co-operation in advancing the public interests of a common Christianity and a common salvation. My strong proof for this conclusion is, that while faith, piety and morality are all Divinely established and enacted by special agents,—apostles and prophets posessed of plenary inspiration; matters of prudential arrangement for the evangelizing of the world, for the better application of our means and resources, according to the exigencies of society and the ever varying complexion of things around us, are left without a single law, statute, ordinance, or enactment in all the new Testament.

For my own part, I see no necessity for any *positive Divine statutes* in such matters. Whatever, then, secures the independence and individual responsibility of every particular Christian community, and at the same time leaves open to covenant agreement all matters of co-operation in promoting the common cause of Christianity in the world, fully satisfies my mind as to duty and obligation

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Hence the congregational or Baptist associational form of uniting and co-operating, when divested of those appendages, against which we remonstrated twenty-five years ago, is now and has always been, more acceptable to my views than any other form of co-operation in Christendom. But of this subject I hope to speak more particularly hereafter. A. C.

CHURCH ORGANIZATION—*No. IV.*

CHRISTIAN faith, worship and discipline, or what we have designated under the great categories of faith, piety and morality, we regard as matters of Divine revelation and Divine authority, already enacted and sanctioned under the broad seal of Father, Son and Holy Spirit, to which nothing is to be added and from which nothing is to be subtracted, by any synod, council, or conventional meeting whatsoever. We would, according to our taste, move an amendment of the designation of one of the great items as equally scriptural but more graphical, and read it *faith, piety* and *humanity*. These are topics beyond the tribunals of earth, whether ecclesiastical or political.

But the best way of dispensing these most profitably, being always and necessarily contingent on all the complexions and changes of society, religious and worldly, could not, by apostles and prophets be designated, and, therefore, never was by them attempted, but is left to the wisdom and concurrence of the existing communities in the different nations and ages of the world.

These, as shown in the preceding essay, are necessarily conventional and demand frequent changes and modifications of dispensation according to the ever varying circumstances and progress of human society. Hence, frequent conferences or conventions, sometimes called "ASSOCIATIONS," become expedient and necessary to give direction and energy to the instruments and means of social advancement.

Baptist associations, Christian conferences of the elders and messengers of the Christian communities spread over certain districts, have been, under various modifications, congenial with our age and country, and adapted to the wants of the people. Their whole moral or ecclesiastic authority is purely conventional, and depending on covenanted stipulations which have but the sanction of a solemn agreement amongst the churches of a given district. It may be the churches of a single city, of a county, or of any number of counties,

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that human prudence may dictate, or the parties entering into a covenant may please to stipulate and sanction. These covenants or constitutions have, of course, no other authority than the voluntary agreement of the parties or churches entering into them. But like all other covenants, are morally binding in the fair construction of their respective items or articles of agreement.

I have before intimated my approbation of the Baptist associational formulas, pruned of certain redundencies or encroachments upon faith, piety and humanity. I was present on the occasion of the dissolution of the "Mahoning Baptist Association," in 1828, on the Western Reserve, State of Ohio. With the exception of one obsolete preacher, the whole association, preachers and people, embraced the current reformation. I confess I was alarmed at the impassioned and hasty manner in which the association was, in a few minutes, dissolved. I then, and since contemplated that scene as a striking proof of the power of enthusiasm and of excitement, and as dangerous, too, even in ecclesiastical as well as in political affairs. Counsel and caution, argument and remonstrance were wholly in vain in such a crisis of affairs.—It would have been an imprudent sacrifice of influence to have done more than make a single remonstrance. But that remonstrance was quashed by the previous question, and the Regular Baptist Mahoning Association died of a moral apoplexy, in less than a quarter of an hour.

Reformation and annihilation are not with me now, as formerly, convertible or identical terms. We want occasional, if not stated, deliberative meetings on questions of expediency in adaptation to the ever changing fortune and character of society.

"In the multitude of counsellors there is safety," therefore recourse should be had to their deliberations. These meetings should be at regular and stated intervals, but susceptible of special calls on special emergencies. As such meetings have no special control over individual churches, nor any deputed or Divine right to exercise jurisdiction over particular communities, their attention is called and their deliberations are to be devoted to general objects, such as cannot be so well dispensed or attended to by particular congregations.

They will, therefore, occasionally require agents or missionaries, and these must necessarily be under their direction and control, as they must be sustained by their liberality, or that of the churches which in their associational character employ them.

It is not expedient, nor is it necessary, were we competent to the task, to go into a specification of all the objects that may legitimate-

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ly and advantageously come before such meetings and conferences. The public press, evangelical missions, domestic and foreign bible translation, religious tracts, and moral agencies of every sort necessary or favorable to the prosperity of the churches of Christ and to the conversion of the world, Jew and Gentile, are probably the objects which might advantageously claim a sort of general superintendency, either by committees raised for the purpose or at the general annual meetings of these local or state associations. Such details are probably not expedient at present; we but name them as objects that may very probably come before such general and local conferences.

As to the simple propriety, necessity and advantage of such meetings and of such an organization, there seems to be but one opinion so far as I can comprehend the expressed views of the scribes and elders of the people.

We shall, thankfully and in good spirit, receive any hints, remarks, criticisms or objections to the views already expressed, and have, with reference to such an interchange of thoughts and views, condensed into a short space our general views of the very general and hitherto vague and indefinite views propounded on the whole premises briefly grasped in these few short essays.—If our brethren will, in moderate size, forward their objections, approval or emendations by letter we will despatch the matter with all speed and concur with them in the call of a general meeting in Cincinnati, Lexington, Louisville or Pittsburgh. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—No. IV.

EPISTLE TO THE ROMANS, NO. IV, CHAPTER 3.

Olympas. We wait for the views of Father Clement on the objection against imputed righteousness, alleged by many professors of the Gospel of the present day. Righteousness is alleged to be a personal thing and therefore wholly intransferable.

Clement. I have nothing either learned or new to offer upon this subject.

Olympas. So much the better, for if it were very learned we might not be able to comprehend it; and if it were new we might well suppose it could not be true.—Strange, indeed that this subject

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should be new in the nineteenth century, or that the proper apprehension of it should, at this time of day, be questionable.

Clement. Things, however, that are old to one are frequently new to another. But to proceed;—the effect of righteousness and the effect of unrighteousness are both frequently called after their cause. Children are sometimes called after their parents. They are not personally the same, though of one name. Hence, we have a figure or form of speech very common, not amongst wits only, but among orators and writers, called a metonymy. In my old system of Rhetoric which, although memorized some forty-five years ago, I still remember, it was defined, as all other figures of speech were, in both rhyme and reason—

"A metonomy does new names impose,
And things for things by near relation shows"—

Such as—'they have Moses and the Prophets.' They had neither in a literal sense, but they had their writings. 'We read Homer;' that is his writings. 'That man has a clear head, and this man a warm heart.' That man has a clear understanding and this man has warm affections. Righteousness is, therefore, *in its effect*, transferable and the effect is, metonymically called by or after its cause. Property is transferrable, though property, strictly so called, is that which is one's own, and as such is strictly intransferrable. Dryden says, and with him lexicographers agree,—"Property is possession held in one's own right,"—yet it is transfered by will and by law. In the moral government of God sin, which is properly one's own, is transferable; just, as in our government, the property of A may be transfered to B, and become his own. Thus the sin of Adam is the sin of all his children. Adam sinned, yet we die as well as he. And Jesus said to the disciples,—"Because I live you also shall live." "THE EFFECTS," a very good Rhetorical name for property of one person can be properly transfered to another. Hence, it is still a true proverb—"The fathers have eaten sour grapes and the children's teeth are set on edge."—

The righteousness of the arrangement is never questioned when estates are gained. 'Tis only when they are lost that we complain. But if it be right in the one case it cannot be wrong in the other. If by Adam all die, and by Christ all are made alive, no one has a right to demur. While then, righteousness and unrighteousness are in their nature inalienable and intransferable, their fruits and effects are both disposable and transferable in the judgment, in the providence, and therefore in the justice of God. Still, there is a better reason why the righteousness of Christ can be transfered in

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its fruits and consequences, than those which are drawn from the ordinary routine of Divine Providence and moral government. And this is the point in which the grace and justice of God shine forth in transcendant harmony as well as in transcendent brilliancy.

Olympas. We must fully hear you on this subject. As imputed sin and imputed righteousness are so often spoken and written of, I desire, for the sake of the junior portion of my family, that we give to the subject a very particular attention.—We fully agree that righteousness and sin are in their nature intransferable. But may there not be something in faith so exalted and ennobling as of itself alone to confer righteousness upon every one that possesses it? Please explain.

Clement. Faith, indeed, receives and appropriates a righteousness presented as a gratuity or favor, through the redemption or sacrifice of Jesus the Messiah; but it can no more create righteousness than it can create the testimony which it accredits.—Still, I may be indulged, perhaps, in saying that there is a rather ennobling efficacy in believing the testimony of God. It indicates an honorable conviction of his truthfulness.—It exhibits candor and honesty of purpose. It is, moreover, a state of mind that may be called the right state in order to a blessing. Still, as the believer is "*ungodly*" at the moment of his justification, or being constituted righteous, it cannot be regarded as making a person righteous because of its own inherent efficacy.

Olympas. I wish you, then, to explain to the juniors around us how a person can be *ungodly* and *righteous* at the same time. You have quoted, it is true, a passage from the 4th chapter of this epistle, in which God is characterized as one "*that justifieth the ungodly*;"—but this does not explain how it can be so.—Is not justification the act of making one righteous, or of declaring one righteous? What think you James?

James. It seems to me to be rather the act of declaring one righteous than the act of constituting him perfectly righteous. Indeed, if I understand the forensic use of this word, it seems to be the declaring of one righteous who has been falsely accused. It does not really make him righteous but simply affirms with legal authority that he is righteous.

Clement. Well spoken, James. But still the difficulty is not yet satisfactorily disposed of. If the sinner be declared righteous when he is said to be ungodly, what then becomes of the Divine truthfulness?—Can God be true and declare an ungodly person righteous!

Olympas. I presume that we shall use less exceptionable lan-

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guage, when we say that God treats an ungodly man as though he were righteous. That, indeed, is only saying that the subject of evangelical justification is merely pardoned. His guilt is absolved, and, therefore, though in character ungodly, through favor he is pardoned; and he is pardoned, not at the expense of Divine justice, or of the purity of God's law, or at the hazard of his immaculate purity and impartial righteousness; but simply forgiven and then treated as though he had never transgressed the Divine law. This, too, is done honorably to all concerned, "Through the *redemption* that is in Christ Jesus." This, indeed, is just the point that radiates glory to God, salvation to man, and fills heaven with raptures transcendant and glorious beyond conception.

There is, therefore, an infinite value, a sovereign efficacy, an intrinsic virtue in the redemption that is in Christ Jesus, that justifies God in justifying man. It magnifies his law and makes it honorable. It developes his moral excellencies as a moral Governor. It exhibits his immacculate purity, his inflexible justice, his inviolate truthfulness and his infinite compassion, and places them all in full proportion and in perfect harmony before a wondering, admiring, and adoring universe.

Clement. This redemption, I presume to be the reason that *pardon* and *justification*, terms wholly incompatible in forensic use, can, with perfect propriety, be used almost interchangeably in discoursing upon this soul-absorbing theme. What, Susan, think you of the 24th verse in connection with these views?

Susan. Their "being justified freely by his grace through the redemption that is in Christ Jesus," I presume is what is usually called "free grace."—"Being justified *freely* by his grace," is almost equivalent to "being justified through "free grace."

Clement. True. Free, unmerited favor is the original cause of justification; but the procuring cause is "the *redemption* that is in Christ Jesus."

Susan. But why add, "whom God hath set forth a propitiation." This I desire more fully to comprehend.

Clement. You have long since learned that this term has been used to express both the lid of the propitiatory which covered the law, on which the sacrificial blood was sprinkled, and the propitiatory offering itself.

Olympas. But in consequence of the clause "*through faith in his blood*" being added to it in the text it would seem here to allude to the propitiatory sacrifice of Christ himself, rather than to his person. It would seem to be as important in Paul's view that God's own jus-

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tice or righteousness should be as fully exhibited in this affair as his mercy; and to show that whatever is compatible with any one of his perfections must, of necessity, be compatible with them all.

Clement. It certainly is so. And he seems even yet more exact; for he distributes the sins of the world into two classes,—those committed before Christ came into the world, and those committed after; and shows that the grand sacrifice through his blood looked back to the first sin and forward to the last sin committed under the remedial dispensation. And that it should have this latitude is, in his judgment, necessary to show that God is *just* in pardoning sins committed before, as in pardoning those committed since the Messiah's death. Christ's blood, then, in its soul-redeeming and atoning efficacy, reaches back to the fall of Adam, and forward to the resurrection of the dead. It is, therefore, in its efficacy, commensurate with all time, and as potent to atone for sins to be committed to the end of time, as for those that were passed over, through the forbearance of God in the times antecedent, to his appearance as the sin offering, that takes away the aggregate sin of the world.

Olympas. This is settling the account with arithmetical accuracy, and yet it is not a commercial affair. The Apostle reasoned thus to show that the power or virtue to forgive was not in the sacrifices of the law,—"For the blood of bulls and of goats could not take away," or atone for "sin." Such sacrifices could only faintly shadow forth a real, meritorious and efficacious sacrifice;—the blood or human life of a Divine person. His humanity then, indeed, was the sacrifice, and his Divinity the altar which sanctified the gift. On this basis, the throne of justice, as well as the throne of grace stands erect and pure in the bright eyes of the hierarchies of heaven as well as in the dim vision of a benighted world.

Clement. We may then truly sing—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word?"

Olympas. And with the best of lyric bards in Christian psalmody, though not always the most evangelical, with Watts, we may sing—

"Not all the blood of beasts, on Jewish altars slain,
Could give the guilty conscience peace, or wash away the stain;
But Christ, the heavenly Lamb, bears all our sins away,
A sacrifice of nobler name and richer blood than they."

Ephraim. And may we not say, with all these premises in our eye,—Where now is human boasting?—! It is excluded.—By what

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law?—Of works?—! "No, verily, but by the law of faith"—whose rule is only to receive and never to create.

But allow me to ask one question,—Does not Paul yet make a difference between the justification of a Jew and that of a Gentile, in saying that God will justify the circumcision by faith and the uncircumcision through the faith?

Olympas. In both instances the term *faith* is in the same case; and *by* and *through* are indications of the same instrumentality. I therefore, concur with Stuart, Tholuck, and other critics, that understand them as only two formulas of the same idea or instrumentality. The Jew, with his law of Moses, and all his sacred writings, and the Gentile without a written revelation, are, as sinners, justified or pardoned through faith,—that it might be by pure favor.

Clement. Still we do not make void or useless the law or the Old Testament by introducing the faith or the gospel. God forbid! Verily we establish the law. And what could establish the moral justice and purity of God's law more than the death of Christ in obedience to it. A thousand volumes in commendation of its purity and perfection, could not have said so much for it as the voluntary sacrifice of the life of the Messiah, God's own son, in attestation of the holiness and righteousness of all its exactions. Wherefore, as Paul elsewhere concludes, "The law is holy, and just and good." In preaching Christ's sacrifice we then establish the Old Testament, and especially the law of Ten commands. A. C.

REFORMATION—*No.* XIV.

We have asserted that 'the true laborer in the cause of reformation, is he who gives to every thing in religion its just and proper position.' Such a characteristic, truly, is the essential one amidst the sects and parties of Christendom, each one of which has erected its standard upon some favorite point, which it has surrounded with the ramparts of its own theology, and enlarged by the accumulated rubbish of human tradition and speculation. Before Christian union could possibly be effected, the different parties must be induced to leave the heights which they have thus respectively selected, less for the beauty and extent of the prospects they afford of the spiritual world to lovers of truth, than for the advantages they give in a military point of view, as commanding positions to those who are conscious that they are divided, alienated and belligerent—the listed soldiers of a true church *militant*—the adverse Ishmaelites, not

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of an Arabia *Felix*, but of the barren and rocky regions of a spiritual Arabia *Petrea!*

The calm spectator of the strifes of the religious world, is, indeed, at no loss for an explanation of the relative position of the contending parties. The philosophy of contention is far from being abstruse; and sectarianism, however nearly related to the mystical lady of the apocalyptic vision, has never been reckoned as one of the *occult* sciences. It is easy, therefore, to see how an undue regard for a particular part of Christianity, on the part of some, has led others to exaggerate in opposition, the importance of some other part of the divine system; and how, by means of the warmth of controversy, and by directing an exclusive and favorable attention to one particular view of religion, it has monopolized the thoughts and engrossed the affections of its supporters. It is easy to perceive, also, how, as we formerly remarked, it is possible for a true sect to be formed without the introduction of any thing absolutely foreign to Christianity into its creed, simply by giving to a part of this religion an undue precedence, and hence failing to assign to each part its just and proper position.

The founders of sects, impressed with the value of certain religious truths which have attracted their attention, have taken it for granted that it was *impossible to estimate them too highly*. Confounding their *absolute* with their *relative* value, they have unavoidably depreciated other truths, that their favorite doctrines might have greater credit; and have despoiled the former in order to deck out the latter in greater splendor. But it is a palpable error to suppose that we are either authorized or competent judges of the *absolute* value of any religious truth. To determine even the *relative* importance of the different parts of the Christian system, is a work of the greatest difficulty and delicacy, to be undertaken only in humble dependence upon divine aid, and by means of the weights and balances of the Sanctuary. Yet it is a work which may be accomplished through the instrumentalities which have been divinely appointed for the purpose—those infallible teachings which inform us for instance, that LOVE is GREATER than *faith* or *hope*, and that "The gospel of Christ is THE power of God for salvation to every one who believes it."

The sectarian world, however, is by no means content to adopt the scale of relative appreciation furnished by inspiration. It is in vain that Paul declares that love is *greater* than faith. Partyism, with its thousand tongues, asserts that *faith* is better and greater than love. In vain its long-suffering kindness, its unenvying and

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unboasting humility are urged. In vain its unselfishness; its meekness; its purity are adduced. All these blessed influences, with all its trustful, hopeful, patient gentleness; its joy in truthfulness and its unfailing and unwasting fulness, must be sacrificed to secure what is termed "an evangelical faith!" Christian love, with all its unities and sympathies and blessings, must be renounced, that some particular set of doctrines, some favorite speculation, or theological figment shall usurp its place and honors under the title of "orthodox belief!" It is useless to wonder at the alienation, division and strife of the religious world when the divine arrangements are reversed; when the instrument is regarded as greater than the work it is to accomplish, and the means are accounted superior to the end.

There could not, indeed, be a more striking example of that sectarian exaggeration of particular parts of Christianity, now under consideration, than the one which we have here incidentally noticed. It is wonderful to what an extent the matter of a pure faith, of correct views in religion, has engrossed the world. And it is amazing what absurd conceits, what false analogies and unscriptural oppositions have been introduced to surround the simple faith of the gospel with mysterious obscurity, and enshrine the human workmanship among the sacred things of revelation.

In the first promulgation of the gospel, the great point of controversy was necessarily the principle of faith as opposed to the Jewish law. A divine justification through faith being now revealed, in fullfilment of both law and prophecy, the contest was naturally between the new and the old; between the Christian and the Jew; between a principle of fleshly descent which confined the blessings of the covenant to the fleshly seed of Abraham, and the principle of faith which extended the privileges of the true Abrahamic covenant to all who should believe, whether Jews or Gentiles. This is the great question which Paul so ably and so fully argues in Romans and Galatians. This was the great question which agitated the whole Jewish and Christian world during the ministry of the Apostles. It was at length settled by reason, by scripture and by authority. It ceased to be debated. Faith had triumphed. Judaism had been overthrown.

It was at this time that the controversy respecting faith assumed a different character. The lofty position assigned to this principle in contrast with the flesh; the eulogium lavished upon it; the strong language of the Apostles in reference to it while thus contrasted with the law, induced weak-minded converts to suppose that faith

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possessed *in itself alone* a particular virtue or mysterious charm, and that all the blessings attributed to it might be enjoyed without that obedience by which the principle itself was manifested. The distinction which the Apostles had so justly made between the faith of the gospel and the works of the Jewish law, was now sophistically and absurdly instituted between faith and *its own works*, or that *obedience* which was its *natural and appropriate fruit!* This is the error which James challenges and confutes where he declares that faith is made complete or perfect by works, (the obedience to which it leads,) and that faith not accompanied or manifested by this obedience is *dead*, "being alone."

Since James, in combatting this heresy, asserted that "by works a man is justified and not by faith only," an impression began to prevail after a time in the religious world that *works*, that is the *obedience* rendered by an individual under the gospel, possessed a peculiar merit in themselves, apart from the principle of faith from which they were supposed to flow; and had, in short, the power of entitling the individual to the special regard and favor of the Deity. This doctrine insensibly gained ground in the church of Rome, and proceeded to such a length, that at the period of the Lutheran reformation, justification was boldly attributed to works alone; and it was even asserted that a man had it in his power to acquire an extra merit—a surplussage, so to speak, of justification, by works of supererrogation, available for the benefit of those who were deficient, and entitling the happy possessor to the honors of saintship and the privilege of intercession.

Against this monstrous corruption, the sturdy Luther nobly struggled. Imbued with the sentiments and the spirit of Paul, he brought to bear upon works performed under pretence of faith, the arguments which the Apostle had employed against works of law, as opposed to the principle of faith itself; and successfully re-established the authority of faith as the great principle of justification. *Justification by faith* was, therefore, the great question of the Lutheran reformation To this every thing else was made subordinate; and to this the illustrious reformer clung to the last moment with a Saxon tenacity, and a persevering energy which triumphed over all the opposition which could be brought against him.

It is not often, however, that the still small voice of truth can be heard amidst the thunder and the tempest of controversy. Blinded by the smoke and deafened with the roar of their own artillery, the combatants can neither see nor hear with sufficient clearness

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to determine the real merits of the strife. Under the influence, too, of excited passions, they constantly misrepresent and depreciate the sentiments and character of their opponents and exaggerate the excellence and value of their own views. The particular subject of controversy, also, is sure to be exalted beyond measure in relative importance, simply by reason of the noise and disturbance it occasions.

That this has been the case among Protestants in regard to faith, is a matter too obvious to be disputed. "A justifying faith" has been with them a matter paramount to every thing else in religion. Obedience to the divine commands; the ordinances of the gospel; nay, the gospel itself, have been depreciated and undervalued in order that a certain something which they are pleased to call "a justifying faith," (but which, by the bye, is very different from the justifying faith revealed by the Apostles,) may be exalted to an undue and *unjustifiable* supremacy. So far have they carried this matter, that they even assert in their standards of orthodoxy that men are "justified by faith ALONE," in direct CONTRADICTION to the declaration of the Apostle James, that "by works a man is justified, and *not by faith* ONLY."—James ii, 24. They have gone, in fact into the old extreme to which the controversy between law and gospel led—the very extreme which James reprobates and exposes. They have assumed for the principle of faith itself, that which belongs to it as associated with the obedience to which it leads, and have committed the same blunder of which those were guilty in the Apostle's days, who were so absurd as to set faith *in opposition to its own works*, because Paul had confuted the Jewish doctrine that salvation could be *earned* by works performed in conformity to a law, with which faith had no concern whatever!

It has been a natural result of this overweening regard for the abstract principle of belief, that Protestants have sedulously sought to throw around it robes of more material texture than itself, and to invest an idea with a species of corporeity or substantial form. Faith, with them, accordingly, is no longer the belief of the truth. It is no longer what it was with Paul, the "evidence of things unseen;" but it is an operation performed upon the soul, which renews its powers; purifies its affections; remits its sins—which, in fact, accomplishes for it the whole work of salvation. It is no longer a *principle which produces works*, but it is a *work itself*. It is no longer made perfect by works, but is itself a perfect work. It is no longer the result of testimony, but a special miracle in each particular case. It no longer comes by hearing the word of God, but

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by a supernatural and overwhelming impartation of the Spirit. In short, although it be the very beginning, it has been made the great end of religion, and has usurped the place and power and credit of almost every thing in Christianity.

Had protestants been content to assign to faith and to the obedience of faith, and to every thing else in Christianity, their just and proper positions, as designated by the Apostles, the condition of religious society would be very different from what it is. But controversy has kept the world in constant oscillation between extremes, so that nothing has been allowed to have its true position in the great scheme of human redemption. Thus, as we have seen in the case taken for illustration, the great fundamental principle of faith itself, has been constantly either disparaged or over-estimated in regard to other parts of the Christian system, and we have had a perpetual controversy about faith and works, and a confused medley of contrasts and oppositions unnatural, unscriptural and absurd. Thus, because Paul set faith in opposition to works of law, vain controvertists proceeded to set faith in opposition to its own works. Again, because James found it necessary in order to correct this error, to commend emphatically the works of faith, Romanists must need set works in opposition to and above the faith that could alone impart to them any value. And now, many Protestants, confounding the works of faith with the works of law, exalt the naked principle above all works; disparage the obedience of the gospel, and claim for faith *alone*, a vitality, efficacy and power directly denied to it in the word of God. They seem to have a holy horror of the works of faith, as though it were possible for faith to commit a *felo de se*, and destroy itself by the very obedience—the legitimate fruit which it was designed to produce.

It is the great object of the present effort at reformation to call the religious community back from the extreme views to which the violence of controversy has led them, and which they have unfortunately stereotyped in their various conflicting standards of orthodoxy. It proposes to all a common ground of union in the divine word, which acknowledges none of these extremes, but gives to every point and principle in Christianity its appropriate position. It would not, in the slightest degree, detract from the efficacy of faith as the great principle of justification. Although it has seemed necessary to call special attention to the gospel ordinances, which had been so much disparaged in order that a metaphysical faith might be magnified, no one is to imagine that these are regarded as in any sense substitutes for faith, or as of the least value whatever apart

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from the great principles of faith and love by which the soul is united to God. It would, indeed, be an instance of consummate imbecility of mind, or gross corruption of heart, if any one should adopt again the exploded heresy of a righteousness of works, simply because the neglect of gospel ordinances has rendered it necessary to give to them for a time a certain degree of consideration and conspicuity. The time for such vacillation, we trust is past, and the period has arrived when it becomes all to return to original ground, and, in the language of the Apostle, to be "Steadfast in the *faith*, rooted and grounded in *love*, and abounding in the *work* of the Lord at all times." R. R.

THE BAPTISTS—No. III.

We have recently called the attention of our readers to the progress of the American Baptists in light and knowledge. We did not commence at the beginning of their history, and are admonished to go a little farther back for the purpose of doing them more justice. Their progress will appear truly astonishing by an induction of some incidents from their own historians and best writers, some fifty or seventy years ago. We will, then, comply with the wishes of some old-fashioned Baptists, and give a few notices of the Baptists from the pen of some of their own historians, and shall commence with a passage or two from a "History of the rise and progress of the Baptists in Virginia," by Robert B. Semple, one of our old correspondents in the days of the Christian Baptist.—Richmond, 1810. The following commendation of it is from the late Elder Broaddus and Professor P. Nelson, of Virginia:—

The following letter from Rev. Andrew Broaddus, Caroline, and Peter Nelson, Esq., Professor of Wingfield Academy, Hanover, is so gratifying to the feelings of the author, that he cannot withhold from publication, the recommendation of men so capable of judging of the merits of such a work—

August 30th, 1810.

Dear Sir:—The examination of your "History of the Rise and Progress of the Baptists in Virginia," has indeed been to us a pleasing task: not merely as it has afforded us an opportunity of complying with the requisition of a friendship we highly value; but, from the manner in which the compilation is executed.

We are far from intending the complimentary style of recommendation, when we say, that we consider this a truly valuable and well executed work. The style is perspicuous, concise and

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well adapted to history; the arrangement clear, and happily calculated to prevent confusion; and the matter it contains highly important and interesting to every friend of truth and piety.

We cannot conclude without congratulating *you*, on the completion of an undertaking so laborious as this has been, and the *public*, on the acquisition of a work, calculated in a considerable degree, to gratify the curious and inform the inquisitive; as well as to promote the cause of true religion.

Accept the assurances of our friendship and esteem.

PETER NELSON,
ANDREW BROADDUS.

The Baptists of Virginia originated from three sources. The first were emigrants from England, who about the year 1714, settled in the south east parts of the state.

"About 1743, another party came from Maryland, and formed a settlement in the north west.

"Each of these will be treated in their proper place.

"A third party, from New England, having acted the most distinguished part, first demands our attention.

"By the preaching of Mr. Whitefield through New England, a great work of God broke out in that country, distinguished by the name of the *New-light-stir*. All who joined it were called *Newlights*. Many preachers of the established order became active in the work. Their success was so great, that numbers of the parish clergy, who were opposed to the revival, were apprehensive that they should be deserted by all their hearers. They therefore not only refused them the use of their meeting houses, but actually procured the passage of a law to confine all preachers to their own parishes. This opposition did not effect the intended object. The hearts of the people being touched by a heavenly flame, could no longer relish the dry parish service, conducted for the most part, as they thought, by a set of graceless mercenaries.

"The *New-light-stir* being extensive, a great number were converted to the Lord. These, conceiving that the parish congregations, a few excepted, were far from the purity of the gospel, determined to form a society to themselves. Accordingly they embodied many churches. In these none were admitted who did not profess vital religion. Having thus separated themselves from the established church, they were denominated *Separates*. Their church government was entirely upon the plan of the *Independents*, the power being in the hands of the church. They permitted unlearned men to preach, provided they manifested such gifts as indicated future usefulness. They were *Pedo-baptists* in principle, but did not reject any of their members, who chose to submit to believer's baptism.

"The *Separates* first took their rise, or rather their name, about the year 1744. They increased very fast for several years. About a year after they were organized into a distinct society, they were joined by Shubal Stearns, who becoming a preacher, labored among them until 1751, when forming an acquaintance with some of the Baptists, he was convinced of the duty of believer's baptism. Be-

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ing a good man, to know his duty was sufficient to induce him to perform it. The same year in which he was baptized he was ordained, and took the pastoral care of a church. Mr. Stearns and most of the *Separates*, had strong faith in the immediate teachings of the Spirit. They believed that to those who sought him earnestly, God often gave evident tokens of his will. That such indications of the divine pleasure, partaking of the nature of inspiration, were above, though not contrary to reason, and that following these, still leaning in every step, upon the same wisdom and power by which they were first actuated, they would inevitably be led to the accomcomplishment of the two great objects of a christian's life, the glory of God and the salvation of men. Mr. Stearns, listening to some of these instructions of Heaven, conceived himself called upon by the Almighty, to move far to the westward, to execute a great and extensive work. Incited by his impressions, in the year 1754, he and a few of his members took their leave of N. England. They halted first at Opeckon, in Berkeley county, Virginia, where he found a Baptist church under the care of the Rev. John Garrad, who met him kindly. Here also he met his brother-in-law, the Rev. Daniel Marshall, just returned from his mission among the Indians, and who after his arrival at this place had become a Baptist. They joined companies and settled for a while on Cacapon in Hampshire county, about 30 miles from Winchester. Here, not meeting with his expected success, he felt restless. Some of his friends had moved to North Carolina, he received letters from these, informing him that preaching was greatly desired by the people of that country. That in some instances they had rode 40 miles to hear one sermon. He and his party once more got under way, and travelling about 200 miles came to Sandy Creek, in Guilford county N. Carolina. Here he took up his permanent residence. Soon after his arrival, viz. Nov. 22, 1755, he and his companions, to the number of 16, were constituted into a church called *Sandy Creek*, and to which Mr. Stearns was appointed pastor. In this little church in the wilderness, there were, besides the pastor, two other preachers, viz. Joseph Breed and Daniel Marshall, neither of whom was ordained.

"Thus organized, they began their work, kindling a fire which soon began to burn brightly indeed, spreading in a few years over Virginia, North and South Carolina and Georgia.

"The subsequent events, seem completely to have verified Mr. Stearns's impressions concernig a great work of God in the West.

"The doctrines of Mr. Stearns and his party was consequently quite strange. To be born again, appeared to them as absurd as it did to the Jewish doctor, when he asked, if he must enter the second time into his mother's womb and be born again. Having always supposed that religion consisted in nothing more than the practice of its outward duties, they could not comprehend how it should be necessary to feel conviction and conversion. But to be able to be able to ascertain the time and place of one's conversion was, in their estimation, wonderful indeed.—These points were all strenuously contended for by the new preachers. But their manner of preaching was, if possible, much more novel than their doctrines.

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The *Separates* in New England had acquired a very warm and pathetic address, accompanied by strong gestures and a singular tone of voice. Being often deeply affected themselves while preaching, correspondent affections were felt by their pious hearers, which were frequently expressed by tears, trembling, screams, shouts and acclamations. All these they brought with them into their new habitation. The people were greatly astonished, having never seen things in this wise before. Many mocked, but the power of God attending them, many also trembled. In process of time some of the natives became converts, and bowedin obedience to the Redeemer's sceptre. These, uniting their labors with the chosen band, a powerful and extensive work broke out.—From 16, *Sandy Creek Church* soon swelled to 606 members; so mightily grew the work of God!

"Daniel Marshall, though not possessed of great talents, was indefatigable in his endeavors. He sallied out into the adjacent neighborhoods, and planted the Redeemer's standard in many of the strongholds of Satan. At Abbot's creek, about 30 miles from Sandy creek, the gospel prospered so largely, that they petitioned the mother church for a constitution, and for the ordination of Mr. Marshall as their pastor. The church was constituted, Mr. Marshall accepted the call and went to live among them. His ordination, however, was a matter of some difficulty. It required a pleurality of elders to constitute a presbytery; Mr. Stearns was the only ordained minister among them. In this dilemma, they were informed that there were some regular Bsptist preachers living on Pedee. To one of these Mr. Stearns applied, and requested him to assist him in the ordination of Mr. Marshall.—This reqnest he sternly refused, declaring that he held no fellowship with Stearns's party: that he believed them to be a disorderly set: suffering women to pray in public, and permitting every ignorant man to preach that chose: that they encouraged noise and confusion in their meetings. Application was then made to Mr. Henry Ledbetter, who lived somewhere in the southern states, and who was a brother-in-law of Mr. Marshall. He and Mr. Stearns ordained Mr. Marshall to the care of this new church. The work of grace continued to spread, and several preachers were raised in North Carolina. Among others was James Read, who was afterwards very successful in Virginia. When he first began to preach he was entirely illiterate, not knowing how to read or write. His wife became his instructor, and he soon acquired learning sufficient to enable him to read the scriptures.

"Into the parts of Virginia adjacent to the residence of this religious colony, the gospel had been quickly carried by Mr. Marshall. He had baptized several in some of his first visits. Among them was Dutton Lane, who shortly after his baptism, began to preach—a revival succeeded, ane Mr. Marshall at one time baptized 42 persons. In August, 1760, a church was constituted under the pastoral care of the Rev. Dutton Lane. This was the first Separate Baptist Church in Virginia, and, in some sense, the mother of all the rest. The church prospered under the ministry of Mr. Lane, aided by the occasional visits of Mr. Marshall and Mr. Stearns. They

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endured much persecution, but God prospered them, and delivered them out of the hands of all their enemies.

"Soon after Mr. Lane's conversion, the power of God was effectual in the conversion of Samuel Harris, a man of great distinction in those parts. Besides being the burgess of the county, and colonol of the militia, he held several offices. Upon being honored of God, he laid aside all worldly honors, and became a laborer in the Lord's vineyard. In 1759, he was ordained a ruling elder. From the time of the commencement of his ministry for about 7 years, his labors were devoted chiefly to his own and the adjacent counties. Being often with Mr. Marshall in his ministerial journies, he caught the zeal, dilligence, and indeed the manners of Marshail. His labors were crowned with the blessing of heaven wherever he went. Stearns, though not as laborious as Marshall, was not idle. He seems to have possessed the talent of arranging the materials when collected. He understood well discipline and church governments.

"Having now constituted several churches, and there being some others that exercised the rights of churches, though not formally organized, Mr. Stearns conceived that an association composed of delegates from all these, would have a tendancy to impart stability, regularity, and uniformity to the whole. For this prudent purpose, he visited each church and congregation, and explaining the contemplated plan, induced them all to send delegates to his meeting house the ensuing January, which was in the year 1760. Their regulations and proceedings may be seen in our account of the General Association. Here it may suffice to observe that through these meetings, the gospel was carried into many new places, where the fame of the Baptists had previously spread; for great crowds attending from distant parts, mostly through curiosity, many becsme enomored with these extraordinary people, and petitioned the association to send preachers into their neighborhoods. These petitions were readily granted, and the preachers as readily complied with the appointments. Thus the associations became the medium of propagating the gospel in new and dark places. They were instrumental in another way, in advancing truth. When assembled, their chief employment was preaching, exhortation, singing, and conversing about their various exertions in the Redeemer's service, and the attendant success. These things so inflamed the hearts of the ministers, that they would leave the association, with a zeal and courage, which no obstacles could impede."

It requires little perspicacity to find the origin of the prevailing theory of conversion amongst the yet comparatively unenlightened portion of the denomination where they yet practise baptism *into* or *upon* what is called "Christian experience," in the visions and dreams of these "burning and shining lights" of which we have just been hearing.—I am informed that there are yet some churches in the South, and perhaps a few in the North, that baptise converts into their own dreams and marvellous sights, called conversion. But at the same time it is a pleasure to learn that new converts are

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in the environs of our communities being immersed into the belief of the gospel rather than into the faith of their own experience. And there are some like Mr. Waller, of Kentucky, editor of the Western Baptist Review, located in the midst of more favorable circumstances, that cannot admit that the Virginia, Kentucky, and other southern and western Baptists, ever were so uneducated, enthusiastic and visionary as they really were down even to a period of which I have a very clear and distinct recollection and a well documented experience. But there are some things we all wish to forget, else we might find in our own times some traces of the ignorance of our fathers, who now, as duteous sons, we sincerely wish had been more wise. A. C.

THE THRONE OF DAVID.

An opinion has been occasionally propagated at different periods of the Christian Church, that the conversion of the Jews would be effected at once in a national way, and that by a personal and literal return of the Messiah to the literal and earthly Jerusalem in Judea, where our Lord was crucified. This opinion has again been revived in connexion with other kindred notions, propagated also at different periods of the Christian Church concerning the state of the dead, of which I cannot now speak particularly. But the recent attempts to revive the oft alleged, and as often refuted, notions of the personal and literal return to Jerusalem of the Messiah to sit upon the literal throne of David, and thus to convert the Jews by sight rather than by faith, demands a passing notice at our hands, and more especially as it has now been presented to our consideration by our much esteemed brother Anderson, of Kentucky. At present we can do little more than exhibit an induction of what is said in Holy Writ, on the subject of the Throne of David. And first, then, we shall place before the reader what the scriptures say on this subject.

1. Abner's oath runs in these words: "As Jehovah hath sworn to David even so do I to him—to transfer the kingdom from the house of Israel, and to set up *the throne of David* over Israel and over Judah from Dan even to Beersheba."—2 Sam. iii. 9, 10. Thus we are first introduced to the throne of David.

Jehovah's oath, or *covenant* to David, runs in these words: "And" (David) "when thy days be fulfilled, and thou shalt lie down with

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thy fathers, I will raise up thy seed after thee," (Solomon) "who shall proceed from thee, and I will establish his kingdom: he shall build an house for my name, and I will establish the *throne of his kingdom* for ever." ——"And" (David) "thy house and thy kingdom shall be steadfast for ever before thee, *thy throne shall be established forever*."—2 Sam. vii. 12—16.

And David in response said: "O, Lord Jehovah, thou hast also spoken of thy servant's house for a great while to come," (v. 19.) "Therefore now let it please thee to bless the house of thy servant that it may continue for ever before thee: for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever," (v. 29.)

This Throne of David was by himself *sworn*, or covenanted to his son Solomon as his successor. Nathan the prophet commanded Bathsheba to put the following words to David:—"Didst not thou, my lord, O king, swear to thy handmaid, saying, Assuredly, Solomon, thy son shall reign after me, and he shall sit upon my throne?" And what did David respond? "As Jehovah liveth that hath delivered me out of all my distress, even as I swore to thee by Jehovah God of Israel, saying, Assuredly, Solomon, thy son shall reign after me, and he thall sit upon my throne in my stead, *even so will I certainly do this day*."—1 Kings i. 13, 29, 30. Thus Solomon sat on the throne of David his father."—1 Kings ii. 12. The throne of David is frequently called "*the throne of Israel*."—1 Kings ii. 4; viii. 25; ix. 5; 2 Chron. vi. 16; Jer. xxxiii. 17. "David," saith Jehovah, "shall never want a man to sit on the throne of Israel." This name was given to the throne of David, before the nation was divided into two sovereignties—that of Judah, and that of Israel.

This covenant is again alluded to in the Psalms lxxxix. 3, 4. "I have sworn a covenant with my chosen, I have sworn to David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." Again, Psalms cxxxii. 11, 'Jehovah has sworn in truth to David; he will not turn from it. Of the fruit of thy body will I set on thy throne."

Before the birth of Jesus 740 years, Isaiah says, chap. ix. 7, "Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, and to establish it with judgment and with justice, from hencefoath even for ever. The zeal of Jehovah of hosts will perform this."

During the captivity, Jeremiah prophesied, chap. xvii. 25, that on certain conditions, "there shall enter into the gates of Jerusalem kings and princes sitting upon the throne of David, riding

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in chariots and on horses, they and their princes: and this city shall remain for ever." This promise is repeated, Jer. xx. iv. This throne of David is again alluded to, but with no reference to our present subject, Jer. xxii. 2; xxix. 16; xxxvi. 30. Such is a full induction of all the allusions in the Old Testament to the "throne of David," bearing on *the covenant concerning David and his seed as sitting on that throne.*

In the New Testament, Luke, chap. i. 32, an angel announces, that the son promised Mary "shall be called the son of the highest, that the Lord God will give him the throne of his father David, and that he will reign over the house of Jacob forever, and of his kingdom there shall be no end." Such are the prophecies and promises concerning the throne of David, in the Old and New Testaments.

But it is proper here to inquire,—*Did, or did not, the Lord Jesus Christ obtain a throne in heaven, on his ascension, and if so, what throne is it?* We propose the question for the sake of form, and to give to our minds a proper direction, rather than as insinuating any doubt as to the fact of his coronation. It will be, I presume, admitted by every Bible student, that the Lord Jesus Christ, "born to be a king," *but not on earth*, did, on entering the heavens, ascend to a throne, a crown, and a kingdom.—Let us turn over again the leaves of the Old Testament prophecies.

David foretold that his son would be a king and sit upon his throne,—not on earth, but in the heavens. Psalm 2d—"Why do the heathen rage and the people imagine a vain thing? The kings of the earth array themselves, (Herod and Pontius Pilate—Cesar's representatives and vicegerents,) and the princes take counsel together against Jehovah and his ANOINTED; saying,—let us break their bands asunder and cast away their cords from us.—He that sitteth in the heavens shall laugh, Jehovah will deride them. Then will he speak to them in his wrath and humble them in his fury—yet have I set my king upon my holy mountain, Zion.—Ask of me and I will give them the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a sceptre of iron, thou shalt dash them in pieces like a potter's vessel," &c.

We have here the authority of the whole Jerusalem church, with all its spiritual gifts for interpreting this passage and for applying it to Jesus as Jehovah's anointed king in the heavenly Zion, the proper antitype of the city and the throne of David. Despite of Cesar in his representatives—Herod and Pontius Pilate—Jehovah placed his king upon the holy hill of Zion.—And who is this king

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but David's son and David's sovereign! Now, according to the angelic annunciation, (Luke 1, 32,) did not Jehovah, the God of Israel, at this time give to him the throne of his father David?—?

But we have other documents in the Jewish writings as explicit, and, perhaps more direct and striking than even these. What diligent student of the official grandeur of the Lord Jesus does not ponder with delight upon the 110th Psalm?—

"Jehovah said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool. Jehovah shall send the sceptre of thy strength from Zion: rule thou in the midst of thine enemies. Thy people shall be willing (volunteers) in the day of thy power—(gubernatorial authority.) In the beauty of holiness from (more than) the womb of the morning, thou hast the dew of thy youth. Jehovah hath sworn and will not repent,—thou art a priest forever after the order of Melchisedec. The Lord at thy right hand shall crush kings in the day of his wrath.—He shall judge among the heathen. He shall fill the places with the dead bodies. He shall crush the heads over many countries"—or the sovereigns of great nations. Was not Melchisedec a priest upon a throne, and is not our high priest of that order; now king of kings, as well as priest of the most High God?

Nay, we are constrained to admit that Jesus is now constituted Lord of all. Peter, on Pentecost, assured the fleshly Israel that God had *anointed* or made Jesus supreme over all. And Paul also indicates the same when he says, (Hebrews 8, 1.) "We have such an high priest *who is seated on the right hand of the majesty in the heavens.*" Even so speaks the Lord Jesus of himself. He went from earth in quest of a kingdom and a throne, and found one, for he says—"As I have overcome and am set down with my Father on his throne, so he that overcometh shall sit down with me on my throne." In all the visions of our ascended Lord, he appears invested with regal glory, "a *prince* and saviour," exalted to a throne and a kingdom, having "*all authority in heaven and on earth,*—Lord of Lords and King of Kings."

With this induction of all the passages that speak of the throne of David, and all that is said of the anointing or coronation of the Lord Jesus, can any one find a vestige of authority for the assumption that Jesus Christ will descend from the throne of God in the heavens, to sit upon any thing called a throne of David, in the literal Jerusalem; and thus, in the form of a man, reign as a prince and priest over one nation and people, for any national, temporal, or spiritual purpose!

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But the emphasis recently laid upon this assumption, is such as to call for a still farther exposition of its baseless character. From the passages quoted we note the significant fact, that the throne of David is once and again said to be "*established forever.*" Now, that it continued till the birth of "David's son and Lord," would certainly be implied in the fact that it was "*established forever.*" That "the sceptre should not depart from Judah till Shiloh come," I need scarcely say, is relied on by the so called Christian world universally, as a strong proof of the Messiahship of Jesus of Nazareth: for till he came that throne or sceptre of Judah ceased not. But after his death, Jerusalem and the nation fell into ruins; and, according to Hosea, they have ever since been "*without a king* and *without a prince*, and without a sacrifice, and without a pillar, and without an image, and without Teraphim."—Hosea 3, 4. Now, unless Jesus be king, and the throne of David be raised to heaven, how can it be said that the throne of David was established forever! For eighteen hundred years that throne has fallen down and been without a king, unless in the person of Jesus of Nazareth!!

Still there is a stronger argument, or, at least, one more explicit, than even this. It is as flat a negation of this neophite assumption as I can imagine. It is that cited from Isaiah, 33, 17—"For thus saith Jehovah, *David shall never want a man to sit upon the throne of the house of Israel.*" I own it may be translated "There shall not be cut off a man from David before me," i. e. *He will always have a representative.* Now, according to the oracle, so explicit, so definite, and so intelligible, David's son and David's Lord reigns upon his throne, as his royal representative.

But one fact is not seen by those neophytes who assume so much on this subject. It is this, *that David's throne was originally the throne of God*, and David was but his representative. *Jehovah himself was king of Israel*, and when Israel repudiated him, he gave them in his anger what they sought, i. e. "*a king like other nations*," but he would merely deputize him and authorize him by an unction in his name, thereby constituting him "*the Lord's anointed.*" This is the mystery which none of these theological adventurers have yet been taught.*

*I would refer all doubtful minds to the reperusal and reconsideration of the call and consecration of Saul and David.—Let them read with care 1 Samuel, 8th, 9th, and 10th chapters, in which they will find the call, consecration, and inspiration of Saul, as the Lord's anointed. Then let them read 1 Samuel, 18th chapter, in which are the same significant preliminaries to the call of David, and the same solemn accompaniment of his consecration as the vicary or vicegerent of Jehovah. The Kings of Judah

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The kings of Europe and the Pope are yet hugging a kindred delusion. They suppose that the Pope's Chrism is the holy oil; and that the kings of Europe are severally the Lord's anointed.—A few lessons to priests and modern kings, and even to his grace of Canterbury, on this subject, might do them no harm. But as certainly as Aaron was God's high priest, alone and exclusively, so David and his sons were God's only anointed kings, and just as exclusively and alone, as Jesus of Nazareth is his only begotten son and heir of the throne in the heavens—therefore with literal and exact truth after his resurrection, he said, all sacerdotal, political, regal, and divine authority, in heaven and earth, were his, and only his, and his forever. God reigned on earth in the persons of Judah's kings on David's throne. But after the Jews said,—"This is the heir, come let us kill him and seize the inheritance," he translated the throne of David to heaven and placed his son upon it, and there it will continue as the seat of the Lord Jesus Christ till all his enemies fall before him.

And here we shall pause for the present. A. C.

NEWS FROM THE CHURCHES.

CHURCH IN BOSTON.

Revere House, Boston, February 11th, 1849.

Brother Campbell:

I reached here on the 3d instant, and have had the pleasure of worshipping with a small band of disciples, meeting in room No. 8, in the Hall over the Boylston Market, in Washington street, for two Lord's days. They number about twenty, which is an increase of some five since I met with them last July; and the brothers Berry, who are the most prominent men among them, seem to be much encouraged at their prospects in view of all the circumstances around them. They seem to be untiring in their efforts to advance the cause here as far as practicable.

On the Lord's day they meet thrice: at 11, at 3 and at 7 o'clock, and there are some five or six brethren who give evidence of more than usual reading and intelligence in the Scriptures. You will find a Bible in the hands of all the family, and when one reads or speaks you will see them attentive to the subject, which I greatly admire and which would surely be greatly beneficial to all the churches. They are poor, as regards the goods of this

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were as much in need of inspiration in order to sit upon the throne of God, as were the Apostles of Christ, to give them authority. But when they became wicked the spirit of God forsook them, and this circumstance called for prophets to instruct, reform and admonish them. Hence, prophets became a necessary appendage to the kings who acted for God.

These are matters not properly weighed nor understood in all their amplitude, by many who choose both to preach and write on such lofty themes.

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life, and yet they pay some two hundred dollars per year for the rent of their room and other expenses.

One of the brother Berrys is a printer and piano maker, and in conjunction with brother Gaskill, of Salem, he intends publishing a monthly sheet* at 50 cents per year, in order to publish the first and practicable principles of Christianity among their neighbors. They hope to do something by that means, in giving a better and more extended knowledge of our teaching than they can do in any other way. Brother Gaskill is said to be a sensible and worthy evangelist, and being in the habit of vending books, they think it can be thrown into many families.

The brethren desire that all Disciples visiting Boston would give them their aid when among them, and therefore, desire their place of meeting to be known through the Harbinger. If you can spare room for this brief notice of them, give it a passport through the Millennial Harbinger, and very much oblige them and your friend. On the third Lord's day of the present month I hope to meet with the Disciples in Philadelphia, on my way homewards. Wishing you health and peace,

I am yours as ever,
GEORGE W. ELLEY.

FRANKLIN, KY., January 11th, 1848.

BROTHER CAMPBELL:

Dear Sir:—Since I wrote to you I immersed one person near Allensville, and two near Russelsville, who became members of the church at Social Grove.

J. CALAHAN.

PLEASANT GROVE, January 17th, 1849.

BROTHER CAMPBELL:

Dear Sir:—We commenced the year in worship at my own house, with my family and neighbors. We had a full meeting, and four persons were induced, through grace, to bow to the king immortal, three of whom I immersed the following day, for the remission of their sins. All of them youths in the morning of their days, praised the Lord! I likewise immersed two young ladies near Hamersville, Brown county, Ohio, on the last Wednesday in last month. They had all the appearance of being noble soldiers for Christ our Immanuel; and on last Lord's day, the second Lord's day of this month, I immersed one at Neville, for all of which we give thanks to the Father of mercies, and God of all our comforts.

JOHN T. POWELL.

BATON ROUGE, February, 1849.

BELOVED BROTHER CAMPBELL:

Since I left this city I returned to my family, now with my son-in-law, near Princeton, and left again for Port Gibson, some 5 weeks past. W had a delightful meeting at that point and at Grand Gulf. Our labors resulted in seven valuable additions, to the great gratification of the brotherhood. The sects there are well drilled in the lesson of keeping off as far as possible. From thence I made my way here again, and the results of our labors thus far are 16 valuable additions, making 57 in all.

J. T. JOHNSON.

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*We have received the first number of this periodical called "The Gospel Advocate." The 2d number will not be published till the 1st of May. *Terms.*—To single subscribers 50 cents. To any person paying for four copies, it will be sent *gratis* Remittances of money to be directed to T. V. Berry, 252 Washington street, Boston, Mass. Letters pertaining to the Editorial department must be sent to D. Owen Gaskill, Salem, Mass.

W. K. P.

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P. S. Our meeting continued several days longer, and the result was ten more additions, making 26. The church at this place now numbers about 100 members. It is a source of great gratification that so respectable a congregation has been established in less than four months; besides, they are now most nobly and liberally sustaining a preacher all the time.

J. T. J.

LIBERTY, February 12th, 1849.

We have a meeting now in progress in this place with a prospect of some good. One 'confessed' last night, the eldest daughter of brother Payne.

W. A. MORTON.

February 12th, 1849.

I have just returned from a general meeting in Troy, heard three discourses from elder Lowell, who got a good hearing. One intelligent young man wished to obey our Lord, and was baptized (after cutting some 18 inches ice) in the great Hudson River. The congregation at Troy is small, but its members appear to be respectable and zealous. They have a house of their own to meet in. Their prospects are flattering—three more were added to the congregation. S. W. THOMPSON.

LITTLE FORT, LAKE CO., ILL., Feb. 12th, 1849

At Fort Hill there have recently been a number of additions. We are much encouraged from the recent effort. The congregations have been large and attentive, and are inquiring after the truth. Our hearts have been much refreshed recently by the truth that there is a common ground in the gospel upon which all Christians can unite. Elder Knox, a Baptist minister, and lady at Fort Hill, have united with us upon the platform that the Bible is an all sufficient rule of faith and practice, and that all immersed believers who are living lives of piety, are constitutionally Christians, and should have communion and co-operation with each other for the promotion of piety and the spread of Christianity. Elder Knox is now advocating, with us, the ancient order of things, and expostulating with his brethren to do away their unfounded prejudices and misrepresentations, and to search for the old landmarks. O, that unity, humility, and peace might prevail among Christians. L. J. CARRELL.

BEDFORD, February 15th, 1849.

DEAR BROTHER CAMPBELL:

We have just closed a meeting in our congregation in which we received twenty-three additions, amongst which was my partner in business, Mr. Hillman, and his wife, also Mr. Comstock and wife. Brothers Collins and Green were with us. Your brother in hope, J. W. ROBINSON.

MILFORDTON, KNOX CO., O., February 20th, 1849.

BROTHER CAMPBELL:—We have just closed a meeting of sixteen days in the Brushy Fork congregation. Eighteen, broken in heart and contrite in spirit, submitted to the authority of the Lord Jesus, being immersed in his name. One joined from the Baptists. WM. HAYES.

DOVER, MASON CO., KY., February 26th, 1849.

BROTHER CAMPBELL:—We have recently had a fine meeting—some sixty odd added to the church, under the labors of Elders J. Rogers and S. C. Perrin. The meeting closed on the 12th of February.

JAMES L. JOHNSON.

CINCINNATI, O., February 27th, 1849.

BROTHER CAMPBELL:—I think I wrote to you that we were blessed with occasional accessions at Christian Chapel, "8th and Walnut," and that es-

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pecially on Sunday the 18th instant, I baptized another of my brothers, Jacob Burnet, jr., a lawyer, with four others. I doubt not you rejoice with me! The next evening three others obeyed, and since then I have enjoyed the presence and co-operation, most of the time, of brothers Challen, Melish and Thompson, and an addition of some nineteen altogether has been realized. I expect to continue on Thursday night, as my last discourse issued in four confessions. Yours in the love,

D. S. BURNET.

OBITUARIES.

GEORGETOWN, April 3, 1849.

DEAR BROTHER CAMPBELL:—Another of the brightest patterns of Christian character has faded from our midst, and another jewel has been set in the Redeemer's crown. On the 1st inst., just before day, sister Amanda Shepard, wife of brother T. J. Shepard, of this place, sweetly and quietly, without a groan or a struggle, was released from the sorrows and sufferings of earth, and taken home to the bosom of her Father and her God. Our hearts are filled with inexpressible astonishment and grief. For several weeks past she had been confined by fever; and although her situation was known to be very critical, yet for the last day or two more favorably symptoms had inspired strong hopes of her recovery. But death, that insidious foe, was secretly and silently doing his strange work, and in a moment, and with but a moment's warning to a most affectionate and devoted husband, his sad mission was completed. Our sister breathed her last, and her emancipated and happy spirit was at rest.

This is indeed a sad bereavement to many hearts; to the husband who mourns the loss of an almost idolized wife, whose many virtues rendered his fireside the seat of domestic happiness and religious enjoyment; to an only son, who has committed to the tomb a fond and doting mother; to servants who have lost a kind and indulgent mistress; to the Church, from which a member so ardent, zealous, faithful, pious and influential has been removed; and to society which weeps over one whose amiable deportment and winning manners constituted her in no ordinary degree the ornament of the social circle. What a chasm is left! How many hearts lie crushed and bleeding!

For about seventeen years she was a member of the Christian Church, and during all this period, her life was a bright example of holy devotion to the cause she so deeply loved. One trait of her Christian character deserves especial notice, and is worthy of all commendation. She was a *praying* Christian. She loved to commune with God, and supplicate his blessings upon her husband, her much loved son, the Church, and the world. She prayed in secret; with her husband in the family circle; and her *place* at the Church-prayer meetings was never vacant but from necessity. If friends were on a social visit to her family, she would affectionately invite them to accompany her to the place of prayer. If she was on a visit herself, at the first sound of the bell she would rise, apologise, and take her leave for a gathering more congenial to her heart. If the weather was inclement, she would often, although in feeble health, brave the exposure to mingle her prayers and sympathies with the people of God. We feel that we need not add to this—indeed that we cannot—that no higher eulogy can be written, even if it were our object to eulogise. The Christian that prays much will never be found deficient in any other duty. We expect to find such always in "the van of the host," patterns of propriety and pillars in the Church. Thus was it with our departed sister; and when she came to die, death had no terror, no sting, and the grave no victory. She

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looked with calmness and composure upon her approaching dissolution, counselled her son to meet her in the better land, expressed but one desire in reference to her departure—"that it might be easy;" and that desire was answered to the full.

"She set, as sets the morning star, which goes
Not down behind the blackened west, nor hides
Obscured amid the tempests of the sky,
But melts away into the light of heaven."

May the Lord bless the deeply bereaved husband, from whom, within the last three months, has been taken away, a mother, a brother, a wife, and a servant, by death; and pour into his bleeding bosom the balm of consolation, and sanctify these severe afflictions to all the friends and relatives of the departed. Most affectionately, J. T. JOHNSON.

Died, on Tuesday night, the 20th inst, (March, 1849,) at the residence of her son-in-law, Robert S. Barr, Esq., of Columbia, Mrs. Mary Duncan, in the 74th year of her age.

In the death of this "mother in Israel," society has been deprived of one of its most valued members, and the Church of Christ one of its most zealous, devoted, and brightest ornaments. The deceased was born in eastern Virginia, and emigrated from that State to Kentucky, in an early day, when it was almost a wilderness, and the Indians constantly invading the country.

It was her good fortune to unite her destiny with that excellent man, Daniel Duncan, who settled in Paris, Bourbon county, where the deceased spent the greater portion of her life; and it was there that she publicly professed her faith in the Son of God, and was immersed on the 29th day of February, 1828, and became a member of the Church of Christ in that town.

In the ever memorable year of 1833, her husband was taken from her, during the prevalence of that scourge, the cholera, and soon thereafter she came to Missouri, to spend the evening of her days with her two daughters, who had settled in Boon county. She attached herself to the Church of Christ in Columbia, and lived a worthy member until her Saviour bid her come higher. "Blessed are the dead who die in the Lord."

"She hath gone from the trials and sorrows below,
To that land where the rivers of pleasure do flow;
She hath gone from the troubles and trials of earth,
To that region where joys everlasting have birth:
She hath gone to the bright regions of bliss, to explore
Whither Jesus, her Saviour, hath entered before." A.

In the "Observer and Reporter," published in Lexington, Kentucky, I observe that Sister Rebecca L. Shelby, died on Tuesday, the 13th of March, 1849, at Richland, the residence of Mr. Isaac Shelby. It is with deep regret that I see the death of this amiable and excellent sister announced. In her death the Church of Christ has lost a most valuable and devoted member—her husband mourns the loss of a kind and affectionate wife—her children weep over the grave of a fond and doting mother—and society is deprived of one of its most interesting, amiable and useful members.

Sister Shelby was the daughter of the Hon. Judge Williams, of Knoxville, Tennessee, and became a resident of Saline county, in this State, shortly after her first marriage with the late Dr. Mitchell, of whose support and protection she was soon deprived by his death. It was her good fortune to have been educated by that excellent Christian teacher and instructor, Elder P. S. Fall, near Frankfort, Kentucky, where she was also taught the great science of christianity, and became familiar with "the faith once delivered to the Saints." When she found herself in the extensive

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and fertile prairies of the "Far West," where there was no proclaiming of the original gospel near, and she being anxious to participate in the "common salvation," she wrote to brother Fall, inquiring where a Christian teacher lived in Missouri, that could visit her county, so that she might once more hear the truth and obey it, and by it be made free from sin. Brother Fall informed her that I had removed from Kentucky, and settled in Boon county, and urged her to invite me to Saline, which she accordingly did with most pressing solicitude; he at the same time writing to me of her anxiety to obey the gospel, and of her intellectual and personal worth. In compliance with her solicitation I visited the county, and on the first Lord's day of August, 1842, she confessed the Saviour, and was immersed with one other in the presence of a large congregation. From that time to the hour of her death, she was greatly devoted to original and primitive christianity, being beloved by all who knew her, for her personal, intellectual, moral, and christian worth. She was almost a pioneer in the good cause in her section of the country, and boldly contended for "the faith once delivered to the Saints," contrary to the *views* of many near and valued relatives and friends. Much more could be said of the piety and excellencies of this beloved saint; but I know that your pages are *pressed*, yet I trust you will find room for this short notice, which I consider alike due to the departed worth and memory of sister Shelby, and the cause of christianity. I shall ever remember her with a heart full of affection.

Your Brother, T. M. ALLEN.

PITTSBURGH, April 28, 1849.

BELOVED BROTHER CAMPBELL:—Sister Scott, the wife of our beloved brother Walter, is no more. She fell asleep in Jesus this morning, about half past ten o'clock. She bore her illness with that Christian patience and resignation characteristic of her life.

"Blessed are the dead who die in the Lord, from henceforth! Yea, saith the Spirit that they may rest from their labors; and their works do follow them."

Yours in the Lord, CHARLES D. HURLBUTT.

I have heard, with profound sympathy, this, to me, unexpected event. But a few days ago I was at the house of brother Scott, and although neither he, nor his beloved consort, were in full health, yet I presumed that there were yet many years in store for them. True, indeed, to sister Scott, whose many Christian excellencies were long known to me, and always admired, and whose character was no where known but with admiration and respect, the change of state is, no doubt, more to be envied than lamented. But alas! we all do fade as a leaf, and wither and die. Infancy and manhood, youth and old age, beauty and deformity, the good and the evil, all pass away as a shadow, and there is no continuance. But the righteous hath hope in his death: May the Lord comfort the afflicted family of our bereaved brother, and prepare us all for a place amongst the spirits of just men made perfect! A. C.

THE CHRISTIAN MELODEON.

This work, it appears, was got up in pursuance of the following resolution, adopted at a public meeting in Ohio:

Resolved, That Brother A. S. Hayden be requested to prepare, in connexion with such brethren as he may call to his aid, a new music-book suited to the wants of the Churches; and that we pledge ourselves to do all in our

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power to bring said work in circulation." The brethren present on the occasion, *all* of whom approved of the undertaking, are the following:—

John Applegate,	Calvin Smith,
William Hayden,	Eleazor Hovey,
John Whitacre,	M. J. Streator,
J. J. Moss.	Alexander Hall,
Cyrus Basworth,	Charles McDougall,
Harvey Brockett,	Lothrop Cooley,
John T. Smith,	Isaac Errett,
James E Gaston,	Zeb Rudulph.

We are pleased to learn that this great desideratum has been well received by our best judges and masters of sacred music. It was indeed, what might have been expected from the Haydens, these great amateurs of sacred music. They are well known to the brethren of Ohio and New York, to many in Virginia and Pennsylvania, for their taste and talent in the melodies of Zion. Their labors in the gospel, and especially their prominence in the worshipping assemblies in leading its praises, are coeval with the commencement of the great work of reformation on the Western Reserve, almost a quarter of a century ago. This selection and adaptation of music to christian worship, is not got up after the Bostonian style—for singing choirs and instrumental devotions—but for *worshipping assemblies, not by proxy,* but *in person,* with their hearts and their voices, exalting together the praise of the Lord. If piety, science, and skill in music, theoretical and practical, be qualifications for high service in this department, we doubt not that the labors of brother Hayden in this last great effort, will be crowned with abundant success, and will be regarded by all whose taste and spirit are evangelical, as worthy of universal patronage among the brethren. A. C.

CHRISTIAN INTELLIGENCER.

This excellent Christian Journal is still published at Scott's Ferry, Albemarle county, Virginia, under the editorship of brother R. L. Coleman; but as brother Coleman is now engaged as Pastor of the Sycamore street Church in Richmond City, and has taken up his residence in that city, for the present, all communications for him, either private or relating to the paper, should be directed to him at that place.

The Christian Intelligencer is conducted with its usual ability, and contains the same amount of matter as in former years, though the price is reduced to one half, being now only $1 per annum. W. K. P.

Errata.

Bloomington, Ill., March 10, 1849.

Dear Brother:—In my report of Progress of Reform, published in the February number of the Harbinger, several mistakes were made, which please allow me to correct.

Instead of an addition of 76 to our congregation, it should have been 26.

The congregation five miles off was Twin Grove, instead of *Levin Grove.*

Brethren Bowls and Linsay were assisted by J. T. Jones and A. Peeler, instead of *S. Puler.*

Brother W. T. Major instead of *W. S.* Major. Yours truly,

R. O. WARRINER.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *JUNE*, 1849. NO. VI.

MEMORY AND CONSCIENCE.

BELOVED BROTHER CAMPBELL:

I was much interested by a communication in your Millennial Harbinger, I think in the March number, from your esteemed friend, J. Buchanan. Every age has its patriarchs. The "father of the faithful" has been exemplified before the eyes of every generation, so that God has not been without witnesses to declare his graciousness and to manifest the beauty of holiness. How refreshing to the pilgrim, to meet with spirits like his own, nurtured from the same exhaustless fountain of holiness and truth, and journeying, under like hopes, to the same land of promise and bliss! A fellow-pilgrim, walking as though seeing things invisible, and conversing, amidst the din and hum of busy, eager, grasping worldliness, about things which are above, where Christ sitteth. I could not but feel the contrast between the warm mutual greetings of this "father in Israel" and yourself, and the angry and self-conceited irreverence and impertinence of some young stripplings among us, who seem to fancy that they alone have the string and the pebble for Goliath, and that good sense and good breeding were not only born, but must die with them! Alas, for the times upon which we are fallen! I subscribe to a number of periodicals because they are ours, and when the mail brings them to me, I look into them for the refreshing thoughts of a refined spiritual heart—the breathings of holy natures—the lofty and ennobling ideas of minds imbued with the grandeur and sublimity of things heavenly and divine, but instead of finding what my soul thirsteth for, in too many instances I meet with little else than abortive efforts to be smart, and blotched reproductions of pictures drawn by greater masters, and already long familiar, in their true colors and native beauty. A kind of backwoods rudeness is mistaken for the wellbehaved virtue of independence, and the Bowie knife of a carnalized strife, brandished about our heads under the pretence, and perhaps the honest conceit, that

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it is the veritable Sword of the Spirit. Through all the fustian and froth of sophistry and rant, the one sole motive can be seen peering out through the all pervading "*I*," and the heart of the reader, intent only for the good and the beautiful, both in nature and grace, grows sick of the dose, and turns away in sorrow or disgust, to purer or sweeter fountains. So at least we have felt, at reading, not all, indeed, but some of the productions coming to us under cover of more promising and holy names.

Are we not privileged, my brother, to remonstrate against such abuses of the religious press, and to tell those who write for us, that such a spirit and such a style are not only uncongenial to a cultivated and refined Christian taste, but derogatory to our cause, and a reproach upon our people? Some of my most esteemed brethren and friends deplore with me, the want in our journals of a more elevated style, a more sanctified spirit, a more scriptural language—yet they say it is a delicate matter to speak about these things publicly, and rather fear, lest it may give offence. But what is to be done? We feel it to be our duty to censure every other species of injurious influence, and why not this? Shall our scribes be wholly self-constituted and responsible not even to Christian criticism! Are we to stand by and see conceit stalking it in stilts over modesty and good breeding, reviling good men, and not only nurturing and cherishing a depraved taste, but by a narrow and contracted view of some of the great topics of the Christian system, actually teaching errors dangerous and pernicious, and yet answer not a word, lest we should hurt somebody's feelings, or cross a *devoted* Editor in the object of his *devotions*? And when we do venture to speak, shall we be put under the ban of *personal hostility*, and have the edge taken off all that we say, no matter how much truth and good sense there may be in it, merely by the imputation of an unfriendly motive, or a disposition to injure? If an Editor is criticised, why can he not stand or fall upon the merits of the criticism, just as any other writer? There is no more propriety in his crying out *malice, personal hostility, envy, jealousy*, than there would be in Macaulay's objecting to the criticism of his great history upon the same ground. But no more of this at present. I only intended, when I commenced these remarks, to notice the kindly style of the true Christian gentleman, and then to pass on to the consideration of the interesting subjects of his essay.

Memory and conscience will doubtless play a conspicuous part in the great day of final accounts. God has given us no more irrefutable internal evidence of our own immortality, than is to be found in

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the nature of memory. It is our perpetuating *self*, retaining in ineffaceable colors the true likeness of our own actions, and reflecting them, as the full portrait of our entire character. Indeed, man's character is his *moral likeness*, the express representation of his inner self. Actions spring from thoughts and motives, and therefore take their significance from them. The memory of these is conscious history; and as the omission of any act, or thought, or motive of a man's life, would leave the character so far incomplete, it appears essential, in order to a full view of ourselves and a perfect comprehension of our character, that there should be such a provision in our constitution, as will preserve without a single omission, for our future inspection, or rather subject to our future consciousness, every thought, motive and action, which had ever occupied the mind or employed the body. How is it, that we maintain our personal identity, if it be not by remembered consciousness? Physiologists tell us that man changes the natural particles of his body once every seven years, yet persons like our venerable brother know themselves at four score, and in hearing of the mighty Niagara to be the same self that gamboled, in childhood, over the fields of England. What is it that has been the connecting link in this changing experience? Not the material body, for that has passed through successive changes to repeated decay, and is not the same. It is the mind, one and imperishable, keeping a history of itself by the faculty of memory, and perpetuating consciousness by its own undying energy.

There have been many instances of suspended memory, in which the person, from disease, for years, lost all remembrance of his past actions. "The Rev. William Tennant, while conversing in Latin with his brother, fainted, and apparently died. His friends were invited to his funeral; but his physician, examining the body, thought he perceived signs of life: he remained in this state of suspended animation three days longer, when his family again assembled to the funeral, and while they were all sitting around him, he gave a heavy groan, and was gradually restored. Some time after his resuscitation he observed his sister reading: he asked her what she had in her hand. She answered, "A Bible." He replied, "What is a Bible?" He was found to be totally ignorant of every transaction of his past life. He was slowly taught again to read and to write, and afterward began to learn Latin, under the tuition of his brother. One day, while he was reciting a lesson from "Cornelius Nepos," he suddenly felt a shock in his head. He could then speak the Latin fluently, as before his illness, and his memory was in all respects completely restored."

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It is not only in such remarkable examples as this that we are presented with the imperishable nature of memory, but our more common experience teaches us that *suspension* is not *annihilation*, and prepares us for the admission of the great inference that no act of the mind, no matter what its magnitude or littleness, will ever be so entirely effaced from the tablet of memory, as not to be awakened by the touch of Him, who is the resurrection and the life.

It only requires that the mind and the body—the thinking, willing, self-conscious and immaterial self, and the nerve-matter through which it is brought into relation with external things, shall be placed again in the same relation with one another, which they had at the time any impression was made, in order to have that impression revived and felt, as a part of our past experience. This relation can be, and is, in many cases, restored by an effort of the will. We exert the controlling power of the mind to bring back the impressions of the past, and by a continual application of the power of our wills, often succeed in restoring those states of past experience so fully, as to recall most vivid pictures of the transactions connected with them. In some cases, the same result is obtained by the influence of association, and in other cases by an influence too recondite to be traced, and which we in vain attempt to reconcile to the laws of suggestion. The mind seems at times to display independent springs of action, whence it mounts back to the fountains of experience, and bounding, without any intermediate steps of association or suggestion, over the long track of almost a century, sits down to the contemplation of its schoolboy dreams, as though they were the transactions of yesterday. How it is that these mental states are thus so fully restored, we cannot tell,—but of the fact we are fully assured.

In our present condition of being, the great difficulty in remembering is simply the difficulty of re-producing those relations of mind and matter, which existed at the time the impression, which we wish to remember, was made. This difficulty, like every other one, arising from the sluggishness of our material bodies, is greatly overcome by habit. When we first attempt to restore a past relation of the mind and body, so as to remember the experiences we then felt, it is with difficulty we succeed. We repeat the effort again and again, and the difficulty yields more and more readily, until we find it easy to recall any event we please. This we call strengthening the memory. Now, as this is effected in a great measure through the will, does it not afford us a reason "why," as your venerable correspondent asks, "conscience and memory alike

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fall asleep as to our bad actions, yet are ever wakeful and alive as to those we deem good or worthy of praise?" In regard to the latter case, the will is fully consenting, and the mind is not only inclined, but delighted to recall the circumstances which so much gratify its self-esteem and love of approbation; but in the former case every principle of selfishness is pained by the contemplation, and the recollection is only entertained when forced upon us against our will, and by circumstances that we cannot control. Thus the story of memory and the voice of conscience alike may be hushed, but the story is still written, and the voice, though unheeded, is still speaking, and will continue to utter its reproaches, till the silence, the solemn silence of the great judgment, shall allow it to be heard.

We are able, in our present imperfect state, to form little or no apprehension of infinity. We are indeed able to lose ourselves in wonder at our own powers, but still we do not comprehend them. They display capabilities, at times, which we could not have predicted, and which are so much a marvel to us, as to be almost incredible. In the department of memory and of imaginatinn, we find the most impressive evidences of the mind's wondrous powers. Until we can trace the connection between mind and matter, and fathom the depths of infinity, we can neither account for nor limit the powers of memory. The air is doubtless a medium of intercommunication between minds, and by its vibrations receives and transmits impressions not only corresponding to the cause which puts it into motion, but suited to communicate the proper effects of that cause. Every word and action is thus written upon the air, as well as upon the memory. True, the vibrations soon grow too feeble to effect us sensibly in our present state; but unless we can assign a limit to infinity, they still tremble in undying waves, and must for ever. Suppose, then, that in another state our impressibility is so far refined and heightened, that these eternal records upon the invisible parchment of the air shall become sensible, then will the assembled universe be able to listen to the narrative of forgotten ages, and hear the words of the vocal air reciting the stories of the mighty past. This, we are ready to admit, is but a philosophic vision; yet we may adduce it to show, that nothing is impracticable with Him, who is in every thing, and whose own infinite power seems presented to us in the endlessness of every manifestation of motion or life.

Without speculation, we may well ask, with your esteemed friend "Who has power to obliterate even the most silly trivial expressions?" Words neither understood, nor heeded when heard, some-

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times come back to us when the mind is strung to an unusual tension, and display themselves, as ineffaceably graven on the tablet of memory. Coleridge tells of "an ignorant servant girl, who, during the delirium of fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favorite authors." Dr. Abercrombie tells of a child, who, at four years of age, and while in a profound stupor from a fracture of the skull, underwent the operation of trepanning. After his recovery, he retained no recollection either of the operation or of the accident, yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. These facts lead us to the conclusion that impressions once made upon the mind are incorporated into its very essence, and become, therefore, as it, eternal. Nothing short of the hand of Omnipotence can wipe them out, or obliterate their slightest trace.

But God does nothing in vain. If he has made memory eternal, it has been in respect to the future, that man should know himself and see himself in an ever present portrait, through endless eternity—that his own memory should be the volume of his own history, not only perfect and complete, but bearing the testimony of consciousness, as the incontestible evidence of its truth. On the subject of *the books* that John saw *opened*, there were doubtless others; but there appears good reason for believing that the book of memory and the book of conscience were *two* of *them*. Without the memory of actions, we could not regard them as ours. We cannot identify ourself with an action that is past, unless we can remember, or be made conscious, *that we did it*,—and hence the necessity, in the future judgment, for every one retaining a full and perfect recollection of all the actions and words of his life. By memory, our own consciousness will associate us with the action, and we shall need no other accuser.

But memory is not enough. There is no moral element in memory. It does not *feel* approbation or disapprobation—has no *emotion* of innocence or guilt—*impels* us neither to do nor to refrain. This is the province of conscience. Hence, to enable us to feel in connection with our action, the motives from which actions were performed must be written down along with the record of the facts; and this is the book of conscience. Here the secret springs, which

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urged us to say or to do, are faithfully presented; and as we gaze upon our actions as our pictured self, we shall also see in their uncovered nakedness the feelings which urged us to their performance. Wonderful records! Before their startling disclosures, who shall be able to stand! Who must not feel himself to be "wretched, and miserable, and poor, and blind, and naked!" O my soul! who shall deliver thee from this eternal shame! Where wilt thou find raiment to cover thy nakedness, and a hand to erase from the books of memory and conscience the deeds of guilt which blacken their pages! It is only here that we shall see the true efficacy of that blood which taketh away the sin of the world, and experience fully the blessedness of Him, to whom the Lord imputeth not sin. When we shall see the Son of God wiping from the record, with his own blood, every iniquity, that it may be remembered against us no more for ever, and feel ourselves covered with the white raiment of his own perfect righteousness, and led along by Him, who alone is "able to present us faultless before the presence of HIS glory with exceeding joy," then, and only then, shall we be able fully to unite with the "ten thousand times ten thousand, and thousands of thousands, in saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

I have made you, beloved brother, a long essay instead of a friendly letter, as I intended; but these are noble and delightful themes to me, and I doubt not, on this account, will prove, however imperfectly treated, agreeable both to you and our venerable brother Buchanan, for whom and for yourself I pray the Lord to prolong and multiply his richest blessings and tenderest mercies.

As ever yours, TIMOTHY WEST.

REFORMATION—No. XV.

THE unscriptural language current amongst the religious parties of the day, affords to the reflecting mind one of the strongest evidences of their need of reformation. Such is the intimate connexion between words and things, and such the influence of language upon the human mind, that a departure from the "spiritual words" of inspiration necessarily implies a departure from the "things of the spirit." Hence, it is not without reason, that the Apostles enjoin the use of a "sound speech that cannot be condemned," and urge a careful

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adherence to the "form of sound words" which they delivered, and a cheerful consent to "wholesome words, even the words of the Lord Jesus Christ." Hence, too, it is one of the prominent characteristics of the present religious movement, to insist upon a strict adherence to the express language of the scriptures in regard to every thing belonging to Christianity.

The doctrinal dissensions by which the religious world have been so long distracted; the untaught questions which have been introduced since divine revelation ceased; and the partial views of Christianity adopted by each party, required, of course, not only that various qualifying epithets should be added to the terms of holy writ, but that many terms and expressions, wholly new, should be invented, in order to express with accuracy the views which men have been pleased to entertain. These terms and expressions, consecrated by time, and endeared by their association with the favorite tenets which they embody, have naturally gained a credit and a currency even greater than those of the word of God. In fact, we should hazard nothing in saying that nine-tenths of the members of any existing religious party will be found fully impressed with the conviction, that the familiar phrases in which they are wont to express their favorite views of religion, are really contained in the New Testament—a conviction, which, arising from their opinion of what ought to be, rather from their knowledge of what is, shows that the phraseology in question is, in their estimation, of greater significance and importance, than the less familiar diction of the Holy Spirit.

The use of unscriptural language is, as we have said, an evident proof of a departure from the truths revealed in the scriptures. It is an evident proof of this, because it implies that the words used by the inspired writers are insufficient to express the thoughts of the sectary, or that he supposed they might lead to some different or even opposite conclusion. Hence he finds it necessary to add or subtract a qualification, or otherwise to alter or amend them. Now there can be no doubt that they were perfectly fitted to express the thoughts revealed by the Holy Spirit, and their failure to express the thoughts of the sectary is indubitable evidence that his thoughts or views on the subject of religion are not those presented in the word of God.

The liberty which men have taken thus to introduce a new religious language, and to qualify and change the terms employed in the scriptures, is most presumptuous and unwarrantable. It is true that this innovation has been effected only by slow degrees, and

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that the plea that it was necessary to guard against some pestilent heresy may be urged in defence of all such attempted amendments; but however gradual change may account for, it cannot justify that corruption of the pure language of truth now so general; neither can the existence of any heretical extreme excuse the alterations and interpolations which partyism has virtually made in those oracles of heaven which should ever be held sacred as the infallible and unalterable expression of the mind of God. If one single change, however slight, be admitted, all change must be allowed upon the same principle; and all the verbiage and barbarism of scholastic theology, as well as the contradictions and cant of sectarism, will be equally canonical with the words of Holy Writ. Certainly, it must be apparent, that if the word "ALONE" may be added to Paul's declaration, "We are justified by faith," so that it shall read, as in the Westminster confession, "We are justified by faith *alone*;" because certain errorists taught that men are justified by works apart from faith; it would be just as lawful for the latter to alter and amend the phraseology of James, so as to have it read: "A man is justified by works *alone*." Such indeed is, in effect, if not in form, precisely what is done, and divinely inspired teachers must thus be arrayed in contradictory opposition to each other, lest fallible controvertists should be compelled to acknowledge themselves mistaken! Again, if Calvinists presume to qualify the simple scriptural term "calling" by the epithet "effectual," Armenians may as rightfully render this "effectual" *ineffectual*. Or, if the former may define "grace" by their adjective "sovereign," to make the scripture square with a certain theory of religion, the latter may justly plead the precedent, and substitute for "sovereign" their more liberal adjunct, "free," in harmony with their own peculiar view of the gospel. It is in this way that men seek to perpetuate their opinions, and the strifes they have occasioned, by engrafting them upon the word of God itself, and it is thus that they pervert the sense of divine revelation, and corrupt, in effect, the only source of spiritual truth.

The same may be said of such unscriptural terms as "Sacrament," "Eucharist," "Indulgence," "Trinity:" such barbarisms as "Christian Sabbath," "Eternal Son," "Episcopal succession," "unconditional election," "getting religion," &c. &c.; in each of which there is embodied either the living spirit of some human system of divinity, or at least the ghost of some defunct metaphysical speculation, which would forever haunt and disturb the repose of Christian peace and union. In fact, it is manifestly impossible to accom-

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plish Christian union without an entire abandonment of every term and expression not found in the scriptures, and a strict adherence to the simple declarations of the divine word in their plain and obvious import. This divine word is perfect. It admits of no amendment. It requires no qualification. It can be safely trusted as it stands, as the only true revelation of "the things which are freely given to us of God," "which things," says Paul, "we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual."

The religious world would seem to have taken such liberties with divine revelation, from an erroneous view of the position which revealed religion sustains. Because, in regard to natural objects, men have felt themselves free to invent names, to classify, arrange, and theorize, they seem to have supposed it their privilege to pursue the same course in religion. Hence the *science* of Theology; hence the innumerable *systems* of religion; and hence the peculiar dialect or nomenclature of each religious party, which requires a special glossary for its interpretation. But they appear to have overlooked the obvious truth, that while nature is a revelation of THINGS, religion is primarily a revelation of WORDS. The position in which each presents itself is directly opposite. Hence, while in nature, it is left to man to find *words for things;* in religion, it is his business to find *things for words.* Hence, too, it is that in his researches into nature he may safely vary his language and change his classifications and his theories, since the things of nature remain the same, however variously denominated or arranged. *But in religion, since words here reveal things, a change of language necessarily involves a change of things.* It implies the absence of a knowledge of the things which the spirit has revealed; and the substitution of things which men have themselves invented, and introduced into the church by a theological *christening*, and an episcopal *confirmation.* Nothing but the existence of *new things* to be divinely revealed to man, could ever require or justify the introduction of *new words and expressions* into religion.

Hence it is that this reformation, as said before, positively inhibits the use of any word or expression foreign to the scriptures, and that it requires each expression of the inspired volume to be taken, not in an appropriated sense to suit some pre-conceived theory, but in its most obvious grammatical construction. That there may be some differences of sentiment in regard to the precise signification of certain passages is not to be doubted, but it is grammar and not theology that must decide the controversy; and it is surprising how

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slight and unimportant these differences are, when men come to the study of the Sacred Oracles free from the prejudices and prepossessions of religious systems, and only desirous to know the will of God in order that they may obey it. To such persons alone the Bible is an unsealed volume, revealing the rich treasures of the divine grace, and the counsels of redeeming love; exhibiting the gospel in its original simplicity and power; making wise to salvation, and rendering the man of God "perfect and thoroughly furnished to every good work." R. R.

THE GENTILES—*No. III.*

WE have in our last extracts of the Gentiles given an extended view of their territory. I take from the current press, religious and political, the following brief sketch of the principal sects and parties of idolators now known to christendom, as occupying more or less the attention of the missionary institutions of the present day.

After the Mahommedans, we have the following ten varieties of Paganism:

1. *Druzes*, so called from El Druzi, in the 11th century, who did much to establish this sect. They hold there is one God, and that Hakem is that God. The Nazarans Mutualees, appear to be schismatic Druzes, whom the rest of the sect regard as heretical.

2. *Yesides*, or worshippers of Satan. They inhabit the mountains near Singa in Mesopotamia. They appear to be a mixed sect.

3. *Wahabees*, so called from Addulwahab, an Arabian reformer in the middle of the 18th century. They hold the unity of God, and reject the invocation of saints.

4. *Brahmanists*, so called from their Brahmins, or priests. They acknowledge Barabrahma as the supreme God; but have delegated his power to Brahma, Vishnu, Shiva, and a multitude of subordinate deities. They are divided into Vishnuites, and worshippers of Shiva.

5. *Sikhs*, so called from their being disciples or followers of Nauhac Shah, (compare Sansorit sischa, Punjabee Sikh, a disciple or follower,) who lived in the beginning of the sixteenth century. They renounce the Hindoo distinction of caste.

6. *Buddhists*, or the worshippers of Buddhah. They reject the distinction of caste. They include, 1. Buddhists of Hither India and Ceylon; 2. Buddhists of Farther India; 3. The Buddhists of China and Japan, or Noites; and 4. Buddhists of Thibet of the interior of Asia, or Lamaists.

7. *The sect of Tao-see, or Doctors of Reason*, founded by Laotseu, or Lokium, about 600 years before Christ. They hold the worship of spirits, with a belief in magic, and the existence of primordial reason. It is the most ancient religion in China.

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8. *The followers of Confucius*, who lived in the fifth century before Christ. Their religion is based on a philosophic Pantheism. They include the learned of China and of the neighboring countries.

9. *Sintoists.* Their worship is based upon the worship of genii, or inferior deities, called Sin, or Kami, who preside over all things visible and invisible, and are supposed to take more interest in human affairs than the higher gods. The worship paid to the Kamis consists of prayer and sacrifices. Their temples are called *myia* and their festivals *matsuri.* This is the most ancient, although not the most predominant religion.

10. *Fetichists,* or worshippers of the fetiches, a name given to any animate or inanimate, natural or artificial object, to which rude and barbarous people pay religious homage. They include, 1st. Fetichists of Asia and Europe, whose priests are sometimes called Grote. 2. Fetichists, of America, whose priests are sometimes called Jugglers. And 3. Fetichists of Oceanica. A. C.

INFIDELITY SUPPLANTED BY THE BIBLE SOCIETY.

A correspondent of the Norfolk (England) Chronicle mentions the following facts: "In the course of the meetings of the religious societies held recently, the three following coincidences are mentioned:

1st. Voltaire's press is now employed in printing the Society's Bibles.

2d. In Gibbon's house, which is now a hotel, 4,000 Bibles have now been sold by one of the Society's Agents.

3d. In Hume's house, the first meeting was held for the formation of a branch of the British and Foreign Bible Society at Edinburg. To which we would add, that Mr. Jefferson, in his Notes on Virginia, predicted that in fifty years from a certain day there would not be a Bible to be found in America, except it be preserved in the library of some antiquarian as a literary curiosity; and on that day fifty years afterwards, the American Bible Society, without knowing his prediction, resolved to supply every family in the United States with a Bible.

CURE FOR THE CHOLERA.

Dr. John Moore states in a Mobile paper, that he cured one hundred or more extreme cases of cholera, not losing one, by the use of tobacco. He administered it in the form of an enema of the strength of one drachm to a pint. He first tried it upon a negro whose pulse was gone; his tongue was cold, and his muscles so rigid, that he rested only on his head and heels. In five minutes he was relieved, and the cure effected by drinking a decoction of senna. In his own case Dr. Moore took into his stomach a spoonful of the tobacco decoction, with perfect relief from cramp and diarrhœa. He has no doubt that cholera may be as easily managed as the fevers of our country.

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THE BAPTISTS—No. IV.

BEFORE the text is read we shall for once deliver the sermon, and then give the text. The following essay is one of A Series on Spiritual Influence, and is from a Baptist editor, formerly of the United States, now of Canada West. We are pleased to see how the spirit of reform is at work in the Baptist community. From what Baptist minister, a quarter of a century ago, was promulged such views as the following essay indicates? Some of the junior Baptists, probably, will not be so forcibly struck with the difference as the more advanced portions of the community. But without further preamble, we shall quote a few words from the "Evangelical Pioneer:"

"THE SWORD OF THE SPIRIT."

"In the last number of the *Pioneer* we endeavored to exhibit the scriptural doctrine of the Spirit's indwelling and operation, as the characteristic blessing of the New Testament dispensation, and to maintain the important truths, that in conversion and sanctification, the Spirit of God is the actual and efficient agent. Before proceeding with the application of this doctrine, to the commencement, progress, and consummation of the divine life, it may be necessary to guard ourselves against error by a view of the revealed means and instrument of His operation. There are two extremes of error in this important matter, against which it is equally important that we should watch. It is usually the case in the history of the Church, that error is two-fold, because every error produces its opposite. And a knowledge of this is important to an honest and independent mind setting out in quest of truth. In the case before us there has prevailed, in some sections of the Christian church, a disposition to run the doctrine of the Spirit's influence into a kind of mysticism and fanaticism, which makes religion a thing of feelings and impulses, and passions. And the detection of this has driven another class of professing Christians into the opposite extreme, where religion becomes a thing of cold and abstract opinions or beliefs, which has no power over the heart and life. By the former party the truth of God is slighted. By the latter the Spirit is dishonored. In the latter class we include not only those who altogether deny the personality and power of the Spirit, but those also who deny his direct and personal operation, maintaining that "the Spirit is in the word, so that his influence differs not at all from that of the preacher." We must for the present leave the plain exhibition of the truth in our last to stand as a refutation of this error. At present we turn to the opposite error, and meet it by maintaining the instrumentality of the word in conviction, conversion, and sanctification. In what we urge on this subject it might be understood that we do not presume to limit the power of God, and say that there is no other way in which he can convert and sanctify the

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soul but by the word. We cannot say what may have been accomplished in the hearts of infants, or among heathen inquirers after truth. Of his extraordinary operations, we have no means of informing ourselves, and it would be presumption to inquire into them. But speaking of his ordinary operation under the gospel dispensation, we hold that there is no such thing as the conversion and sanctification of a sinner, except through the truth. Passing over, for the present, the argument which might be derived from the fact that God has been pleased at sundry times and in divers manners, to reveal his will to man, which he would not have done but for its necessity; and the argument which might be derived from the whole system of instructions which He condescended to give under previous dispensations, and all that is said of the sanctifying and saving power of the Old Testament Scriptures, we come down, as in our previous argument, to the dispensation under which we live, and following a similar course, as in the former essay, we observe:—

1. That God, by prophecy and promise, pointed to the clearer revelations of Himself, and the more abundant diffusion of the light of truth, as the distinction of New Testament times. As he had promised, that under the Messiah's reign there should be a distinguishing outpouring of his spirit, he promised that there should also be an abundant diffusion of light and knowledge. In early promises Christ is presented as a prophet, to instruct the people. "A prophet shall the Lord your God raise up unto you; him shall ye hear in all things." "To preach good tidings," is one of the promised objects of his missions; and his more perfect revelation of truth was one object of the expectation of those who waited for the promise.

II. In accordance with this, is the assurance that was given of the mission of Jesus during the intermediate dispensation of John the Baptist. "Grace and truth came by Jesus Christ." "No man hath seen God at any time." "The only begotten Son, which is in the bosom of the Father, he hath declared him." "John was not that light, but was sent to bear witness of that light."

III. In the very outset of his ministry he assumed the office of a teacher sent from God. "The people that sat in darkness saw a great light;" "he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom;" "When the multitudes gathered around him, he opened his mouth and taught them." And amidst all the mighty works which he performed, "the people were astonished at his doctrine." This teaching and preaching was the great business of his ministry; the works which he did were only vouchers for the doctrines which he taught. The very name by which those who followed him are distinguished is most expressive of their relation to him in his character of teacher; "disciples," learners, students of his doctrine; and the importance of the truth he taught is evinced by the assiduity with which he plied his instructions in public and private, in the house and by the way.

IV. As he approached the close of his earthly course, he manifested a peculiar earnestness that they should be fully equipped for

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the publication of the truth; and he gives them the assurance of more extensive and perfect knowledge of the truth. After his resurrection he seemed lingering with them, to give them parting instructions, "speaking of the things pertaining to the kingdom of God." The great commission with which he entrusted them when he left them, was to make disciples, and to teach them. Accordingly, we find that the great work to which they devoted themselves was to preach the gospel and to teach the disciples, whether in their oral addresses, travelling to all lands and in the face of all dangers, preaching and teaching, or in their writings, by which they sought to fill up what was left wanting in their personal instructions, "that the man of God might be perfect."

Now from the view of all this, it is not possible to believe that the truth thus revealed and published was not necessary to the salvation of the world. To suppose that Christ needlessly assumed the office of a prophet or instructor, or that he spent such time and pains in communicating instructions which might have been dispensed with, or that he would have manifested such solicitude about their perfection in knowledge unnecessarily, would be to impugn the Divine wisdom; and to suppose that he should have unnecessarily sent his disciples to preach and teach—especially when the mission was so fraught with toil and danger—would be to impugn the Divine wisdom and love together. But, that we may see the importance of the truth to the accomplishment of his gracious purpose, we remark:

1. That there is no such thing contemplated or recorded as the conversion of a sinner, otherwise than through the instrumentality of the truth. This is most remarkable in the course of Christ himself—the means by which he seeks the conversion of men is by teaching them the truth concerning God, regarding themselves, and regarding himself as the sent of God—going about continually doing good, he says to a man with a withered hand, "Stretch it forth," and to the dead "Come forth;" but we never see him by a miraculous interposition, changing the proud Pharisee into a meek follower, or the licentious Sadducee into a self-denying disciple. That which was the grand object of his mission, to heal the spiritual maladies of man, was the only act of grace from which his miraculous interposition was withheld. And over an unbelieving city, the Lord, mighty to save, could only weep and lament. "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace!" Beyond the period of his own ministrations, he contemplated nothing else than the salvation of men by the publication of the truth; and joining his followers in after ages, with those who followed him on earth, he pleads for "them also who shall believe through their word." Accordingly he sends them forth amidst danger and death to bear testimony to the truth, and to teach all that he had taught them. The disciples in like manner regarded the truth as indispensable. Alluding to the distinguishing assurance of Gospel grace, "For whosoever shall call on the name of the Lord shall be saved;" an apostle demands, "How shall they call on him whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without

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a preacher?" Acting on this persuasion, and in obedience to the commission, they go every where preaching the gospel. Those who are converted are spoken of as receiving the word—as believers and disciples; and the act of receiving or believing is uniformly spoken of as identical with conversion. The passages in which this is recognized, throughout their epistles, are so numerous that any page may be opened at random to afford the instance. As to the question of fact, conversion always follows the preaching of the truth, whether the thousands on the day of pentecost, the eunuch in the solitary place, or the jailor in the midst of his family. So far does the Lord honor the appointed proclamation of the truth, that there is not within the boards of the Bible a single instance of conversion without it, if we omit the seeming exception in the case of Saul of Tarsus, and that for a most special reason.

2. As the commencement, so the progress of the Divine life, is always connected with the knowledge of the truth; growing in knowledge and in grace are always associated. "Ye are clean," said the Lord, "through the word that I have spoken unto you." "Being born again, by the word of God," is an apostle's description of the Church."

But, as we are already trespassing upon our limits, we may settle and sum up this argument by this remarkable truth:—As Jesus could only weep over doomed Jerusalem, when it closed its eyes against the light, so in his intercessory prayer, when he poured forth all the yearnings of infinite love for his disciples, when the prevailing intercessions of the Son were drawing upon the resources of heaven for blessings he bequeathed to those he loved, he did not go beyond this, "Sanctify them by thy truth; thy Word is truth." The work indeed is God's, but it is kept within the compass of appointed means."

We would not be understood as approving every word and sentence in this essay. But its main drift will stand in fair contrast with the specimens of Baptist doctrine and preaching presented in our last from Semple's History of the Baptists of his day. That theory which converts the Christian religion into "a thing of feelings, impulses and passions," and that which represents it as "a thing of abstract opinions or beliefs which has no power over the heart and life," are equally unscriptural, speculative, inoperative and useless theories. In the latter class the writer includes "those who deny the personality and power of the Spirit," with those also who deny his "direct and personal operations," maintaining that "the Spirit is in the word, so that his influence differs not at all from that of the preacher." We concur with him in these views, if indeed we properly understand him. What he may mean by "direct and personal operations," I am not fully informed, especially as I know of no people who believe or teach indirect and impersonal operations of the Spirit. That there are some who deny "the personality and the power of the Spirit," I doubt not; and we agree

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with the Evangelical Pioneer in repudiating them as not teaching the apostolic doctrine. But of those who teach that "the Spirit is in the word, so that his influence differs not at all from that of the preacher," we know nothing, and have no fellowship with them as Christian teachers.

I have heard of some who have said that the Spirit of God is in his word, as God is in nature, personally and directly *working in and by it, but not without it:* for laws of language and laws of nature are equally dead and inoperative without an agent working in and by them. God's physical power creates loaves not impersonally nor indirectly, but mediately, by the laws of nature. So, morally and religiously, through his word, he acts upon man and forms him anew in his image and for his glory. But as the "Evangelical Pioneer" holds that there is "no such thing as the conversion and sanctification of a sinner except through the truth," we must agree in this, that the naked spirit of God does not operate upon the naked spirit of man to convert or sanctify it; and this being so clearly propounded by him, warrants the conclusion that he and we are co-operating in the same great work of reformation in this particular item, as well as in some others.

But we must continue our extracts from Semple's history.

1. There is something singular in the exercises of Mr. Read about this time. He was impressed with an opinion that he had frequent teachings from God; and indeed from the account given by himself, we must either doubt his veracity, or admit that his impressions were supernatural.* He declares that respecting his preaching in Virginia, for many weeks, he had no rest in his spirit. Asleep or awake he felt his soul earnestly impressed with strong desires to come to Virginia to preach the gospel. In his dreams he thought that God would often show him large congregations of Virginians assembled to hear preaching. He was sometimes heard by his family to cry out in his sleep, "O Virginia, Virginia, Virginia!" Mr. Graves, a member of his church, a good man, discovering his anxiety, and believing his impressions to be from God, offered to accompany him. Just as they were fixing to come off, Mr. Harris and the three messengers mentioned above, came for him to go with them. The circumstances so much resemble Peter's call from Joppa to Cæsarea, that we can hardly for a moment hesitate in placing implicit confidence in its being a contrivance of divine wisdom.

2. The spread of the gospel is somewhat like the spread of fire. It does not in all cases advance regularly; but a spark being struck out, flies off and begins a new flame at a distance. In this manner did the gospel take its rise in the counties of Middlesex, Essex and the adjoining counties. One Wm. Mullin, afterwards an useful

* In a manuscript furnished from his own hand.

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preacher, had moved from Middlesex and settled in the county of Amelia. When the gospel reached Amelia, Mr. Mullin embraced the truth. Coming afterwards, in 1769, on a visit to his relations in Middlesex and Essex, by arguments, drawn from the scripture, he convinced his brother John, and his brother-in-law James Greenwood, with several others, of the necessity of being born again. Of these, some found peace in believing, before they ever heard the gospel publicly preached. November, 1770, John Waller and John Burrus came down and preached in Middlesex. They continued preaching at, and near the same place, for three days: great crowds came out; Waller baptized five. Persecution began to rage. Some said they were deceivers; others that they were good men. On the second day, a magistrate attempted to pull Waller off the stage, but the clergyman of the parish prevented it. The next day, a man threw a stone at Waller while he was preaching; the stone missed Waller and struck a friend of the man that threw it. James Greenwood and others now began to hold public meetings, by day and by night. Much good was done by them; many believed, and only waited an opportunity to be baptized, there being no ordained preacher nearer than Spottsylvania.

In the meantime, the laborers had not been idle in that part of the vineyard south of James river. The two Murphies, viz: William and Joseph, aided by the indefatigable S. Harris, had carried the gospel into some of the counties above Pittsylvania, where Robert Stockton and some other preachers were raised. S. Harris, J. Read, Jeremiah Walker, &c. had proclaimed the tidings of peace in Halifax, Charlotte, Lunenburg, Mecklenburg, Amelia, and almost all the counties above Richmond, on the south side of the river. In these gatherings, there were many useful and several eminent ministers of the gospel brought in, viz: John Williams, John King, James Shelburne, Henry Lester, with some others. The gospel was first carried here, nearly as it was in Culpepper and Spottsylvania, viz: in consequence of a special message to the preachers from some of the inhabitants.* They constituted the first church in 1769, with about forty members, which was called Nottaway. Mr. Walker soon moved, and took the pastoral charge of them; he had been preaching some time before this, in North Carolina, his native State: he now moved to Virginia, and for several years acted a conspicuous part in the concerns of the Virginia Baptists.†

3. The manner of conducting the general revival was somewhat extraordinary. It was not unusual to have a large portion of a congregation prostrate on the floor; and, in some instances, they have lost the use of their limbs. No distinct articulation could be heard, unless from those immediately by; screams, cries, groans, songs, shouts, and hosannas, notes of grief and notes of joy, all heard at the same time, made a heavenly confusion, a sort of indescribable concert. Even the wicked and unenlightened were astonished, and said, "The Lord hath done great things for this people." At associations and great meetings, where there were several ministers, many

* See further account in the History in the Middle District Association, Nottaway Church.

† See his biography.

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of them would exercise their gifts at the same time, in different parts of the congregation; some in exhortation; some in praying for the distressed; and some in argument with opposers. At first, many of the preachers did not approve of this kind of work. They thought it extravagant. Others fanned it, as fire from heaven. It is not unworthy of notice, that those congregations, where the preachers encouraged these exercises to much extent, the work was more extensive, and greater numbers were added. It must also be admitted, that in many of these congregations no little confusion and disorder arose, after the revival had subsided. Some have accounted for this by an old maxim: "Where much good is done, much evil will also be done: Where God sows many good seed, the enemy will sow many tares." Be it as it may, certain it is, that many ministers, who labored earnestly to get Christians into their churches, were afterwards much perplexed to get out hypocrites.

So preached and taught many of the Baptist ministers of Virginia and of the South, in the latter part of the last century. Whether general or particular in their theory of atonement, and the corresponding doctrines, they more or less preached the Holy Spirit rather than Christ crucified. The word of God or the gospel was dispensed only through a previous work of the Spirit, preparing sinners for the reception of it; without which antecedent work, preaching and teaching were altogether vain. Without means, and previous to any means, it was alleged that the Spirit *effectually called*, and regenerated the hearts of the people, as prerequisite to their reception of the gospel of faith.

The popular doctrine of the denomination, when I first knew the Virginia Baptists, was that of Gill and Fuller. It was that of "a dispensation of the Spirit to restore vitality to a dead soul, and to give effect to the truth in the quickened heart." To prove this, the promise of the Holy Spirit as an advocate of Christ's cause, recorded in our Saviour's valedictory address to the apostles, and a promise of a baptism of the Holy Spirit, &c. &c., were relied on as express authority, clear and indisputable. But of their views, and of the propagation of them, the sequel will furnish ample evidence.

A. C.

DISCIPLINE—*No. XV.*

BROTHER PENDLETON: *Dear Sir*—I have read with interest the essays in the Millennial Harbinger under the above caption, as they treat of a subject in reference to which great interest is felt by the brotherhood generally, and upon which it is very important that clear and scriptural views should obtain, as upon the faithful administration of discipline depends, in no small

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degree, the peace and prosperity of the Churches; for the purpose, therefore, of arriving at a more perfect understanding, and of eliciting your views more fully upon the subject, we have concluded to submit a few thoughts in the way of suggestion and inquiry. You assume in the essay in the January No., that all offences against the laws of Jesus Christ "may be divided into two classes: 1st, (you say,) such as are between individuals entitled to all the privileges, respects, and immunities vouchsafed to the citizens of Messiah's kingdom, by the laws and regulations delivered in the divine code. 2d. Such as are against the Church only, as the representative of King Messiah." "These (say you) we shall designate as *private* and *public*." "In the cases of the first kind (you add) the rule of procedure is found in the 18th chapter of Matthew, verses 15—18." And again you say: "The second class of offences, or those against the Church only, and which we designate as *public*, includes those cases which, while they are against the rights of no particular individual, nevertheless involve the purity of the Christian morals and the honor and influence of the Christian society. These (you say) it is the duty of the Elders directly to challenge and investigate." Are there not, we would ask, offences that do not come exclusively within either of the classes named, but that partake of the nature of both, and which it is as much the duty of the Elders to challenge and investigate as those coming altogether within the second class? For example, such as wound the feelings, or violate the right of property of a brother, which either was at the time, or has become public, and the brother injured from an unwillingness to come in contact with the offending party, or from some other cause fails or refuses to take the step pointed out in the 18th chapter of Matthew, for obtaining a redress of his grievance, choosing rather to suffer in silence the injury he had sustained than to seek reparation? Or even should they succeed in being reconciled to one another, would it be admissible to permit offences at first private, but which, from their subsequent publicity, had become a scandal to the Church, to be settled privately between the parties themselves, and allow the matter to rest there, since, in all such cases, a public acknowledgment would be indispensable to freeing the Church from reproach?

In reference to the *manner* of excluding incorrigible members from the Church, you say, "The facts of the case must be stated, with the evidence by which they are supported, accompanied by a full recital of all that had transpired before the Elders in their previous management of the matter; next the law of the scripture applicable to the offence, must be read, and its relevancy to the facts made clear; and then the whole congregation (say you) must be called upon to stand up and *execute the law* upon him who has violated it. But here, as in the administration of a public rebuke, (you add) we must not misunderstand the nature of the action which the Church is required to perform. It is not (you say) to *vote* whether the person arraigned is to be excluded or not. No such usage as this is hinted at by the Apostle. On the contrary, in the case recorded in 1 Cor. ch. v., and which we take as the basis of the rule, the Apostle decided the case himself,

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and commanded the congregation simply to "execute his decision." You say further, "We do not mean to say the Apostle decided the facts for which the discipline was inflicted—this was determined (say you) by the testimony which he had heard, and to which he alludes; but he decided the question of punishment; that is, gave the law, and left the congregation simply to execute it on the offender by a public and formal declaration of his exclusion." We fully concur in the opinion expressed by you, that the scriptures no where hint at any such usage amongst the primitive Churches, as that they were ever called upon, when an individual was arraigned, to vote in their aggregate or congregational capacity, whether he should or should not be excluded from the Church, for which we think the 5th Chapter of 1 Cor., generally relied upon by those who contend that such vote should be taken in the congregation, gives no countenance to such an idea, but the opposite of it. We are of opinion, however, that in the case mentioned in the chapter referred to, the Apostle did more than to give the law, if by that we are to understand that he simply informed the Church at Corrinth, that the offence alluded to was contrary to the genius of Jesus Christ, but think he decided the facts also; not however without testimony, for he alludes in the first verse of the chapter to the manner in which he became acquainted with the facts. It does seem to us that there is some want of clearness in the idea that the facts of the case are decided by the testimony rather than by the tribunal to which that testimony is submitted. It is true, that the testimony furnishes the data upon which the facts are decided, but it cannot, in our opinion, be said to decide them of itself; for testimony is sometimes contradictory, and circumstances have often to be considered, and the whole compared, weighed, and decided upon. So obvious is this view of the matter, that in legal parlance you often hear it said, "The jury found the facts of the case, and the Court decided the law applicable to them." In some cases, however, the Court decided both. That the Apostle decided every thing connected with the case under consideration, is obvious, as we think from the reading of verses 3 and 5, inclusive of the chapter referred to. For he says: "I verily, as absent in body but present in spirit, have *judged* already as though I were present, concerning him that hath *done this deed*. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Can it possibly be supposed by any one, that after this solemn injunction on the part of the Apostle, that the Church at Corinth would feel herself at liberty to put it to vote in the congregation, as to whether the individual who had been thus judged guilty, and ordered to be "put away from among them," should be retained in the Church? Such a step, it seems to us, would have been nothing less than a flagrant act of disloyalty on the part of the Church, and would have been so considered on the part of the Apostle himself, as we think; for he says, 2 Cor. ii. 9, "To this end did I write that I might

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know the *proof* of you, whether you are *obedient* in all things." It seems that one object had in view by the Apostle, commanding them to put away that wicked individual, was to test their obedience. But some contend, that inasmuch as the Apostle says, verse 6, "Sufficient to such a man is the punishment, which was inflicted of many." Therefore the Church must have voted in the case of his exclusion; not so, however, as we conceive; for the punishment here alluded to was, in our opinion, not the formal exclusion, but the withholding on the part of the brethren at Corinth from the guilty individual, their countenance and fellowship—the treating him as an "heathen man and publican;" as one entitled not to religious but to civil courtesy only; for in reference to this same matter, the Apostle says, v. 11 of chapter first referred to: "But I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, &c.;" "with such a one no not to eat." In your essay referred to above, you say, however, "when all the facts of the case have been fully ascertained by the Elders and canvassed in presence of the offender, and the full measure of *teaching* and *exhortation* required by the law of love and the design of discipline has been applied, and in vain, then the whole Church must be assembled by a public notice to attend, for the purpose of administering discipline," when, as already quoted, you say, further, after a statement of the facts of the case with the evidence by which they are supported, accompanied by a full recital of all that has transpired before the Elders in their previous management of the matter, together with the reading of the law of the scripture applicable to the offence, "the whole congregation must be called upon to stand up and *execute the law* of Christ upon him who has violated it." Does not this amount to the taking of the vote of the congregation, apparently, at least, as to whether the offender shall or shall not be excluded from the Church? Is not his separation effected by the execution of the law of Christ? And this you say should be done by the whole congregation being called upon to stand up; thus giving a sign of their consent or approbation; unless, indeed, the Church is to do this automatically, and merely register the decision of the elders; but the course proposed by you carries with it the idea of volition, of judging, of determining, and to us at least looks so much like voting as to whether the offender shall or shall not be excluded, that the difference, we fear, will not be generally seen and appreciated. Suppose, when a case of discipline is submitted to the congregation in the manner proposed, a majority of those present, or perhaps of those acting, do not respond favorably to the opinion or decision of the elders, what in such a case is to be done? Would the individual arraigned stand excluded from the Church or not? And it requires no stretch of the imagination to suppose that such cases may occur, at least occasionally; particularly when the reluctance that it is known many well disposed persons feel to taking a decided stand in cases of discipline, is taken into consideration, their sympathies being often enlisted, if not for the offender, for his family or friends. And besides, in some congregations, there is an unwillingness on the part of

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some of the sisters to vote, lest in doing so they should violate the prohibition placed upon them by the Apostle, 1 Cor. xiv. 34, 35, believing that in making the stipulated sign in voting, they speak in the Church as intelligibly as Zacharias spoke while yet dumb, "asked for a writing-table," upon which to write the name of his infant son, the Harbinger of the Lord.—Luke i. 63. And in addition to all this, it is known, unfortunately, that there are individuals, in some of our churches at least, who are much more concerned about retaining their places in the congregation, than of acting worthy of that high relation: such generally have a great horror at the idea of an exclusion, and would be likely to put in requisition every expedient in their power to thwart or defeat the enforcement of the discipline of the Church. Such would likely be at great pains to interest as many as possible in their favor; and every man almost, it is known, has some friends or more or less influence, and it would perhaps be no difficult matter for such to make the impression, at least on the minds of some, that the decision of the elders was erroneous, originating in mistake, or partiality, or prejudice; or perhaps that they had arrogated to themselves too much power: and might not such, with a considerable show of plausibility at least, insist, that as it devolved upon the congregation to "execute the law," that they should also hear the evidence for themselves, that they might be prepared to act understandingly, and thus be enabled to relieve him from any injustice that he might suppose had been done him by the Elders? The above is no fancy sketch, for examples have not been wanting in some of our churches illustrating most, if not all of the points presented above. And is not the tendency of such views, to involve us in that vortex of anarchy and confusion so much deprecated by you, as well as every lover of order and peace in the churches? Would it not therefore be safer and more scriptural too, to adopt the same sentiment in regard to decisions given by Elders in all cases properly cognizable by them, that you have in reference to the decisions of committees appointed to decide between brethren in regard to secular matters, in reference to which you say, "The decisions thus made are the decisions of the Church, because made by a tribunal acting under her appointment, and they must therefore be submitted to, or the party refusing must suffer the penalty due to his contempt?" Is not the Eldership, I would ask, a tribunal appointed by the Church? and does not every consideration leading to the conclusion that the decisions of special committees should be submitted to by the parties, apply with equal, or perhaps more force to decisions given by the Eldership; as Elders are, or should be, men of age and experience, selected for their wisdom, prudence, and established piety; and no doubt would, as you conclude, generally be in fact, if not "*ex officio*," the tribunal before which all difficulties in the Church growing out of secular matters, as well as those that were disciplinary in their character, would be settled? And what reasonable objection, I would ask, can be urged against this view of the matter? Some we know, ever jealous of their religious as well as their political rights, think the best method of preserving them is to resolve all

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government in the Church into a perfect democracy, in which every member, male and female, old and young, shall have an equal voice in the management of its concerns (a state of things tolerated in no political government on earth, and which none could bear without certain ruin to the body politic), and have in this way too often sacrificed good order and a just subordination to the laws of the kingdom, (the end of all discipline,) to an ideal equality. And what danger is to be apprehended, I would ask, from the lodgment of the authority in question in the hands of Elders possessing the qualifications pointed out in the word of God, and selected by the church over which they are to rule, exercising their authority in the fear of God, and in subordination to the supreme law of love? None whatever of which we can conceive. But if they should prove recreant to the high trust reposed in them, and attempt to "lord it over God's heritage," the church has the corrective in her own hands. She may bring an accusation against such, and establishing it by two or three witnesses, can have the offending Elder not only dismissed from office, but, if the circumstances justify it, excluded from the church also. But what is paramount and controlling with us in this matter, is the fact that this order of things is, as we conceive, of divine appointment, as is manifest from the following as well as other portions of scripture, 2 Ti. v. 17, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." "Take heed therefore unto yourselves, and to all the flock over the which the Holy Spirit hath made you *overseers*, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. "Remember them which have the *rule* over you, who have spoken to you the word of God, whose faith follow," &c.—Heb. xiii. 7. "Obey them that have the rule over you, and *submit* yourselves: for they watch for your souls as they that must give account," &c. (v. 17.) Here the authority of the Elders to rule, (in subordination to the laws of Christ, of course,) as well as its correlative, the duty of obedience on the part of those to be ruled, is clearly and explicitly set forth. Seeing, then, that this is a part of that divine system ordained by the Great Head of the church himself, who shall be found willing to repudiate it because it may not quadrate with his views of democratic equality, or the supposed rights of the individual members of the congregation? None, we hope.

AN INQUIRER AFTER THE TRUTH.

Remarks.

We apprehend that were we and our respected correspondent to understand one another more fully, there would be but little difference of opinion between us, upon the very important points of discipline he has discussed. We publish his essay, not so much to respond to its positions, as for its good sense and spiritual views on these most practical features in the execution of the laws of the Christian kingdom.

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In our classification of offences into public and private, we were, it seems, not understood; for there is nothing in the case our brother supposes that would place it out of the class of public offences. It is true, we did not go so far into details as to specify that the same offences might be both public and private; but our definition of public offences, whilst it takes in cases that are not private at all, includes all cases, that become known, and which "involve the purity of the Christian morals and the honor and the influence of the Christian society." Still, where the offence is a private one, the brother offended should pursue the course prescribed by the scriptures, or forgive the matter altogether; for it is not allowable that he should seek his redress in any other way than that which the Saviour has appointed. Should he, however, disregard his duty in this respect, and the nature and publicity of the offence bring it under the definition of *public offences*, then it should be proceeded in, *directly*, by the Elders, and according to the rule specified in the word. So important, indeed, is the character of the church, that even although the offence may have been legally *private*, and the offended party fully satisfied, by a private apology from the offender, yet, where the facts of the case have been noised abroad to the detriment of the church, it may often be necessary for the Elders not only to inquire into the nature of the case and the settlement which has been effected, but also publicly to notice the matter in such a manner as to correct any scandal which may have arisen from the affair. It is quite within the bounds of possibility to suppose that cases may arise, in which the rights of one Christian may be injured by the act of another, and instead of a settlement according to the Christian morality, very unjust and immoral means of satisfaction be employed; so that, while they might hush up complaint from the injured party, and even induce him to say he was fully satisfied, they would nevertheless greatly outrage the moral and religious sense both of the church and the world. Complaint may be hushed by a threat, a bribe or unholy collusion, but of course Christianity can neither justify nor tolerate such satisfactions. Whilst, then, we think it highly important in an eldership to insist upon private offences being settled privately if practicable and lawful, we not only admit that there may be, but have actually had experience of cases, which, though primarily *private*, have become also public, and required the direct interference of the eldership.

It is quite probable that, in attempting to condense our views as far as practicable, we may have fallen into some ambiguity of expression in our comments upon the case of discipline, which is re-

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ported in chap. v. of 1 Cor. It is true we did say, The apostle did not *decide the fact* for which the discipline was inflicted, but that this was determined by the evidence; but we did not mean to be understood as saying that he did not use his judgment in weighing the testimony and drawing his conclusion from it. This he of course did. By a reference to the connection in which this expression occurs, our correspondent will discover that we were speaking of Paul, not as a man exercising his natural and unaided powers of ratiocination, but as an *inspired apostle*. It was to draw the distinction between the manner of determining the fact and that of ordaining the law; to show that the testimony was to be the ground for determining the fact, but that an apostolic decree was the origin of the law. In the one case, human judgment applied to the facts, and controlled by them, gave the conclusion; in the other, inspiration was necessary, and therefore the vote of the church could neither make nor set aside the divine law. We deem it a fact worthy of notice, that Paul, who possessed the power of divining spirits, did not arrive at the fact in this case by the intuition of inspiration, but that he heard the testimony, weighed it, and governed his decision by it. This the church, through its Elders, must still do, but it cannot enact penal laws, or render void those that have been delivered to us by the apostles. On this point we presume there is no difference of opinion between us.

The third objection of "An Inquirer after Truth," has respect to the part that we stated the congregation should take in the execution of the decision; and chiefly, because "it looks so much like voting as to whether the offender shall or shall not be excluded, that the difference will not be generally seen and appreciated." Whilst this is the ground of objection, by a rather strange oversight our correspondent has not directed the very good argument which follows to the elucidation and support of it, but entirely against the propriety of voting itself. Now, on this question we are fully agreed. In our article to which "An Inquirer after Truth" refers, we say,—"Can any one suppose that the apostle would have taken the precaution to give the rule about the settlement of mere *business* matters, and required that they should be investigated by a few wise men, and not by the whole congregation, and at the same time have left such questions as are connected with the higher principles of Christian morality to be themes for debates by the mixed multitudes of a church, and questions to be decided by the indiscriminate voting of men, women and children! We go most fully and heartily with the writer, therefore, in all he says against voting in

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questions of discipline; and we publish his remarks on this point, not because they are relevant to the objection which he raises, but because of their sound good sense, on the impropriety of allowing questions of discipline to come up for the vote of the congregation. Still there appears to be force in the objection. It does look like voting; but not so much like it, we think, but that the distinction may be very clearly manifested. The first question, however, in every case of this kind, is not how things look, but rather, are they according to the scriptures! Our brother, we presume, will agree with us in saying that, no matter if an action looked so much like voting as to be, in fact, the same thing, should it be authorized and required by the scriptures, it cannot be discarded. That the congregation took some formal part both in the excommunication and restoration of offenders, is manifest both from the history of the earliest practice of the church, and from the language of Paul, used in relation to the case reported in chap. v. of 1 Cor. Mosheim goes so far as to say that "the teachers and rulers generally pointed out the persons who seemed to merit exclusion from the church, and the people sanctioned or rejected the proposal at their discretion." But he does not give his authority for this fact; and we incline to the opinion, from the light that other writers throw upon this question, that he mistook the formal expression by the congregation of their willingness and determination to *execute* the law, as declared by the Elders, for a *vote* by the people, upon its interpretation and applicability to the case; that is, that he committed the error which our brother fears the congregations may now fall into, of regarding the action of the church, in formally expressing their consent to act towards the offender as the Elders decided the law required them to act, as a vote upon the case itself, interpreting and applying the law. If this be not the case, then we must set down the authority of Mosheim in favor of a superior and controlling power in the vote of the congregation, confirming or rejecting the opinion of the Elders. But this would be as objectionable to our correspondent as to us. Still we cannot altogether reject this statement by Mosheim. It proves, so far as his authority goes, that the people took some public part in the execution of the sentence of excommunication, which, if it was not voting, was at least very much like it.

In the Apostolic Constitutions, which are ascribed, falsely, we think, to Clement, we have the subject of discipline very fully treated of, and some hints as to the ancient manner both of excommunicating and restoring offenders. In both these acts, the congregation is represented as taking public part, and as publicly mani-

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festing their consent and willingness to do what the Elders decided should be done. Jamieson has given us an abstract of the ancient manner of restoring offenders. Their fitness for restoration having been previously ascertained, a day was appointed for publicly receiving them again into the communion of the church. "On the day appointed for their deliverance from this humiliating condition," says he, "they came into the church in a penitential garb of sackcloth, and with trembling voice and copious tears, took their station on an elevated platform, where, in presence of the assembled congregation, they made a public confession of their sins, and, throwing themselves down on the ground, they besought them to forgive the scandal and reproach they had brought on the Christian name, and to give them the benefit and comfort of their intercessory prayers. The brethren, moved with the liveliest emotions at beholding one, to whom they had often given the kiss of peace, in so distressing a situation, *fell on their knees* along with him, and the minister, in the same attitude of prostration, laying his hands on the head of the penitent, supplicated, with solemn fervor, the divine compassion on him, and then raising him, placed him in the ranks of the faithful at the table of the communion." Now, we cannot regard the attitude which the people assumed in this solemn ceremony, as a vote deciding the question of restoration, for this had been decided before, and the day set for its execution; yet it must be considered as a most becoming and consolatory expression to the offender of the willingness and determination of his brethren to act towards him as the Elders had judged him worthy, and to extend to him that free forgiveness which was so essential to his Christian enjoyment.

This ancient practice of the church has its sanction in the case of discipline which is reported in ch. v. of 1 Cor. In that case the congregation was to be gathered together for the purpose, not simply of hearing the decision of the Elders, but for the purpose of co-operating in the efficient enforcement of that decision. The effect of excommunication is to cut off the party from the Christian social intercourse of the church. The province of the Elders is to say that, under the law and the testimony, A. shall be thus separated, and that he *is*, by their judgment, *legally* excommunicated. But excommunication is both formal and actual. A large part of the penalty can only be inflicted by the people in their private and social treatment of him who is separated. Whenever a member has been adjudged worthy of excommunication by the Elders, it is the duty of the congregation, not to vote whether this decision is correct or not, but to execute it in their deportment towards the of-

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fender. The part they are required to take in the public administration of this process in discipline, is to say to him, solemnly and formally, we will henceforth treat you as the tribunal, which we have selected for your trial, have decided that you shall be treated; and that we do, from this time forth, turn our backs upon you, till you repent of your iniquity. The form is solemn and impressive. It commits the congregation to the discharge of their duty in a manner well calculated to secure their co-operation in private. It makes them feel that they are not idle spectators in the affair, but the arm of the law, by whom it is to be executed. It fixes upon their minds in an imposing form the respect and submission which they owe to their rulers. It makes them feel that they are not free to give way to the caprices of their own judgments and the discordant leadings of their private partialities and predilections, but that they are under law, and bound to submit to and co-operate in decisions made by the judicial tribunal constituted by the fundamental and supreme authority of their organization.

In the case at Corinth, the *punishment is said to have been inflicted by the many or greater number*. Now, we do not perhaps differ from our correspondent as to what this punishment was. It consisted, doubtless, of the withholding of the fellowship and countenance of the brethren; but how was it ascertained that this was done by the greater number, if there was not some public expression, on the part of the congregation, of their willingness and determination to do as the apostle had commanded? We must remember that there were multitudes of disciples at Corinth, and it would be difficult to gather the purposes and conduct *of the greater number*, by private observation upon their treatment of their excommunicated brother. There was a faction in the church at Corinth, and there were there persons who opposed the authority of Paul, and these, doubtless, refused to aid in the execution of his judgment. But this made no difference. It was still the law, and the majority respected and enforced it. The rest could not have set it aside, even had they been the majority, because there was no voting in the case. Their refusal only made them outlaws: it could not change the constitution of the Church, nor reverse the decisions of her judicial tribunals.

We confess that we cannot discover in this form the danger which our brother seems to see in it. On the contrary, we deem it wise and discreet. It has its analogy in every good form of government. The judicial and executive are distinct departments of authority. The Supreme Court of the United States decides what

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shall be done, and the Executive stands by to do it. But because he must issue his proclamation, before the forces of the country can be called into the field, we do not consider that he has the right to reconsider, reverse or modify the decision of the judiciary. He is bound to do as they decide, and ask no questions about it. True, he has the *power* to refuse. But this would be rebellion and anarchy. So the congregation have the power to refuse to execute the sentence of the Elders; but this, too, would be rebellion and anarchy. *Power* is often arbitrary, but *right* is restrained by principle, and declared by law. The *power* of a congregation to violate or neglect its duty we must concede, but the *right* to do so is another question.

Suppose, then, it is, as we conceive, the duty of the congregation to respond, as we have explained, to the decision of the Elders, and they take it into their heads that they will not do it, does their refusal set aside the decision of the Elders? By no means. The offender is *legally* excluded, whether the members choose to treat him as such or not. They may take sides with the excluded person and disregard the decision of the Elders altogether: they have the *power* to do so; but this would be to create a faction, not to reverse the legally declared judgment of the constitutional tribunal of the church.

From these considerations, we think our respected brother will be induced to agree with us, that the members of the Church should in all cases of excommunication be called upon to manifest their loyalty by standing up at the call of the elders, and declaring to the offender that they are determined to treat him as the elders require, and that they will execute upon him, so far as lies in their power, the sentence which they have passed. It is a duty they owe to Christ, to the church, their elders, and themselves.

W. K. P.

MACAULAY'S HISTORY.

Although at an early date we received per mail two volumes of Macaulay's History, issued by the Harpers, first edition, and perused the greater portion of them in a few days, marking some passages for our readers, we have not till now found space for a few of them. As a very striking correspondence of views, we have had the pleasure to see several of those most interesting passages presented by Elder J. B. Ferguson, to the readers of the Christian Magazine,

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preceded by some appropriate remarks; and to save time we shall copy a few of them, not merely as a specimen of this truly learned and elegant history—an honor to the nation and the age that produced it—but as giving very fair and impartial views of the origin and character of some of the forms of protestantism, which continue with but little modification for the better down to our own times. The impartiality of Macaulay as an historian, if not his greatest excellence, is one of the greatest value to the reader desirous to obtain proper information on this very interesting subject. But without further ceremony, we shall call the attention of our readers to some very just views expressed on these subjects by this most accomplished essayist and historian. A. C.

"Mr. Macaulay's great excellency is his *impartiality*. To say that he is without his feelings and prejudices, would be to claim for him what we cannot claim for human nature in the best estate to which it has as yet been elevated; but that he has labored to give a correct view of persons, times and events, all who read without prejudice must admit. Few readers of history are well informed concerning the great events and characters of the interesting period here sketched. Most readers have formed deep-seated opinions, and consequently have their favorite epoch, dynasty or character, exaggerating its relative importance or making it the centre of their own prejudices. Such will generally be disappointed in the Macaulay volumes. Already Episcopalians and Presbyterians, Aristocrats and Republicans, are blaming the pictures he gives of their ancestors, institutions and influences. The fact that all parties complain, and yet all admire when their favorite is not the theme, is proof of his impartiality, most gratifying to those who disclaim all authority not sanctioned by reason and God, and who are willing to receive truth, whether from Papists, Prelates, or Roundheads. Lessons of wisdom and knowledge calculated to refute many a popular but false theory of religion and government, may here be learned commending themselves in a clearness of style, and richness of resource, such as we have never seen surpassed, if indeed equalled. Whigs and Democrats in politics; Catholics and Protestants of every conceivable division, in religion;—may read with profit and improvement, and never regret their contact with such a gifted and penetrating mind." J. B. F.

SALUTARY INFLUENCE OF THE CATHOLIC RELIGION.

"The conversion of the Anglo-Saxons to Christianity was the first of a long series of salutary revolutions. It is true that the Church had been deeply corrupted both by that superstition and that philosophy against which she had long contended, and over which she had at last triumphed. She had given a too easy admission to doctrines borrowed from the ancient schools, and to rites borrowed from the ancient temples. Roman policy and Gothic ignorance, Grecian ingenuity and Syrian asceticism, had contributed

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to deprave her. Yet she retained enough of the sublime theology and benevolent morality of her earlier days to elevate many intellects, and to purify many hearts. Some things also which at a late period were justly regarded as amongst her chief blemishes, were, in the seventh century, and long afterwards, among her chief merits. That the sacerdotal order should encroach on the functions of the civil magistrate, would, in our time, be a great evil. But that which in an age of good government is an evil, may, in an age of grossly bad government be a blessing. It is better that mankind should be governed by wise laws well administered, and by an enlightened public opinion, rather than by priestcraft; but it is better that men should be governed by priestcraft than by brute violence: by such a prelate as Dunstan than by such a warrior as Penda. A society sunk in ignorance, and ruled by mere physical force, has great reason to rejoice when a class, of which the influence is intellectual and moral, rises to ascendancy. Such a class will doubtless abuse its power; but mental power, even when abused, is still a nobler and a better power than that which consists merely in corporeal strength. We read in the Anglo-Saxon chronicles of tyrants, who, when at the height of greatness, were smitten with remorse, who abhorred the pleasures and dignities which they had purchased by guilt, who abdicated their crowns, and who sought to atone for their offences by cruel penances and incessant prayers. These stories have drawn forth bitter expressions of contempt from some writers who, while they boasted of liberality, were in truth as narrow minded as any monk of the dark ages, and whose habit was to apply to all events in the history of the world the standard received in the Parisian society in the eighteenth century. Yet surely a system which, however deformed by superstition, introduced strong moral restraints into communities previously governed only by vigor of muscle and by audacity of spirit, a system which taught the fiercest and mightiest ruler that he was, like his meanest bondman, a responsible being, might have seemed to deserve a more respectable mention from philosophers and philanthropists."

These observations are applicable to the contemptuous manner in which it is often fashionable to speak of Roman Catholics, and of the institutions of past ages. Every institution having any pretensions to order, has answered an end, and often a more important one, than some which lay greater claims to knowledge and virtue. The Catholic Church was an asylum for learning, art and the germs of civilization; and though she is an effete and worn-out system, in ages of violence and barbarism, when society was filled by "beasts of burden" and governed by "beasts of prey," this Church, "which by many divines has been compared to the Ark of which we read in the Book of Genesis," was indeed an Ark, which rode "amid darkness and tempest on a deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing with her that feeble germ from which a second and more glorious civilization was to spring, p. 19.

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POPERY PREFERABLE TO BARBARISM.

"Even the spiritual supremacy arrogated by the pope, was, in the dark ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth. What the Olympian chariot course and Pythian oracle were to all the Greek cities, from Trebizond to Marseilles, Rome and her Bishop were to all Christians of the Latin communion, from Calabria to the Hebrides. Thus grew up sentiments of enlarged benevolence. Races separated from each other by seas and mountains acknowledged a fraternal tie and a common code of public law. Even in war the cruelty of the conqueror was not seldom mitigated by the recollection that he and his vanquished enemies were all members of one great federation."

EXPOSURE OF THE REFORMATION.

"There was then, through the greater part of Europe, very little knowledge, and that little was confined to the clergy. Not one man in five hundred could have spelled his way through a psalm. Books were few and costly. The art of printing was unknown. Copies of the Bible, inferior in beauty and clearness to those which every cottager may now command, sold for prices which many priests could not afford to give. It was obviously impossible that the laiety should search the scriptures for themselves. It is probable, therefore, that, as soon as they had put off one spiritual yoke, they would have put on another, and that the power lately exercised by the clergy of the Church of Rome would have passed to a far worse class of teachers. The sixteenth century was comparatively a time of light. Yet even in the sixteenth century a considerable number of those who quitted the old religion followed the first confident and plausible guide who offered himself, and were soon led into errors far more serious than those which they had renounced. Thus Matthias and Kniperdoling, apostles of lust, robbery and murder, were able for a time to rule great cities. In a darker age such false prophets might have founded empires; and Christianity might have been distorted into a cruel and licentious superstition, more noxious not only than Popery, but even than Islamism."

The following account of the origin of the Church of England we would commend, most respectfully, to Bishop Otey and the Episcopalians of Tennessee who have credited the large pretensions he has made for his church. Every tyro in history must know the truth of the following quotation; and yet is it not astonishing that men whose position would warrant the supposition that they are well informed, should attempt to prove the direct descent of Episcopacy from the Apostles, independent of the Old Mother?

ORIGIN OF THE EPISCOPALIANS.

"Henry the Eighth attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the su-

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premacy, and on that point alone. His success in this attempt was extraordinary. The force of his character, the singularly favorable situation in which he stood in respect to foreign powers, the immense wealth which the spoliation of the Abbeys placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties, to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope. But Henry's system died with him. Had his life been prolonged he would have found it difficult to maintain a position assailed with equal fury by all who were zealous either for the new or for the old opinions. The ministers who held the royal prerogatives in trust for his infant son, could not venture to persist in so hazardous a policy; nor could Elizabeth venture to return to it It was necessary to make a choice. The government must either submit to Rome, or must obtain the aid of the Protestants. The government and the Protestants had only one thing in common, hatred of the Papal power. The English reformers were eager to go as far as their brethren on the continent. They unanimously condemned as anti-christian numerous dogmas and practices to which Henry had stubbornly adhered, and which Elizabeth reluctantly abandoned. Many felt a strong repugnance even to things indifferent which had formed part of the polity or ritual of the mystical Babylon. Thus Bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the Episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the Papists irreverently termed oyster boards. Bishop Jewell pronounced the clerical garb to be a stage dress, a fool's coat, a relique of the Amorites, and promised that he would spare no labor to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as a mummery of consecration. Bishop Parkhurst offered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to the Papists, and that the chief officers of the purified church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section of the Protestant party, it cannot be doubted that, if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland.

But, as the government needed the support of the Protestants, so the Protestants needed the support of the government. Much was therefore given up on both sides; an union was effected; and the fruit of that union was the Church of England."

Of the character of Cranmer, who was chief in settling the alliance of the Episcopal Church, Macaulay thus speaks:

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CHARACTER OF CRANMER.

"He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish reformer. In his character of statesman he was desirous to preserve that organization which had, during many ages, admirably served the purposes of the Bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of popery."

Of the claims of the Episcopal clergy to Apostolic succession, and of modern Episcopacy to divine appointment, the following is in point:

UNFOUNDED CLAIMS OF THE EPISCOPAL CLERGY AND CHURCH.

"The Church of Rome held that episcopacy was of divine institution, and that certain supernatural graces of a high order had been transmitted by the imposition of hands, through fifty generations, from the eleven who received their commission on the Galilean mount, to the bishops who met at Trent. A large body of Protestants, on the other hand, regarded prelacy as actually unlawful, and persuaded themselves that they found a very different form of ecclesiastical government prescribed in scripture. The founders of the Anglican Church took a middle course. They retained Episcopacy, but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments. Cranmer, indeed, plainly avowed his conviction, that in the primitive times there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary."

Of the nature of her worship, in contrast with popery and Presbyterianism, the following:

HER WORSHIP AND ORDINATION THE RESULT OF EXPEDIENCY.

"Among the Presbyterians the conduct of a public worship is, to a great extent, left to the minister. Their prayers, therefore, are not exactly the same in any two assemblies on the same day, or any two days in the same assembly. In one parish they are fervent, eloquent and full of meaning; in the next parish they may be languid or absurd. The priests of the Roman Catholic Church, on the other hand, have, during many generations, daily chaunted the same ancient confessions, supplications, and thanksgivings, in India and Lithuania, in Ireland and Peru. The service, being in a dead language, is intelligible only to the learned; and the great majority of the congregation may be said to assist as spectators rather than as auditors. Here, again, the Church of England took a middle

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course. She copied the Roman Catholic forms of prayer, but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister.

"In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritan, required her children to receive the memorials of divine love, meekly kneeling upon their knees. Discarding many rich vestments which surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen, which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures which, in the Roman Catholic worship, are substituted for intelligible words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross. The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful, character. The Puritan refused the addition of saint even to the apostle of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart days for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rights, but she degraded them from the rank of sacraments. Shrift was no part of her system; yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to sooth the departing soul by an absolution, which breathes the very spirit of the old religion. In general it may be said, that she appeals more to the understanding, and less to the senses and the imagination, than the Church of Rome, and that she appeals less to the understanding, and more to the senses and imagination, than the Protestant Churches of Scotland, France, and Switzerland."

Of the vile servility which she paid to Royal authority, Macaulay adds:

SERVILITY OE THE CHURCH TO THE KING.

"According to this system, as expounded by Cranmer, the king was the spiritual as well as the temporal chief of the nation. In both capacities his highness must have lieutenants. As he appointed civil officers to keep his seal, to collect his revenues, and to dispense justice in his name, so he appointed divines of various ranks to preach the gospel, and to administer the sacraments. It was unnecessary that there should be any imposition of hands. The king—such was the opinion of Cranmer given in the plainest words—might, in virtue of authority derived from God, make a priest; and the priest so made needed no ordination whatever.—These opinions Cranmer followed out to their legitimate consequences. He held that his own spiritual functions, like the secular functions of the chancellor and treasurer, were at once determined by a demise of the crown. When Henry died, therefore, the archbishop and his suffragans took out fresh commissions, empowering them to ordain and to perform other spiritual functions till the new

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sovereign should think fit to order otherwise. When it was objected that a power to bind and to loose, altogether distinct from temporal power, had been given by our Lord to his apostles, the theologians of this school replied that the power to bind and to loose had descended, not to the clergy, but to the whole body of Christian men, and ought to be exercised by the chief magistrate as the representative of the society. When it was objected that St. Paul had spoken of certain persons whom the Holy Ghost had made overseers and shepherds of the faithful, it was answered that king Henry was the very overseer, the very shepherd, whom the Holy Ghost had appointed, and to whom the expressions of St. Paul applied."

A WOMAN BISHOP.

Well might the dissenters of that age and all reasonable men of this, ask whether it is not monstrous that a woman should be chief Bishop of a Church in which an Apostle had forbidden her even to speak! True, some of the Queens of England had disclaimed that they occupied the same sacerdotal relation to the Church of England which the Pope sustains to that of Rome, but too often the holy "Bishops have been little more than her ministers."

Not only the bigotry of Episcopalians, but the sectarian attachments of many of other sects, is faithfully represented in the religious character of the country gentry of 1685.

SECTARIAN ATTACHMENTS.

"Their love of the Church was not, indeed, the effect of study or meditation. Few among them could have given any reason drawn from Scripture or ecclesiastical history, for adhering to her doctrines, her ritual and her polity; nor were they, as a class, by any means strict observers of that code of morality which is common to all Christian sects. But the experience of many ages proves that men may be ready to fight to the death and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey."

PROFOUND FACT.

The subjoined extract needs no comment:

"It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest point."—p. 169.

Political power is always dangerous; but united with religion it has ever proved destructive to the conservative principles of both. Unite any church with the State, and you corrupt both and defeat the ends of each. We should never forget, when we look upon the bloody crimes and outrageous vices of established churches, that Catholics, Episcopalians, Puritans, were men,—men inheriting the same common nature, whose proclivity, when entrusted with power which belongs to God alone, is to corruption and tyranny. Hence Puritans, both Presbyterian and Independent, persecuted Catho-

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lics and Episcopalians, and made the foolish attempt to drill the minds of all under their power to their own system of theology. They were equally meddling and intolerant, and forgetting their own struggles and sufferings, they made it a crime for a child to read to a dying parent one of those beautiful collects found in the Book of Common Prayer. They ejected clergymen from their benefices by thousands; they brutally defaced churches and sepulchres, and waged war against everything that reminded them of popery, prelacy or the festive amusements of their enemies. The result described below is not therefore unnatural:

CHARACTER OF PURITANISM.

"With the fear and hatred inspired by such a tyranny, contempt was largely mingled. The peculiarities of the Puritan, his look, his dress, his dialect, his strange scruples, had been, ever since the time of Elizabeth, favorite subjects with mockers. But these peculiarities appeared far more grotesque in a faction which ruled a great empire than in obscure and persecuted congregations. The cant which had moved laughter when it was heard on the stage from Tribulation Wholesome, and Zeal-of-the-Land Busy, was still more laughable when it proceeded from the lips of generals and councillors of state. It is also to be noted that, during the civil troubles, several sects had sprung into existence, whose eccentricities surpassed any thing that had before been seen in England. A mad tailor, named Ludowick Muggleton, wandered from pothouse to pothouse, tippling ale, and denouncing eternal torments against those who refused to believe, on his testimony, that the Supreme Being was only six feet high, and that the sun was only four miles from the earth. George Fox had raised a tempest of derision by proclaiming that it was a violation of Christian sincerity to designate a single person by a plural pronoun, and that it was an idolatrous homage to Janus and Woden to talk about January and Wednesday. His doctrine, a few years since, was embraced by some eminent men, and rose greatly in the public estimation. But at the time of the Restoration, the Quakers were popularly regarded as the most despicable of fanatics. By the Puritans they were treated with severity here, and were persecuted to the death in New England. Nevertheless the Republic, which seldom makes nice distinctions, often confounded the Puritan with the Quaker. Both were schismatics. Both hated episcopacy and the liturgy. Both had what seemed extravagant whimsies about dress, diversions and postures. Widely as the two differed in opinion, they were popularly classed together as canting schismatics; and whatever was ridiculous or odious in either, increased the scorn and aversion which the multitude felt for both."

There is much good sense in the following paragraph, which "our brethren" would do well to timely ponder. We should never forget the great truth taught by all history, that every doctrine or pursuit, after it becomes fashionable, looses a portion of the character which it possessed while it was confined to a small but sincere minority, who earnestly loved it for its own sake:

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POPULARITY EXPOSES TO FRAUD.

"Before the civil wars, even those who most disliked the opinions and manners of the Puritan were forced to admit that his moral conduct was generally, in essentials, blameless: but this praise was now no longer bestowed, and, unfortunately, no longer deserved. The general fate of sects is to obtain a high reputation for sanctity while they are oppressed, and to lose it as soon as they become powerful: and the reason is obvious. It is seldom that a man enrolls himself in a proscribed body from any but conscientious motives. Such a body, therefore, is composed, with scarcely an exception, of sincere persons. The most rigid discipline that can be enforced within a religious society, is a very feeble instrument of purification, when compared with a little sharp persecution from without. We may be certain that very few persons, not seriously impressed by religious convictions, applied for baptism while Diocletian was vexing the church, or joined themselves to Protestant congregations at the risk of being burned by Bonner. But when a sect becomes powerful, when its favor is the road to riches and dignities, and worldly and ambitious men crowd into it, talk its language, conform strictly to its ritual, mimic its peculiarities, and frequently go beyond its honest members in all the outward indications of zeal, no discernment, no watchfulness, on the part of ecclesiastical rulers, can prevent the intrusion of such false brethren. The tares and the wheat must grow together. Soon the world begins to find out that the godly are not better than other men, and argues, with some justice, that, if not better, they must be much worse. In no long time all those things which were formerly regarded as characteristic of a saint, are regarded as characteristic of a knave."

DR. NOEL AND THE ENGLISH EPISCOPACY.

THE Church of England has lost, in the late secession of Dr. Noel, from her communion, one of her brightest ornaments. This distinguished minister, alike eminent for his learning and piety, has written, with great ability, a work in which he has given his reasons for abjuring the English Episcopacy, or rather Church-and-Stateism. No work ever written against the ecclesiastical feature of the English government was ever half so popular in England. Thousands of the members of the established Church read it with approbation, although it condemns, in the most pointed manner, the English hierarchy as a system of spiritual despotism, not surpassed, if indeed equalled, by that of the Romish papacy. And we think that whoever reads Dr. Noel's book with but ordinary attention,

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will concur with us in opinion, that it needs no mystic hand-writing inscribed upon the walls of her ecclesiastical edifice to foretel its doom as at hand. That, however, our readers may judge for themselves as to the style and merit of the work, we will in the mean time present a brief specimen of the manner in which the Dr. argues his point, hoping that all who feel a proper interest in the carrying out practically of the great truth witnessed by the Head of the church before Pontius Pilate, may procure the work and use their influence for the dissemination of all such productions.

Speaking of the union of Church and State, the Dr. thus remarks: "The union of the churches with the state is doomed. Condemned by reason and religion, by scripture, and by experience, how can it be allowed to injure the state much longer? All the main principles upon which it rests are unsound. Its state salaries, its supremacy, its patronage, its compulsion of payments for the support of religion are condemned by both the precedents and the precepts of the word of God. We have seen that it sheds a blightening influence upon the prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors; it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the church and the world, foments schism among Christians, and tempts the ministers of Christ, both in and out of the establishment, to be eager politicians. Further, it embarrasses successive governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican churches hopeless, hinders the progress of the gospel throughout the kingdom, and strengthens all the corrupt papal establishments of Europe.

"Worst of all, it grieves and quashes the Spirit of God, who cannot be expected largely to bless the churches which will not put away their sins.

"But when it (the union of Church and State) shall be destroyed, we have reason to hope the churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schisms will be mitigated; Christian ministers will cease to be political partisans; we may look for a larger effusion of spiritual blessings; and England may become the foremost of the nations in godliness and virtue.

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"Let all who fear and love God arise to accomplish this second reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete!"

He then gives the following, by no means flattering, account of the state of piety among the ministers of the established church: "Amongst pious Anglican pastors, it is common to hear strong and even violent denunciations of Popery, which requires no courage, because the thunderer launches his bolts against a despised minority, and is echoed by admiring multitudes. But the ten thousand practical abuses within the establishment wake no such indignant thunders—the nomination of worldly prelates—the exclusion of the gospel from thousands of parishes, in which, by the union, ungodly ministers have the monopoly of spiritual instruction—the easy introduction of irreligious youths into the ministry—the awful desecration of baptism, especially in large civic parishes—the more awful fact, that thirteen thousand Anglican pastors leave some millions of the poor out of a population of only sixteen millions utterly untaught—the hateful bigotry of the canons, which excommunicate all who recognise any other churches of Christ in England except our own—the complete fusion of the church and the world at the Lord's table—the obligation of every parish minister publicly to thank God for taking to himself the soul of every wicked person in the parish who dies without being excommunicated—the almost total neglect of scriptural church discipline—the tyranny of the license system—the sporting, dancing, and card-playing of many clergymen—the government orders of the churches of Christ to preach on what topics, and to pray in what terms, the state prescribes—the loud and frequent denunciation of our brethren of other denominations as schismatics—the errors of the Articles and the Prayer Book, and the invasion of the legal prerogatives of Christ by the State supremacy—the total absence of self-government, and therefore of all self-reformation, in the establishment, &c. &c.: all these numerous evils are tolerated and concealed. Dissenters are often and eagerly attacked because comparatively weak; but scarcely a tongue condemns the tyranny of the State towards the Anglican churches, because the State is strong and holds the purse. "But what is the actual state of the establishment? Myriads of its members have nothing of Christianity but the name, received in infancy by baptism, and retained without one spontaneous act of their own; and millions do nothing whatever to promote the cause of Christ. Its 130,000 churches are generally without brotherly fellowship, with-

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out discipline, without spirituality, without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live, and are dead. Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labors to small parishes which contain from 150 to 300 souls: while others in cities and towns profess to take charge of 8,000 or 9,000 souls. And of the 12,923 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the gospel." A. W. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—No. V.

EPISTLE TO THE ROMANS, NO. V., CHAPTER 4.

Olympas. Our lesson for the evening is Rom. iv. James will read to the end of verse 12.

James. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh, is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly; his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works:

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also:

And the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

Olympas. Whose objection is stated in the 1st verse, Susan?

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Susan. The Jew, I presume, who asked in the former chapter, "What profit in circumcision," or "what pre-eminence hath the Jew?" for the same reason still objects to Paul's reasonings on evangelical justification. And for the sake of a stronger case, brings up Abraham himself. And changing *flesh* for *circumcision*, asks, "What do we then say that Abraham our father obtained by circumcision," or by the flesh!

Olympas. You then understand "by *the flesh*," circumcision? And in this view you have the great American critic, Stuart on the Romans, with you. The law of faith excludes boasting; and as the Jews boasted of Abraham, they supposed that Abraham, in virtue of circumcision, also boasted of his covenanted rights, privileges and honors. But in this instance Paul cuts off all the boasting, by alleging that if Abraham boasted at all, it could not be before "God." For, according to the scriptures, he was justified not by circumcision or the flesh, but by faith. And this is not by merit but by grace. Justification by faith is, therefore, Paul being judge, *gratuitous justification.* What think you, Ephraim, is meant by the phrase, "faith was *reckoned to him for righteousness?*"

Ephraim. If faith were in reality righteousness, and if faith be our own act, then, when justified by faith, we should be justified by our own merit or righteousness. A person's belief is often regarded to be as much his own work as any legal obedience which he could offer. I do not, then, see how it could be *reckoned* for righteousness, it being in fact righteousness, for what is thus reckoned for a thing is not the thing itself.

Olympas. Faith is not in reality righteousness, whether we consider it a grace wrought in us, or a work done by us. It may, indeed, be counted or reckoned for righteousness, by an act of sovereignty, for reasons in sight of a sovereign so justifying it. But salvation being by grace, it must of necessity be by faith; for, says the same Apostle—"It is by faith *that it might be by grace.*"

Righteousness is *doing right according to a perfect law.* This is called "*legal righteousness.*" But if this imply any other righteousness than that of doing right, according to a perfect law, it is an improper epithet prefixed to it. "The righteousness of faith" speaketh not in this manner,—"This do and thou shalt live;" but it says, "*Believe for righteousness;*" for God so counts it, or will treat the believer as though he were righteous. "With the heart," says our Apostle in this epistle, "man believes for righteousness, and with the mouth confession is made for salvation."—Rom. x. 10.

Clement. I presume it has been observed by you all, that the

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faith that was counted to Abraham for righteousness, was mere confidence in God's truth and faithfulness; and not as some very orthodox reasoners assume the object of his faith, or the thing believed, that was so counted.

Ephraim. I was about to observe that the faith counted to Abraham for righteousness, was not what is usually called "*evangelical faith;*" for it was not the promise concerning Christ that was the object of that faith reckoned to him for righteousness, but the promise concerning the innumerable multitude of his posterity. You have all observed that it was not, Gen. xii. 3, the promise of blessing all nations in the seed of Abraham, that was the object of this faith; but it was that found, Gen. xv. 6, concerning the countless multitude of his offspring, which being believed, Moses says, "was counted to him for righteousness."

Clement. You are certainly right, brother Ephraim. And this has been with me a matter of no easy adjustment, according to what I have been taught on the subject of orthodoxy or sound doctrine. I have heard our brother Olympas say, that the virtue of faith was not in the act of believing, but in the thing believed, or in the object of faith. He very convincingly illustrated this view of the matter by stating that which we must all admit, viz: that it may be said that we live by eating: yet it is not by the act or exercise of eating, but by that which is eaten. Many, however, die by eating; not certainly by the act of eating, but through that which is eaten. Hence, said he, some believe a lie and are damned, and some believe the truth and are saved. This no one can rationally deny. Nay, farther, he shewed that this was true of all our sensitive, intellectual, and moral powers. The power to give pleasure or pain was not essentially in the employment or act, but in the object received or acted upon. The pleasure of seeing, hearing, smelling, tasting, feeling is not in the act, but in that received by the act; in the things seen, heard, smelt, tasted, felt: yet not abstractly in the thing, but in the thing brought home to our sensorium. So of love and hatred. It is not loving or hating that affords moral pleasure or pain. It is the love of truth, beauty, excellency; it is the hatred of falsehood, deformity and vice, or moral corruption, that yields pleasure and gives satisfaction to the mind.

As respects faith, hope and love, in the evangelical sense, I must admit this view to be as evident and satisfactory as in the objects of sense. The pleasures of faith, hope and love, as the pleasures of sense, the pleasures of imagination, the pleasures of memory, and

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the pleasures of reasoning, are in the things called the objects of these intellectual, and moral, spiritual employments.

Olympas. But brother Clement, to do me justice, you must always remember that it is neither in the faculty, or sense employed or exercised abstractly, existing or contemplated, nor is it in the objects on which these faculties or senses are employed, abstractly considered, but in the contact or union of the faculties or senses thus employed with their appropriate objects. These are the fountains of pleasure or of pain. And after all the discrimination we can make, the virtue or the vice, the pleasure or the pain, the good or the evil, is immediately and inseparably connected with the act itself, and therefore most philosophically, as well as most usually, though figuratively, assigned to it.

Clement. Again, I have been both pleased and edified with a dissertation which I once heard from the same source, on the part which faith works in the great work of justification and salvation. Its virtue and salutary influence was wholly assigned to its object and illustrated in this way.

"Here," said Olympas, is a rich man, but he has not a penny in his pocket. He has neither houses nor lands, goods nor chattels; but he has a bill of exchange, an order on the Bank of England, calling for a million sterling. This is counted to him as money, though it be not money, and obtains for him all that the sum inscribed on it could obtain were it presented in gold. Such a one, however, on his way to the bank, is rich only in faith. But on laying the bill of exchange on the counter, it unlocks the treasures of the bank, and conveys into his purse, or secures to his enjoyment, the whole amount claimed in the words of the instrument. What he holds in his hand is not intrinsically worth one farthing; yet it is as available as one million pounds sterling. Such is that faith which is reckoned to us for righteousness. It receives and carries in its bosom or essence the promises of God laid up in Jesus Christ and makes all his holiness, righteoushess and power available to our wants.

Olympas. This was, indeed, one of my illustrations, but no one illustration can place this subject before our mind in all its amplitude and bearings. It is a rich and a glorious theme. We are, at one and the same time, godly and ungodly, righteous and unrighteous, rich and poor, having nothing and yet possessing all things. Paul's paradoxes furnish us with an imagery as apposite in this case to every justified person, as they were to set forth the apparent, I might have said the real, contradictions in his case.

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Clement. Yes, indeed, of himself and his fellow-Apostles, he did, with propriety, say, "Unknown, yet well known; dying, and behold we live; chastened, and not killed; sorrowful, yet always rejoicing; poor, yet making many rich; as having nothing, yet possessing all things."—2 Cor. vi. 9, 10. And may we not, understanding and believing the gospel as appositely say, Through faith in Christ we are contemplated as unrighteous, and yet righteous; as unholy, and yet holy; as ungodly, and yet justified; as without trength, and yet able to do all things; as having nothing, and yet as being heirs of God through Christ.

Ephraim. This view of the subject reconciles to my mind all paradoxes, all seeming incongruities, all apparent contradictions in the New Testament on the subject of the state and character of the citizens of Christ's kingdom. It is worth to me more than volumes of speculative theology, fashioned after the metaphysical standards of either ancient or modern rationalism, falsely so called.

Olympas. Still, apposite and useful as such illustrations are, or may be, to some minds, not any one of them covers the whole ground or meets all the demands of all minds upon the whole premises. The same object, like the central column of a splendid amphitheatre, inscribed with ancient symbols and records, cannot be all seen or read from any one spot of the circumference on which we stand at a particular time. We must look at it from the three hundred and sixty points called degrees in that circle in which we stand, gazing upon its interesting symbols and records, before we can comprehend it all. The theme of redemption, the theory of salvation, as well as the thing itself, are not only the most sublime and interesting, but also the most comprehensive objects of thought in all the range of human knowledge, experience, or imagination.

I have been much edified, for example, in my ramblings through many learned commentaries on this Epistle to the Romans, a number of which are now lying around me, such as that of Calvin, Tholuck, Stuart, Locke, Taylor, Chalmers, Doddridge, McKnight, &c., and yet I cannot find one that exhausts the subject, or even accurately (in my judgment, of course) follows the author of it clearly or satisfactorily through all its most interesting and sublime topics.

Even on the subject immediately now before us—the subject of justification by faith—there is not any one of them that seems fully to set the matter in its proper bearings and proportions before our minds. One question may be propounded here which has escaped the notice of most of them, and not enough occupied the attention of any of them, so far as I can judge, to satisfy a reasonable desire

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for understanding this all-important subject. That question is—*Why do Moses and Paul prefer Gen.* xv. 6 to *Gen.* xii. 3, in setting forth the part which faith acts in this great subject of justification? It is not once, but again and again stated by the Holy Spirit, in Moses, in David, and in Paul and James, that faith in this promise concerning not the promised seed, Christ, but the multitude of nations and people that should descend from the superanuated Abraham and the barren Sarah. Let us hear them all, James.

James. Gen. xv. 6. "Look now toward heaven, and tell the stars, if thou be able to number them: and he said to him, So SHALL THY SEED BE. And he believed in Jehovah, and he *counted* it to him for righteousness." Rom. iv. 3. "What saith the scriptures? Abraham believed God, and it was counted unto him for righteousness." Gal. iii. 6. "Even as Abraham believed God, and it was accounted to him for righteousness." James the Apostle also says, chap. i. 23, "The scripture was fulfilled (or proved), which saith, Abraham believed God, and it was imputed to him for righteousness, and he was called the FRIEND OF GOD." I do not remember any passage in the Psalms that alludes to this.

Olympas. True, we have not the same phrase, "counted for righteousness," excepting in another case—the case of Phinehas, Psalm cvi. 30,31, "Then stood up Phinehas and executed judgment: and so the plague was stayed, and it was counted to him for righteousness unto all generations for evermore." But we might have had it, and should for uniformity sake have had it, in Psalm xxxii. 2, cited by Paul in his letter, Rom. iv. 6—8. For it is the same word in the Septuagint or Greek version of the Psalms that Moses uses, Gen. xv. 6; that Paul uses, Romans iv. 3, 4, 5, 6—8; that James the Apostle uses, chap. ii. 23; that David uses, Psalm xxxii. 29.

Logizomai is the word used invariably in the Greek scriptures, Old Testament and New, in all these passages. See Gen. xv. 6; Psalm xxxii. 2; Psalm cvi. 31;* Rom. iv. 3, 5, 6, 8, 9, 10, 11, 22, 23, 24; Gal. iii. 6; James ii. 23. In this grand connexion of *imputation*, viz. *counting*, *accounting*, *reckoning*, *imputing*, we have uniformly, in every case, in the Greek scriptures, one and the self-same *Logizomai*. I will add to these another occurrence of the

* To some of our readers it may be proper to state, that the Hebrew word *Ghashav*, found in Gen xv. 6, is the same found in Psalm xxxii. 2, and in Psalm cvi. 31, translated into Greek *elogisthee*, and into English frequently by *accounted*, *imputed*, and *reckoned*. I find it in *Niphal* repeatedly translated in the common version, "*imputed*, counted, accounted, reckoned."

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same term translated in the common version *imputing*, viz: 2 Cor. v. 19.

As this is a very vital matter, I choose rather to be redundant than defective in my exemplifications of it. We have in the whole New Testament this word *Logizomai*, in reference to the subject of imputing sin and righteousness, no less than *fourteen* times. Paul uses it thirteen times, and James once. Of these thirteen times there are eleven in that single chapter; and therefore this chapter is the great interpreter of this word in the Sacred style. The words selected by king James' translators to represent it, are "*count, account, reckon,* and *impute.* Of these, *impute* was the most popular with them, and hence they eight times prefer it to the others.

It may not be inexpedient to state, that whether it be rendered by the words *count, account, reckon,* or *impute,* it always indicates that it is not really and in fact identical with that which is so accounted, but something taken as an equivalent, something equally regarded. For example: Paul says, that "*uncircumcision* shall be counted for circumcision."—Rom. ii. 26. Now, we know that circumcision is not made identical with uncircumcision; but in this case they are equally made of no account, or accounted as equal. "We are accounted as sheep for the slaughter," not literally and in fact, but treated as such. "The children of the promise are counted for the seed," not the literal descendants of Abraham, but his figurative or spiritual offspring.

I am sorry that while Stuart in some points dissents from Tholuck, he coincides with him in his views of this passage, and favors the idea that there was no reason present to the mind of the Apostle, nor to Moses, for preferring Gen. xv. 6, to Gen. xii. 3, to set forth the righteousness of faith; or why his faith in the one case rather than in the other, should have been selected to set forth the fact that it was accounted to Abraham for righteousness. Stuart alludes to Heb. xi. 1, in proof that all faith being confidence in God, it was indifferent whether Moses should have decided, or God should have directed his mind, to connect his justification with the belief of the one promise rather than with the belief of the other.

Indeed, propriety would seem to have required, that as his faith, Gen. xii. 3, was prior to his faith, Gen. xv. 6, it should have been stated then, at the earliest date, that his faith in that promise was counted to him for righteousness, and not to have favored the idea that he either did not believe the first promise, or, if he did, that his faith needed confirmation, and was not perfected till Gen. xv. 6, at

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least two years afterwards, according to the most approved Bible chronology.

Ephraim. Do then, Father Olympas, give us your reason for this; for in truth I never before had my attention called to the point, and I confess I do not comprehend it.

Olympas. I do not say that he did not believe the first promise; for he did believe it. Nor do I say that his belief of it was not counted to him for righteousness. But the question with me is,—*Why Moses appended this declaration to the second rather than to the first promise;* why he was constrained to note the fact in the latter case rather than in the former? The reason, in my judgment, is,—that as a sinner is, and can only be, justified by faith in God—a faith simply relying upon the truth and faithfulness of God—it was all-important that an occasion should be selected, or a case of such importance chosen, as would set this faith before the human mind in the strongest possible light. Now, as the promise of blessing the human race by a descendant of Abraham was much more easy of belief, than that Abraham should have descendants as numerous as the stars, or as countless as the sands of the sea, it was infinitely benevolent and wise, in setting forth the character and value of this evangelical principle of righteousness and salvation to a sinful world, to select for its promulgation a case the strongest and most evident in the history of man. Such is the case selected. No such faith was ever reported on earth as that of an old man and his barren wife, he eighty and she seventy years old, believing on a simple declaration that they would become the parents of untold millions? Now, if justifying, sanctifying and saving faith, when reduced to its characteristic elements, be a clear apprehension of an unwavering confidence in the power and veracity of God to do whatsoever he says, though it should be infinitely above and beyond all human experience, what development of it in the history of mankind equals that of an old man childless at eighty, and his wife barren at seventy, on being told that he should be the father of nations, and have children innumerable as the stars of heaven, as countless as the sands of the sea, at the moment of its annunciation, saying,—I believe it, Lord, as though they were all present before me? If ever there was an occasion in the history of man more or equally suitable to illustrate and commend the faith of God's elect, we can only say we have never read nor heard of it. This then is, in my judgment, the reason why the inspired Apostles select this case by way of illustration of the principle called faith—of that faith which God accounts or imputes to a sinner for righteousness.

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Clement. I am greatly interested in this development of faith. It shows still more clearly the confusion formerly in my own mind, and which I occasionally see in the minds of others. There is much said of the essence of faith, of the principle of faith as wrought in the heart, and of the object of faith as transferred to us by an act of sovereign power or grace, as the justifying consideration, all of which I have endeavored to believe and to comprehend; but I never could fully repose in these abstractions. Faith itself is, indeed, in one sense, a principle. So is hope; so is love. But it is the thing believed, the thing hoped, the thing loved, that moves us. And as for all essences, they are the abstractions and distillations of doctors of physic, of metaphysics, or of divinity, and intoxicate rather than invigorate the minds of men.

Olympas. True, very true; but while on the subject of faith, we must not forget that it is "imputed to us for righteousness." Now, as before observed, it is so by *grace;* and, therefore, it is not a work of merit. True, things said to be imputed to us in the scriptures are said to be our own, and not transferred to us. We might, as others have done, by an induction of every passage in the Old Testament in which the Hebrew word *ghashav*, Gen. xv. 6, or, as others pronounce it, *hhasahbh*, occurs, show that what is our own act is often imputed to us, nay, almost always, wherever the word is used. It is, therefore, a work of grace on God's part, to account to us our faith for righteousness, and this because of the sacrifice, the merit and dignity of his son, our Redeemer.

Ephraim. David's description of the blessedness of the man to whom God imputeth righteousness without works, makes the imputation of righteousness equal to forgiveness, or non-imputation of sin, and this again confirms your former objections on this subject.

Olympas. And Paul, pertinently to this view of the subject, asks,—Cometh this blessedness upon the circumcision exclusively, or upon the uncircumcision also? and proves the Jewish assumption to be a great fallacy: for Abraham was justified by faith before he was circumcised. He was then justified, both before circumcision, and before the law of ten commands was given. And thus he is the father or grand prototype of all the justified by faith—Jews or Greeks. The promise, also, of the inheritance of Canaan, was given to Abraham through faith, and not through the works of law. Therefore, as no Jew entered Canaan by keeping the law of Moses, but through the promise made to Abraham and believed by him, so through faith in God's promises to the Messiah, we enter heaven by

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faith, and thus the promise is made sure to Jew and Greek by faith. We have time only for another remark on the last part of this chapter. Read it, Sarah.

"For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (As it is written, I have made thee a father of many nations, before him whom he believed, even God who quickeneth the dead, and calleth those things that be not, as though they were; who against hope believed in hope, that he might become the father of many nations: according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God: And being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him who raised up our Lord Jesus from the dead, who was delivered for our offences, and was raised again for our justification."

Clement. I am fully confirmed in your views of faith from the eulogy which Paul here expresses on the faith of Abraham, proving most conclusively, as I think, that Gen. xv. 6, was selected rather than Gen. xii. 3, to unfold to us the model faith of the Patriarch, as better adapted to unfold the mystery of faith than any act of faith recorded in the Bible. Being not weak in faith, he makes no account of physical difficulties, the laws of nature, the general course of Providence. "He staggers not," has not one misgiving, implicitly and cordially relying upon God's faithfulness and power. He considers not the natural unfitness of all things personal in himself and in Sarah his wife; but strong in faith, gives glory to the power of God, who calls the things that are not as though they were. Against all human experience and all the ordinary hopes of men, he reposes, in full assurance upon the absolute certainty of the promised honors and glories of nations, and princes, and kings without number, hereafter to spring from her body. But we must leve to be said something more on this subject for another lesson.

A. C.

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THERE IS A GOD.

MR. EDITOR—I was, this morning, contemplating upon the Newtonian theory of the motions of the planetary worlds, and was struck more forcibly than ever with the wonderful wisdom of the Being that could devise such a system. We say nothing now of the power required to keep this system in operation, and that through myriads of ages. This is immense, incomprehensible, almighty.

The unthinking are apt to suppose that the solar system is kept in operation by a simple law which is called attraction, and that there was no extraordinary wisdom necessary to devise it. Nothing is farther from the truth. Let us consider for a moment the nature of this law. Newton supposed, and proved as far as the subject is susceptible of proof, that the earth is acted upon by two forces; the force of the sun's attraction, and that produced by the circular motion of the earth around the sun. The former force decreases as the square of the distance of the earth from the sun increases; so that if the earth, instead of 95,000,000 of miles from the sun, were 180,000,000, it would be attracted by a force only one-fourth as great as it now is. Supposing the centrifugal force of the earth to be what it is actually, the earth would depart from the sun in a curve resembling the parabola till it came in contact with some other body attracting it more powerfully than the sun. Long before this contact, the absence of the genial light and heat of the great luminary would depopulate the earth, and the violence of the shock at the time of the contact with another body, would destroy the previous form of both and produce a universal chaos.

On the other hand, let us suppose that the earth were one half its present distance from the sun, and the centrifugal force what it now is, the attractive force of the sun being no longer counterbalanced by the centrifugal force, the earth would seek the sun in a curve line similar to that previously spoken of, and finally would consummate the "wreck of matter and the crush of worlds," by contact with the great luminary.

Who then, thought I, has so adapted one force to the other, that when the one increases the other increases *in the same degree and by the same law!* Who has placed the earth at such a distance from the sun, that a given velocity should produce a centrifugal momentum just sufficient to counteract the attractive force of the sun! Or, if you will, who gave the earth a momentum, in a direction at right angles with the direction of the attractive force of the sun, just sufficient to counterbalance this attractive force! Had the distance been a line more or a line less, the earth could not have travelled in its present orbit. Had the centrifugal momentum been an ounce greater or an ounce less, the same result could not have been obtained. Let the Atheist tell us how many times, according to the calculation of chances, would have been required to fix the earth in its present orbit!

But this is not all. Not only the earth, but all the other planets

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revolve about the sun, according to the law of attraction, counterbalanced by the centrifugal momentum. Now, the specific gravity of these is not uniform, and the problem becomes still more complicated. As the centrifugal momentum equals the product of the the mass by the velocity, and as the mass equals the product of the bulk by the specific gravity, we have, in regulating the velocity of a planet in order to fix it in its orbit, to know its distance from the sun, its specific gravity, and its bulk. Nor must these be merely approximated. A variation of the smallest fraction, ever thrown away by the nicest mathematician, would derange the whole plan and destroy the solar system.

Granting then, that poor, weak, insignificant man, had the power to project the vast worlds into space, how far would he yet be from constructing the universe. To almighty power must be joined infinite wisdom. Oh, then, all-wise Ruler, as well as Creator of the universe, I can but adore. Thy wisdom is unfathomable by my limited understanding. I have caught a glimpse of the light that is emitted from thy throne, but it only shows me in what darkness I dwell. The feeble conception I have formed of thy wisdom only shows me my own folly. I have contemplated omniscience without comprehending it, but I have understood sufficient to make me feel humiliated at my own ignorance. In thy wisdom I see reflected my own folly; in thy power my own weakness. And can it be that thou who measurest the heavens with a span hast thought of me! "What is man that thou art mindful of him, or the son of man that thou visitest him?" Can it be that thou hast redeemed me from doubt and from darkness by the sacrifice of the son of thy bosom! I am overwhelmed with wonder and amazement at the consideration of thy goodness, as well as of thy wisdom and power.

NEW ORLEANS, Jan. 3, 1849. ERASTUS EVERETT.

PROTESTANT AND POPISH DISTRICTS OF IRELAND.

The following statistics of poverty in the Protestant and Popish Districts of Ireland, are furnished by Dr. Dill and the Rev. Jonathan Simpson, of the Irish Delegation:

True religion, as it improves our spiritual condition, must proportionally improve our temporal, because it implants and cherishes those virtues and habits which lead to temporal improvement.—Righteousness has invariably been found to exalt a nation—and this not more because of God's direct blessing on those who fear him, than because piety and prosperity, as a general rule, are to each other as cause and effect. We proceed to show how wonderfully this principle is illustrated in Ireland, by proving that as is the *Protestantism* so is the *prosperity*, and as is the *Popery*, so is the *poverty* of every province, county, and district of that country.

First, taking Ireland as a whole, it is one of the most intensely Popish countries in the world! According to the last report of the Poor Law Commissioners, there were 800,000 last year relieved in Ireland by the *poor rates*, and 200,000 more by the British Relief Association, making *one million of paupers* in public charity, out of a

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population of eight millions. This is altogether independent of the multitudes relieved by private bounty. And, if to both these classes be added the vast numbers at present unable to pay rent, &c., and on the very verge of pauperism, there are at least two millions, or one-fourth of the entire population of the country in a state of absolute beggary.

We next turn to the *proportions* of this wretchedness in the *several* provinces. In Ulster, the least Popish, of a population of 2,400,000, there were relieved in the year ending April last, about 92,000. In Leinster, more Popish, of a population of 2,000,000, there were relieved in the same period 151,000. In Munster, still more Popish, of a population of 2,400,000, there were relieved 343,000. And in Connaught, the most Popish of all, of a population of 1,370,000, there were relieved 271,000. In other words, whilst in April last there were, in round numbers, only 3 receiving relief of every 100 in Ulster, there were 7 in Leinster, 14 in Munster, and 19 in Connaught. And so exactly do the popery and the poverty even of the smallest districts correspond, that while in Downpatrick Union, one of the most Protestant of Protestant Ulster, not one in every 100 was relieved during the above period; in that of Ballinrobe, one of the most Popish of Popish Connaught, the proportion of persons relieved as paupers was 42 in every 100 of the population.—*Presbyterian.*

A SMOKING DISCIPLE.

I fell in with several such lately, and they seemed so much interested and delighted in the matter, and withal were so regular and systematic about it, that I thought,—perhaps this belongs to diciple-ship. Knowing that I had an old volume that gave the earliest and most accurate account of the disciples, and that had kept the run of them for about four thousand years, I hastened to look into it. I found a good deal about smoke; such as, "a smoking furnace," "a smoking mountain," and even about "a bottle in the smoke;" but as for a smoking disciple, or a disciple in a smoke, as may be seen in our days, I could not find any account of any such thing.

Not being willing to give the matter up, I considered that some of the saints lived hard upon a thousand years, and that, if they were like some of the modern ones, they would like something to while away the time. So I looked again, but I could not find a Patriarch with a pipe in his mouth; not one! But smoking is a very great comfort to a body, they told me; and as I knew the prophets were often in trouble, I thought, to be sure, I should find as much as one with a segar—but I did not find him! And the Apostles, they, too, had great need of consolations, for they were often in cold, and hunger, and thirst, and stripes, and prison, &c., and I looked sharp, but could not find so much as a tobacco box among them!

Pope Pius IX., after his flight from Rome, addressed a letter to his "subjects and children," enjoining on them the duty of invoking "the Great Mother of Mercy, and the holy Apostles, Peter and Paul, for their intercession on behalf of the city and State of Rome!!!"

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TRUTH AND FACT.

As our numerous dissertations on the difference between the admission of a truth, and the belief of a fact, have led many to distinguish between a truth and a fact—what they have formerly confounded, and consequently their reasonings upon them, I am pleased to see that the distinction between them has become a matter of debate, and resulted in an appeal to authority. I am also pleased to see the correspondence of the views expressed by the Literary Tribunal, to which an appeal was made, with those which I have promulged in a late Harbinger, on a similar reference to me. They of Princeton, I presume, knew as little of the fact that the question was sent to me, as I knew that it had been sent to them. Differ, then, as they and we may, if indeed we do, as to the use of the definition, certain it is that we agree in our conclusions on the premises referred. That our readers may be confirmed in the views we have given, we publish the following decision from Nassau Hall, New Jersey:

BLOOMINGTON, May 7, 1849.

BROTHER CAMPBELL:—The enclosed answer was received in reply to a communication addressed to the President of Princeton College, New Jersey:—"Are all facts truths, and all truths facts?" "Are fact and truth synonymous?"

The reason of the question being presented, was, that two literary gentlemen of our place contended with me, that all facts were truths, and all truths facts. I took the negative, and by agreement it was referred to the President of Princeton College, and this is the answsr. Yours truly, R. O. WARINNER.

PRINCETON, N. J., April 7, 1849.

R. O. WARINNER—*Sir:* All truths are not facts. That "all straight lines drawn from the centre to the circumference of a circle are equal," is a truth, not a fact. It never has been done.

All facts are truths; that is, it is true the thing, whatever it be, has been done, said or conceived.

The words, *truth* and fact, are not synonymous.

Yours, NASSAU HALL.

BEAUTIFUL EXTRACT.

"The real security of Christianity, is to be found in its benevolent morality; in its exquisite adaptation to the human heart; in the facility with which its scheme adapts itself to every human intellect; in the consolation which it bears to the house of mourning; in the light with which it brightens the mystery of the grave. It is not now for the first time, left to rely on the force of its own testi-

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mony, and the attractions of its own beauty. Its sublime theology confounded the Grecian Schools, in the fair conflict of reason with reason. The bravest and the wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain, is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the *powerful* and the last hope of the *wretched*." L.

NEWS FROM THE CHURCHES.

EUCLID, O., March 7th, 1849.

I have just returned from another meeting of ten days continuance. Twenty additions to the church—fifteen by baptism. Brother W. O. Connor was my co-laborer. A. S. HAYDEN.

CINCINNATI, O., March 9th, 1749.

BROTHER CAMPBELL:—The whole number I have baptized during the last two weeks is near twenty-five, if not quite that number, and I hope for more to-morrow. D. S. BURNET.

BLADENSBURGH, O., March 11th, 1849.

BROTHER CAMPBELL:—We protracted a meeting for ten days in the congregation where I am now located, called the Dennis Church, and twenty additions was the result—19 by immersion, and one from the Baptists. The meeting concluded on the first Monday of February. We enjoyed the public labors of brother G. Letsenburgh, three days, in the commencement of the meeting; and brother A. Lemart labored some five days in the conclusion; and I assisted in speaking throughout the meeting. The congregation is enjoying peace, without one discordant note; the members are lively and energetic.

I attended a meeting protracted eighteen days by the Brushy Fork congregation, in Licking county, at which twenty were added to the saved;—eighteen by immersion, and one from the Baptists, and one reclaimed. The speaker at this meeting was Dr. W. Hayes. I was there only some four days. There were two added to the congregation at Bladensburgh, last week, by baptism, by brother J. Burkholder. To the Lord be the praise!
C. E. VANVOORHIS.

EUCLID, Ohio, March 19, 1849.

DEAR BROTHER CAMPBELL:—Our meetings have been very successful this winter, in bringing sinners unto the gospel, and in building up the Churches. Among our last efforts, there have been twenty additions to the Church in Munson; fifteen of them by baptism: and what is better, if possible, that Church is overcoming its difficulties, as are many others, being happily united together again in the gospel. Six baptisms within a few days past in the Church in Willoughby. A. S. HAYDEN.

INDIANAPOLIS, Indiana, March 20th, 1849.

BELOVED BROTHER:—I spent the months of January and February in the counties of Montgomery and Fountain, in this State, where, through the mercy of God, we had some thirty additions to the Churches. At Crawfordsville five—two by confession and baptism, two restored, and one joined by letter. At Newtown, I gave fourteen discourses, and fifteen

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were added to the Church: twelve noble souls made the good confession, and were buried with the Lord in immersion—two from the Baptists, and one by commendation that had been immersed. At Cold Spring Church I gave ten discourses, and we had ten additions. Seven made the good confession, and were buried with the Lord in immersion; two that had been immersed were added to the Church, and one from the Modern Christian Church that had been immersed, and one from the Church at Antioch, (where I gave some ten discourses,) that had been immersed. On last week, I gave some six discourses to the Church on Hurricane, in Johnson county, where one noble young man made the good confession, and was buried with the Lord in immersion.

Your brother in the Lord, J. B. NEW.

PULASKI, March 21st, 1849.

DEAR BROTHER CAMPBELL:—I have not reported success of late to the Harbinger. I baptized two last Sunday. We have some interest in Sunday schools and Bible classes. I greatly desire a good set of juvenile books, but I fear our brethren are too polemical for the task.

C. BULLARD.

PALMYRA, April 25, 1849.

BROTHER CAMPBELL: I have just held a meeting of days in Norton, Summit county, Ohio, (the residence of our excellent brother, A. B. Green, whose health is now in a very precarious condition.) The blessing of the Lord attended our efforts, the brethren seemed much refreshed, and fifteen happy converts were added to their number. May the Lord keep them blameless to the day of his coming! Yours,

MYRON J. STREATOR.

MADISON, Ia., April 28, 1849.

BROTHER CAMPBELL: A meeting has just closed at Columbus, Indiana, during which 23 persons were immersed. It was a joyful season.

Yours in gospel bonds, ELIJAH GOODWIN.

OBITUARIES.

The following we take by request from the "Ecclesiastical Reformer:"—

DEAR BROTHER KENDRICK: You will confer a favor on a large connexion and all the acquaintances and friends of the deceased, by inserting in your paper the following:

The last (it may be) of the Cincinnati!—Another of the officers of the revolution, another of the Cincinnati, if not, indeed, the last of that noble band, has just passed away from earth. Died calmly and consciously, in the faith of the gospel, on the 8th inst., at his residence in Scott county, Kentucky, Capt. DANIEL GANO, in the ninety-first year of his age. His birth place was on the Yadkin, in North Carolina To complete his education, his father, Elder John Gano, (the Baptist preacher) had placed him in Brown University, at Providence, R. I. Full of promise, and about to graduate with high honor, although only seventeen years of age, the cause of his oppressed country fired his soul, and he laid aside his books and enlisted as an ensign of artillery in 1775; he marched under Gen. Montgomery to Quebec, and was with that lamented officer when he fell; enduring all the rigors of that first and severe winter campaign. He bravely discharged his duty. After three years hard service he was promoted, and continued, despite hardships, reverses, toils and sufferings, one of the faithful few,

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until the glorious termination of a seven years' war. He was a member of the Society of the Cincinnati, and left at his death, suspended in his room, his highly prized diploma, signed by his beloved Washington, President of that honorable Society. Nearly sixteen years since he heard, believed and obeyed the gospel. Blessed to the last with astonishing health and vigor of mind and body, regulating his life most scrupulously by the heavenly volume, enjoying its spirit, cheered by its precious promises, and comforted by its divine consolations, his last days were truly his best days. A violent paralytic attack, leaving him conscious, and with but very little suffering, terminated, in about forty-two hours, his eventful life. He has left seven children, an aged widow, and many grand-children and other relatives, to mourn his departure. Several of his children had crossed the Jordan before him. The Millennial Harbinger, of which he was a reader, was greatly instrumental in leading him to Christ the Redeemer. G.

JACKSON, April 10, 1849.

Died, on the 21st March, 1849, at her residence in Jackson, Miss., sister ANN SHOTWELL, late consort of Mr. Robert Shotwell. She has been a member of the Christian church for about 7 years, during which time her confidence in her Redeemer was unshaken; and her hope of enjoying unalloyed felicity in the bright realms above, where she could shout with Gabriel, Raphael, Uriel, and a host of other angels, loud hosannas to God and the Lamb, was not, in her last moments, darkened by a single cloud. But it seemed as though her spirit, that spark eternal of the "Great I Am," grew stronger and stronger, as death locked her tighter and tighter in his cold embrace. She has left a host of friends and acquaintances to mourn her departure for the "Spirit land." But particularly in her family has she left a void, an aching void, which can never be satisfied. Previous to her death, she had the satisfaction of seeing her only daughter, about sixteen years of age, buried by baptism into the death of her Lord. She has left a kind and indulgent husband and several children to mourn her loss. She is lost, irretrievably lost, to her acquaintances, friends, parents, children, husband; for

"An angel's arm can't snatch her from the grave;
Legions of angels can't confine her there."

W. CLARK.

TRIBUTE OF RESPECT.

NEOTROPHIAN HALL, BETHANY COLLEGE, April 20, 1849.

The Society having heard last evening of the death of one of its former members, WILLIAM JOHNSON, of Mason county, Kentucky, adjourned to meet again this evening.

The following preamble and resolutions were then offered by Mr. PICKETT, and adopted:

Whereas the death of WILLIAM JOHNSON, of Mason county, Kentucky, formerly a regular member of this society, has been announced to us, we would express, as a tribute of respect due his memory, our high appreciation of the character he maintained while connected with this Society and this Institution; be it therefore

Resolved, That in the deceased we recognize one who was highly esteemed during his sojourn here, for all that can truly adorn and dignify the character of a student and a Christian.

Resolved, That in his death, so unexpected, and with so fair prospects before him, we are taught an impressive lesson, and should hearken unto it, as a still further admonition, "*Be ye also ready.*"

Resolved, That from the honorable position he held in our midst, we truly appreciate the loss his family and friends have sustained, and extend them our cordial sympathy.

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Resolved, That in respect to the memory of the deceased, our Hall be hung in black, and that we wear the usual badge of mourning thirty days.

Resolved, That a copy of these resolutions be forwarded to the mother of the deceased.

Resolved, That the Editors of the Millennial Harbinger and Maysville Eagle be requested to publish these proceedings.

S. DOUGHERTY, President.

J. K. LOWRY, Recording Sec'y, *pro tem.*

BIG ISLAND, Marion county, March 28, 1848.

BROTHER CAMPBELL: Our mutual friend and brother, BENAJAH AUSTIN, of Warren, Trumbul county, is no more. On the 28th of January last, in the 70th year of his age, he was attacked with the pleurisy, and after two weeks of extreme suffering, without one word of complaint, but expressing the strongest assurance in the divine promises, he took his departure from this to a better world.

Brother Austin was born in Suffolk, Connecticut, whence, at the age of three years, he removed with his parents to Rupert, Bennington co., Vt., where, mainly by his own efforts, he acquired a substantial education. At the age of 24 he married and emigrated to the wilderness of Ohio, where he endured many of the hardships incident to the settlement of a new country. But, by his economy and persevering industry, he acquired an abundance of the good things of life, which were ever forthcoming to feed the hungry poor. He also filled various offices of trust and profit with credit to himself and satisfaction to his constituents.

In 1820, he made a public avowal of his faith in Christ, and became a highly esteemed member of the Baptist church. And in 1827, he fell in with the current reformation, or revival of primitive Christianity. This he regarded as the most important of all objects, and to this he was devoted. He wrote out for his own satisfaction a dissertation from the prophecies on the return of the Jews, and a chronological table of the most important events of the Old Testament. We requested him to forward the manuscripts to the Editor of the Millennial Harbinger for publication; but being one of the most unassuming among men, he would not consent. But I cannot do justice to the worth of the departed one; this will be done by Him, whose he was, and whom he served. And the living I would not flatter if I could; and as to the dead, "Can flattery soothe the dull cold ear?"

But as a tribute of respect due to our brother, suffice it to say, that in him the Christian virtues were most strikingly exemplified, and in all the relations and duties of life, he evinced that he "greatly feared the Lord!" As a husband he was affectionate, as a father he was kind, yet firm and decided.

In a letter from his youngest son, (now before me,) he says, "few, every thing considered, had such a father as we had." *Happy* they who have such a father, and yet more blessed they who prize such a parent as they should. Yours, &c., JONAS HARTZELL.

LEXINGTON, April 6, 1849.

BROTHER CAMPBELL:—The Christian community at this place has recently sustained a serious loss in the deathof sister BARBARA CHINN, wife of Dr. Chinn, formerly of Lexington, Kentucky. She died suddenly on the morning of the 14th of March, without having suffered any previous illness of consequence. Neither her friends nor herself had perceived any premonition of her danger. She had lived 47 years and 6 months; 21 of that number she had been a devoted servant of the Great King—19 a firm advocate of the principles of the Reformation. She has left a family consisting of her bereaved husband and ten children, who feel—deeply feel—

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their irreparable loss. From henceforth she will rest from her labors, and her works will follow her. Five of her children are professors of the Christian religion, and live on the bright and cheering prospect of a re-union with her where death will be no more. While her work of faith, and labor of love, and patience of hope are remembered, she will need no one to speak in her praise. I have had the happiness for some months past to spend most of my time in her family. She was always attentive, kind, affectionate, and much devoted to the culture of social and Christian virtues. But she has gone to receive her reward at the hands of the righteous Judge. May we all, by the imitation of her virtues, like her, be prepared for the solemn change, though it comes at an hour when we expect it not.

Yours in Christian love, ALEX. PROCTOR.

ERAMOSA, Canada West, April, 1849.

With your permission, I will record the name and register a notice of one highly esteemed among us for the consistency of his Christian character.

On Lord's day, the 15th inst., as the sun went down, our venerable and beloved Father STEWART, in the 70th year of his age, and 50th of his pilgrimage, fell asleep in the Lord. His memory will long be cherished by his Christian friends on both sides of the Atlantic, as a man who walked in the fear of the Lord and kept himself in the love of God; as a Christian Reformer, who revered the Bible and rejoiced in every fresh discovery of its truth; as a Christian brother, whose religious sympathies awoke into manly exercise and Christian devotion; as a husband, father, friend and neighbor, whose social character was governed and ennobled by the principles of Christian virtue.

Father Stewart was a native of the parish of Moulin and county of Perth, Scotland. The development of the transcendant love and glory of the Son of God he received through the preaching of Mr. Stewart, the parish minister, the trophies of whose eminent piety and zeal have lived and flourished in various climes. Having embraced the Saviour, he desired to be conformed to his sacred will, and soon discovering a higher degree of conformity to the laws of Christ in a dissenting church, he attached himself to it—a congregation of Independents. His attention was soon afterwards directed to the subject of baptism, and after being baptized, he united with a Baptist congregation. Here also, though no dogmatist, he was a Reformer, and carried some useful reformatory measures. Remaining under the Baptist banner upwards of twenty years, he emigrated with his family to Canada, and planting his stakes where congenial religious privileges existed, continued in their enjoyment till his death. The Millennial Harbinger having fallen into his hands shortly after his arrival, he carefully read its pages, and soon gladly hailed in them an advance in religious reformation which he aided forward by the weight of his character. Our valuable and deceased brother Stewart was a disciple

"Who hail'd with joy the morning that roll'd the Lord's day round,
And in the courts of worship was ever to be found."

Nor was it in the courts of the Lord only he enjoyed the sweets of social worship. At his family altar, morning and evening, he worshipped God. He has gone, we fully trust, into his presence.

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll
And the smile of the Lord is the feast of the soul.

JAMES BLACK.

*** The British Millennial Harbinger will please copy the above.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *JULY*, 1849. No. VII.

TRACTS FOR THE PEOPLE—*No. XXXIV.*

CONVERSION AND SANCTIFICATION BY THE HOLY SPIRIT—No. I.

ON the subject of spiritual influence, there are two extremes of doctrine. There is the *Word alone* system, and there is the *Spirit alone* system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enshusiasm; and, in other cases, of a dark, melancholy despondency. With some, there is a sort of compound system, claiming both the Spirit and the Word—representing the naked Spirit of God operating upon the naked soul of man, without any argument, or motive, interposed in some mysterious and inexplicable way—incubating the soul, quickening, or making it spiritually alive, by a direct and immediate contact, without the intervention of one moral idea, or impression. But, after this creating act, there is the bringing to bear upon it the gospel revelation, called conversion. Hence, in this school, regeneration is the cause; and conversion, at some future time, the result of that abstract operation.

There yet remains another school, which never speculatively separates the Word and the Spirit; which, in every case of conversion, contemplates them as co-operating; or, which is the same thing, conceives of the Spirit of God as clothed with the gospel motives and arguments—enlightening, convincing, persuading sinners, and thus enabling them to flee from the wrath to come. In this school, conversion and regeneration are terms indicative of a moral or spiritual change—of a change accomplished through the arguments;—the light, the love, the grace of God expressed and revealed, as well as approved by the supernatural attestations of the Holy Spirit. They believe, and teach, that it is the Spirit that quickens, and that the Word of God—the Living Word—is that incorruptible seed, which, when planted in the heart, vegetates, and germinates,

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and grows, and fructifies into eternal life. They hold it to be unscriptural, irrational, unphilosophic, to discriminate between spiritual agency and instrumentality—between what the Word, *per se*, and the Spirit, *per se*, severally does, as though they were two independent and wholly distinct powers or influences. They object not to the co-operation of secondary causes; of various subordinate instrumentalities; the ministry of men; the ministry of angels; the doctrine of special providences; but, however, whenever the Word gets into the heart—the spiritual seed into the moral nature of man, it as naturally, as spontaneously grows there, as the sound, good corn, when deposited in the genial earth. It has life in it, and is, therefore, sublimely and divinely called "The Living and Effectual Word."

I prefer the comparisons of the Great Teacher. They are the most appropriate. We frequently err when handling these, because, in our quest of forbidden knowledge, we are disposed to carry them farther than he himself did. In the opening parable of the Gospel Age—a parable placed first in the synopsis of parables by Matthew, Mark, and Luke—he thus compares the Word of God to seed; and, with reference to this figure, he compares the human heart to soil, distributed into six varieties: the trodden pathway, the rocky field, the thorny cliff, the rich alluvion, the better, and the best of that. But we are not content with that beautiful and instructive representation of the philosophy of conversion. We must transcend these limits. We must explain the theory of soils. We must even become spiritual geologists, and explore all the strata of mother earth; and even then, there yet remains an infinite series of whys and wherefores concerning all the reasons of things connected with these varieties. These speculations, and the conflicting theories to which they have given birth, we will and bequeath to the more curious and speculative, and will farther premise some things necessary to a proper opening of the argument.

Man, by his fall or apostacy from God, lost three things—union with God, original righteousness, and original holiness. In consequence of these tremendous losses he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is, therefore, with the earth on which he lives, doomed to destruction: meanwhile, a remedial system is introduced, originating in the free, sovereign, and unmerited favor of God; not, indeed, to restore man to an Eden lost—to an inheritance forfeited—to a life enjoyed before his alienation from his Divine Father and benefactor. This supremely glorious and transcendent scheme of

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almighty love, contemplates a nearer, more intimate, and more sublime union with God, than that enjoyed in ancient paradise—a union, too, enduring as eternity—as indestructible as the divine essence. It bestows on man an everlasting righteousness, a perfect holiness, and an enduring blessedness in the presence of God for ever and ever.

To accomplish this a new manifestation of the divinity became necessary. Hence the development of a plurality of existence in the Divine Nature. The God of the first chapter of Genesis is the Lord God of the second. Light advances as the pages of human history multiply, until we have God, the Word of God, and the Spirit of God revealed in the law, the prophets and the Psalms. But, it was not until the Sun of Righteousness arose—till the Word became incarnate and dwelt among us—till we beheld his glory as that of an only begotten of the Father, full of grace and truth; it was not till Jesus of Nazareth had finished the work of atonement on the hill of Calvary—till he had brought life and immortality to light, by his revival and resurrection from the sealed sepulchre of the Arimathean senator; it was not till he gave a commission to convert the whole world, that the development of the Father, and of the Son, and of the Holy Spirit, was fully perfected and completed. Since the descent of the Holy Spirit, on the birth-day of Christ's church—since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysterious and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity, manifesting itself in these incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power, and the punishment of sin;

No one believes more firmly than I, and no one, I presume, endeavors to teach more distinctly and comprehensively than I, this mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all, though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it, no one can believe in, or be reconciled to, the remedial policy, as developed in the apostolic writings. And, indeed, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit as co-operating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man. While, then, I repudiate, with all my heart, the scholastic jargon of the Arian, Unitarian,

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and Trinitarian hypotheses, I stand up before heaven and earth in defence of the sacred style—in the fair, full and perfect comprehension of all its words and sentences, according to the canons of a sound, exegetical interpretation.

I COULD not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual;* that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But, while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the Holy Spirit, or the work of any of these awful names with that of another; or which represent our illumination, conversion and sanctification as the work of the Spirit without the knowledge, belief and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of Father, Son and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in these words—"My Father worketh hitherto, and I work"—"I and my Father are one"—"Whatsoever the Father doeth, the Son doeth likewise:" but not such a concurrence as annuls personality, impairs or interferes with the distinct offices of each in the salvation of man. For example: the Father sends his Son, and not the Son his Father. The Father provides a body and a soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with his presence, and not Christ himself. He is the Head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design and mission belong to the Father; reconciliation to the Son; sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate ex-

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tent, to which we cannot now advert. At present, we consider the subject in its general character, and not in its particular details.

In the distribution of official agency, as it presents itself to our apprehension, with reference to the subject before us, we regard the benevolent design and plan of man's redemption, as originating in the bosom of our Divine Father; the atonement, or sacrificial ransom, as the peculiar work of the Messiah; and the advocacy of his cause, in accomplishing the conversion and sanctification of the world, the peculiar mission and office of the Holy Spirit. Thus, the Spirit is the author of the written Word, as much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant is not more peculiarly the blood of Jesus Christ, than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him; "For holy men of old spake as they were moved by the Holy Spirit." Now, as Jesus, the Messiah, in the work of mediation, operates through his blood; so the Holy Spirit, in his official agency, operates through his Word and its ordinances. And thus we have arrived at the proper consideration of our proposition, to wit: In conversion and sanctification, the Holy Spirit operates only through the Word of Truth.

In how many other ways the Spirit of God may operate in nature, or in society, in the way of dreams, visions and miracles, comes not within the premises contained in our proposition. To what extent He may operate in suggestions, special providences, or in any other way, is neither affirmed nor denied in the proposition before us. It has respect to *conversion* and *sanctification* only. Whatever ground is fairly covered by these terms, belongs to this discussion. What lies not within these precincts, comes not now legitimately before us.

I. Our *first* argument in proof of our proposition, shall be drawn from the *constitution of the human mind.*

That the human mind has a specific and well-defined constitution, is as evident, as that the body has a peculiar organization; or that the universe itself has one grand code of laws, which governs it. Our intellectual and moral constitution, as well as our physical, has its peculiar powers and capacities—not one of which is violated on the part of his Creator, in our remedial administration, any more than are our sensitive and animal faculties destroyed or violated by the physician, who rationally and benevolently aims at our restoration to health from some physical malady. No new faculties are imparted—no old faculty destroyed! They are neither more nor less in number; they are neither better nor worse in kind. Paul

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the apostle, and Saul of Tarsus, are the same person, so far as all the animal, intellectual and moral powers are concerned. His mental and physical temperament were just the same after, as before he became a christian. The Spirit of God, in effecting this great change, does not violate, metamorphose, or annihilate any power or faculty of the man, in making the saint. He merely receives new ideas, and new impressions, and undergoes a great moral or spiritual change—so that he becomes alive wherein he was dead, and dead wherein he was formerly alive.

As the body or outward man has its peculiar organization, so has the mind. Both are organized in perfect adaptation to a world without us: the one to a world of sensible and material objects, the other to that world, and to a spiritual system also, with which it is to have spiritual intimacy and communion. But the mind is to commune with its Creator, and its Creator with it, through material as well as though spiritual nature: and for this purpose he has endowed it with faculties, and the body with senses favorable to these benevolent designs.

Now, as the body has to subsist upon material nature, and the mind upon the spiritual system, both are so organised and furnished as to secure and assimilate so much of both as are necessary for this end. Thus, for example, the body lives, moves, and has its being in the midst of matter from which it is to draw perpetual sustenance and comfort. For doing this, it is admirably fitted with an animal machinery, created for this purpose, without which animal life would immediately become extinct. The lungs are fitted for respiration, and the stomach is furnished with all the powers necessary to the reception, digestion, and assimilation of so much of material nature as is necessary to the healthful, vigorous and comfortable subsistence of tho body. But nothing from without can afford it subsistence or comfort, but in harmony with this organization.

Man, then, has to live by breathing, eating, and drinking; and without these operations, nothing around him can afford him life and comfort. Nothing of the bounties of nature can administer to his animal enjoyments in any other way. God, then, feeds and sustains man in perfect harmony with this organization. He neither dispenses with any of these powers nor violates them, in supporting physical life and comfort.

Precisely so is it in the spiritual system. The mind has its powers of receiving, assimilating, and enjoying whatever is suitable to itself, as the body with which it is furnished. While embodied, it has only its own proper faculties; but it has, also, organs and senses

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in the body, by and through which it communes with matter and with spirit, with God, and nature, and man; and through which they commune with it. It receives all the ideas of material nature by outward, bodily senses, without which it could not have one idea or impression of the external universe. A blind man has no idea of colors, nor a deaf man of sounds. Neither can any one give him an idea of them without these senses. Since the world began, every man sees by his eyes and hears by his ears. Whatever knowledge, therefore, is peculiar to any sense can never be acquired by another. If God give sight to the blind, or hearing to the deaf, he does it by restoring these senses; for, since the world began, no man has ever seen by his ears nor heard by his eyes.

So true it is, that all our ideas of the sensible universe are the result of sensation and reflection. All the knowledge we have of material nature, has been acquired by the exercise of our senses and of our reason upon those discoveries. With regard to the supernatural knowledge, or the knowledge of God, that comes wholly "by *faith*," and "faith" itself "comes by hearing." This aphorism is Divine. Faith is, therefore, a consequence of hearing, and hearing is an effect of speaking; for, hearing comes by the Word of God spoken, as much as faith itself comes by hearing. The intellectual and moral arrangement is, therefore—1. The word spoken; 2. hearing; 3. believing; 4. feeling; 5. doing. Such is the constitution of the human mind—a constitution divine and excellent, adapted to man's position in the universe. It is never violated in the moral government of God. Religious action is uniformly the effect of religious feeling: that is the effect of faith; that of hearing; and that of something spoken by God.

Now, as faith in God is the first principle—the soul-renewing principle of religion; as it is the regenerating, justifying, sanctifying principle; without it, it is impossible to be acceptable to God. With it, a man is a son of Abraham, a son of God; an heir apparent to eternal life—an everlasting kingdom.

And what is Christian faith? It is a belief of testimony. It is a persuasion that God is true; that the gospel is divine; that God is love; that Christ's death is the sinner's life. It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to truth, to testimony; but a cordial, joyful consent to it, and reception of it.

Still it is dependent on testimony. No testimony, no faith. The Spirit of God gave the testimony first. It bore witness to Jesus. It expected no faith without something to believe. Something to

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believe is always presented to faith; and that something must be heard before it can be believed; for, until it is heard, it is as though it were not—a nonentity. But it is not enough that it be heard by the outward ear. God has given to every man an inward, as well as an outward ear. The outward recognizes sounds only; the inward recognizes sense. Faith is, therefore, impossible without language; and, consequently, without the knowledge of language, and that language understood. It is neither necessary nor possible, without language—intelligible language. An infant cannot have faith; but it needs neither faith, nor regeneration, nor baptism. It was a figment of St. Augustine, adopted by Calvin, propagated in his Institutes, and adopted by his children.

These infant regenerators are lame in both limbs: in the right limb of faith, and in the left limb of philosophy. They move on crutches, and broken crutches, too. They have no philosophy of mind, or else they abandon it in all their theological embarrassments. They will have infants regenerated, and souls morally dead quickened by a direct impulse. The Spirit of God is supposed to incubate their souls—to descend upon them and work a grace in them—a faith without reason, without argument, without evidence, without intelligence, without perception, without fear, hope, love, confidence, or approbation.

The whole system of Calvinism, of Arminianism, is crazy just at this point. They build a world upon the back of a tortoise; they build palaces upon ice, and repose upon couches of ether. They have not one clear idea on the subject of regeneration. It is to them a mystery—a cabalistic word—a mere shibboleth. The philosophy of mind is converted into a heap of ruins. They have the spirit of God operating without testimony—without apprehension or comprehension—without sense, susceptibility, or feeling: and all this for the sake of an incomprehensible, unintelligible, and worse than useless theory. I, therefore, *ex animo*, repudiate their whole theory of mystic influence, and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the philosophy of mind, with the Bible, with reason, with common sense, and with all Christian experience.

II. Our *second* argument is deduced from the fact, that no living man has ever been heard of, and none can now be found, possessed of a single conception of Christianity, of one spiritual thought, feeling, or emotion, where the Bible, or some tradition from it, has not been before him. Where the Bible has not been sent, or its traditions developed, there is not one single spiritual idea, word, or

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action. It is all midnight—a gloom profound—utter darkness. What stronger evidence can be adduced, than this most evident and indisputable fact? It weighs more than a thousand volumes of metaphysical speculations.

One would most rationally conclude, that if the Spirit of God did any where illuminate the human mind, or work into the heart the principle of faith previous to, and independent of, any knowledge of the Holy Scriptures, he would most probably do it in those portions of the earth, and amid those vast masses of human kind entirely destitute of the Word of Life; wholly ignorant of the "only name given under the whole heaven," by which any sinful man can be saved. If, then, he has never operated in this way, where the Bible has never gone, who can prove that he so operates here, where the Bible is enjoyed?

When, then, we reflect upon the melancholy fact so often pressed upon the attention of Christendom, by her missionaries to heathen lands, that not one-third of human kind enjoy the name of Jesus; that six-tenths or seven-tenths of mankind are wholly given up to the most stupid idolatries and delusions; that pagan darkness and Mahometan impostures cover the fairest and largest portions of our earth, and ingulph the great majority of our race in the most debasing superstitions—in the grossest ignorance, sensuality, and vice; and that from these is withholden all spiritual and divine influence of a regenerating and salutary character, so far as all documentary evidence avoucheth. If, then, indeed, the Spirit of the Bible, the Holy Spirit of our God, did, at all, travel out of the record, and work faith, or communicate intelligence, without verbal testimony, methinks this is the proper field. And there being no evidence of his having so done, is it not a fact as clear as a revelation from heaven —clear as demonstration itself—that the illuminating, regenerating, converting, sanctifying influence of the Spirit of Wisdom and Revelation, are not antecedent to, nor independent of, the written oracles of that Spirit?

III. Our *third* argument is deduced from the fact, that no one professing to have been the subject of the illuminating, converting, and sanctifying operations of the Spirit of God, can ever express a single right conception or idea on the whole subject of spiritual things, not already found in the written word. We have been favored with numerous revelations of the experiences of the most spiritually minded and excellent Christians of this our age. And on listening to them with the strictest attention, marking, with all our powers of discrimination, every idea, sentiment, and expression as uttered, I

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have never heard one suggestion containing the feeblest ray of light, which was not eighteen hundred years old, and already found in the Holy Scriptures—read of all men who choose to learn what the Spirit of God has said to saints and sinners. Evident, then, it is, from this fact, which, I presume, I may also call an incontrovertible fact, that no light is communicated by the Holy Spirit, in regenerating and converting men; which is equivalent to saying, that "in conversion and sanctification the Spirit of God operates only through the Word of Truth."

IV. My *fourth* argument is derived from another fact, which calls for special consideration just at this point, to wit; *whatever is essential to regeneration in any case, is essential to it in all cases.* The change, called regeneration, is a specific change. It consists of certain elements, and is effected by a special agency. If it be a new heart given, a new life communicated, it is accomplished in all cases, as generation is, by the same agency and instrumentality. If, then, the Spirit of God, without faith, without the knowledge of the gospel, in any case regenerates an individual, it does so in all cases. But if faith in God, or a knowledge of Christ, is essential in one case, it is essential in every other case.

Now this being admitted, as I presume it will be, without farther argument or illustration, follows it not then, that neither the word of God, nor the gospel of Christ, neither preaching nor teaching, neither hearing nor believing, is necessary to regeneration, according to the doctrine of the Protestant church? Inasmuch as that church of churches believes and teaches that infants and pagans are regenerated, in some cases, without any instrumentality at all, by the direct, naked, and abstract influence of the Spirit of God operating immediately upon their souls. As this is a most essential affair in this discussion, it is all-important that we deliver ourselves in the very words of the most orthodox of these churches.

"This effectual call is of God's free and especial grace alone; not from any thing at all foreseen in man: nor from any power or agency in the creature co-working with his special grace, *the creature being wholly passive therein;* being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and contained in it; and that by no less power than that which raised up Christ from the dead. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleases; so also are other elect per-

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sons, who are incapable of being outwardly called by the ministy of the word."*

Now, I ask, of what use is the ministry of the Word in any case, so far as regeneration is concerned? This is a point on which I am peculiarly solicitous of illumination. Surely faith, and preaching, and the gospel ministry are all vain and useless in making a man a new creature, if dying infants and untaught pagans may be regenerated by the Spirit alone, without faith, knowledge, or any illumination whatever. Nay, indeed, if my position be true, and true it most assuredly is, that whatever is essential to regeneration in any case is essential in all cases, then, although we have three classes of subjects, to wit: elect infants, elect pagans, and elect gospel hearers, we have for them all one and the same species of regeneration.

Miracles truly never cease on this hypothesis: inasmuch as the regeneration of every infant is a demonstration of a power as supernatural as the resurrection of the Messiah. Unfortunately, however, this power is not only never displayed to our conviction at the time, nor ever so displayed after the event as to become an object of perception, much less of sensible demonstration. If, indeed, as it sometimes happens in some branches of this school, regeneration is not regarded as another name for conversion and sanctification, but a previous work, then it will be important that we be enlightened on the question. How long the interval between regeneration and conversion, between regeneration and faith, and between regeneration and the dying infant's or pagan's exit? For if the interval be such as to preclude the possibility of conversion and sanctification, we should have the startling fact promulged, that infants, and pagans too, dying regenerate, enter heaven without being converted! Another curious question will certainly arise. Of what use is infant baptism, according to such a theory of regeneration? For, if elect infants are regenerated without knowledge, faith, repentance, or baptism, and if non-elect infants, though baptized, are not regenerated, why have such a war of words about a matter virtually worth nothing to the living or to the dead?

V. My *fifth* argument shall be deduced from the Holy Spirit's own method of addressing unconverted men; by signs addressed to the sense, and words to the understanding and affections. The Messiah himself, the Seventy Evangelists, and the Twelve Apostles were accomplished and fitted for their ministry to the world by such inspirations and accompanying powers as human nature and

* So speaks the *Presbyterian Confession*, chap. x. sec 2, 3.

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society, Jewish and pagan, then required, and I presume always will require. They were first sent to the lost sheep of the house of Israel; and afterwards the apostles were sent to the gentiles. Now, in seeking to regenerate and save the human family, they, divinely guided, uttered human words, and accompanied them with certain miracles. These were the means supernaturally chosen and used. They were certainly apposite means; appropriate and fitted to the end proposed by the donor of this intelligence and power. He seems to have sought admission into the hearts of the people by these glorious displays of divine power presented to the eye, and these words of grace addressed to the ear. They saw the sick healed, the leper cleansed, demons dispossessed and the dead raised; and, while seeing these solemn and significant arguments, they heard words of tenderness—words of pardon and of life spoken with a divine earnestness, with a heavenly sympathy and affection. Thus the Spirit sought to convert them. He used means, rational means; therefore, we argue, such means were necessary, and are still, in certain modifications of that same supernatural grandeur, necessary to conversion and sanctification. Signs, as Paul explains them, were necessary, not for believers, but for unbelievers. They were necessary to faith. The miracle opened the heart, the testimony of the Lord entered, and the Spirit of God with it; and the work of conversion was finished.

Now, may we not conclude that miracles and words are not a mere redundancy—a mere superfluity? May we not regard them as essential means, employed by the Holy Spirit, in accomplishing his work? It is, perhaps, important also to say, that the proof of a proposition is always subordinate in rank to the proposition which it proves. The life is not in the miracle, but in that which the miracle proves. The grand proposition is, that Jesus is the Messiah, the Son of God, the Saviour of the word. He that believes this proposition, is "begotten of God." It is the "incorruptible seed." It is the "living Word." It abideth forever. The church of the Messiah is built upon it. The promises, then, certainly justify the conclusion, that, in converting and sanctifying the world, the inspired apostles and evangelists used means of divine authority; and neither did depend upon, nor teach others to depend upon any agency from above, dispensing with such an instrumentality.

Other arguments are yet to be propounded in proof of our great proposition. These may be regarded as enough for one hour's reflection, and, therefore, we reserve for another tract other arguments and considerations both illustrative and confirmatory of these set forth.

A. C.

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Some of our readers will discover in the preceding tract an old acquaintance. They will observe that it is an extract from my introductory speech at the Lexington Debate on the Work of the Holy Spirit. I applied to the Rev. J. H. Brown, of Lexington, Ky., for permission to use the opening speech for a tract. Having the copyright of that debate, it was due to him to ask the favor; which he very promptly granted. I regard it as containing one of the most concentrated and compact views of that sublime subject we have given to the public, and have had the pleasure to learn that the more intelligent and better educated ministers of several demominations have expressed their concurrence with the views therein expressed. The remainder of the speech will appear in our next tract, with some farther remarks on that subject.

A. C.

MEMORY.

A SISTER from Cincinnati has responded to our call for some thoughts on the province of memory, at the suggestion of brother Buchanan of Canada West; and as she has been at pains to place them before us in poetry, we the more readily give them a place on our pages. Memory will no doubt be a source of pleasure or of pain in the eternal, as it is in the temporal world. A. C.

MEMORY.

Memory!—What strange mysterious power art thou!
In grasping all that's heard, or felt, or seen.
The wailing sound of misery and woe;
Or laughter's joyful noise, or anger keen;
Or lofty strain of eloquence, that falls
With moral force, sublime, on reason's ear;
Or folly's loud and giddy voice, that calls,
In crackling mirth, or weak and timorous fear;

Or the fierce pain that strikes with sudden dart,
Causing life's current quick to ebb and flow;
Or tender sympathy with swelling heart,
Whose crystal tears do fast unbidden flow;
All, all are seized by thee and stored within
Thy magazine and deep mysterious cave;
Where, undisturbed by life's tumultuous din,
Thou bathest calm in dark oblivion's wave.

Or, is the zephyr breath of evening felt,
Wing-laden with the linnet's vesper song,
Where full and earnest hearts have prostrate knelt,
To breathe on high the grateful orison?

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That, too, is marked by thee, and treasured up,
In deep recess, within thy secret cell,
To be ingredient in some future cup
Of sparkling draught from thy deep hidden well.

Does eye send to the heart a sickening pang,
From sight of squalid poverty and crime?
Or hast thou heard the spirit-stirring clang
Of hostile ranks arrayed, e'er glory's prime?
Or slept beneath the waving feathery palm,
Where purple sunset marks an eastern clime?
Or woke, where morning, breathing fragrant balm,
Gilds temples, monuments, and sculptured shrine?

All this does memory trace and paint—The clime,
The various manners, ancient ruin's site,
The colors mellowing in the lapse of time:
Still all is calm, and deep, and rich, and bright.
Oh! say, mysterious power! where dost thou trace
The many actions and the various scenes,
That crowd man's busy life in this brief space,
With fancies dark or wild delusive dreams?

The tablets that thou dost engrave, how class,
Contrive, and plan? or with what skill arrange?
Or are they in confused chaotic mass,
Commingling with interminable change!
Has each some secret spring that starts, unfast,
Touched by a feeling or some passing scene,
Unfolding perfect views, deep in the past,
Perchance a vivid transitory gleam!

While thoughts we want are in thine archives hid,
And thou stand'st mocking with thy brazen keys,
Despair gives strength—by force unbar the lid,
At venture snatch, the lost idea seize,
One moment to reflect, we now begin
Clear to relate—brush off the dimming haze!
The spring snaps back—the thought has dropp'd within.
Transfixed we stand, in mute bewildered maze.

But there are thoughts, O Memory! that can chafe
Thy power, in very wantonness of glee;
E'en thy most solemn musings are not safe
From visits light of bold frivolity.
With unrest weary, pacing to and fro,
Does Guilt watch by the portal of thy cave,
With startled step and anxious haggard brow;
Can he not drink of Lethe's lulling wave?

A record graved in characters of fire,
Before his eyes, and near his burning brow,
Thou holdest still, portentous, fierce, and dire.
Oh Memory, how inexorable thou!
Yet could that wretch, the victim of despair,
Command, still would he dare to wish thy last,
Since all is lost save idiot vacant stare,
If separate, disconnected from the past.

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O, Memory! say, Wilt thou outlive the hour,
When this frail tenement shall senseless lie?
Thy very attribute bespeaks a power,
Unceasing, changeless, and that cannot die!
Say, shall the judgment scene demand thine aid,
To awaken conscience, and th' award approve,
Which welcomes saints, while trembling and dismayed,
The sinner hears,—"Ye cursed, hence remove!"

Longworth street, Cincinnati, April 5, 1849.

THE AMERICAN AND FOREIGN BIBLE SOCIETY

HELD its annual session on Friday, the 11th of May. We expected to be present, and left Richmond on the second of the month, allowing ourselves nine days to accomplish the voyage by water—preferring a sea trip, because it was thought our health would be thereby improved; but encountering headwinds and seas, our vessel did not enter the port of New York until Saturday night, the twelfth, so that we were entirely disappointed in meeting with the friends of the Bible Society.

On Monday morning we visited the Bible Society rooms, and paid over to Mr. Stone forty dollars—thirty-five of which were contributed by the Richmond church, and five by a brother who desired that his name should not be published. Since returning to Richmond, we have received eight dollars more, from a a Disciple in Lower Virginia, which we shall forward in a few days.

Mr. Wyckoff, the Corresponding Secretary, had left the city for ———. We regretted that we had not the pleasure of an interview with him, but found Mr. Stone, who was acting for him, a pleasant and agreeable gentleman, and ready to impart any information with reference to the state of the Society. We were pleased to learn that it is in a prosperous condition. We expect soon to receive the Annual Report, when we will be able to give all necessary information with reference to its plans and operations.

For the information and satisfaction of our friends, we publish the order of exercises and the resolutions offered and sustained upon the occasion. The resolution assigned to Mr. Kincaid, we would suppose, would meet with the hearty approbation of the Disciples generally. We rejoice to see the Baptist brethren standing up in defence of the authority of the word of God alone.—*Christian Intelligencer.*

ANNIVERSARY

Of the American and Foreign Bible Society, held in the Meeting House of the Oliver street Baptist Church, on Friday, the 11th of May, 1849, *commencing at* 10 *o'clock, A. M.*

ORDER OF EXERCISES.

1. Reading of Scriptures; 2. Prayer; 3. President's Address;

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4. Treasurer's Report; 5. Report of the Board; Address, on the Resolution, to accept the Report of the Board, Rev. Thomas Armitage; 7. Address, on the Resolution, That it is the privilege and duty of all those who cherish a proper regard for the simple apostolic form of the ordinances of Christ, to unite in maintaining and rendering efficient the efforts of a Society, that prosecutes, as its single object, the circulation of the sacred Scriptures in their purity. Elder R. L. Coleman.

8. Address, on the Resolution, That this Society, whose crowning glory consists in bowing to divine authority, taking no lessons from human creeds, and knowing no standard but that which the Holy Spirit has given, ("He that hath an ear to hear, let him hear what the Spirit saith unto the churches,") by its persevering and successful endeavors to give to the heathen the sacred scriptures faithfully translated, commends itself to the sympathies and liberalities of all who love the truth and desire its circulation, Rev. E. Kincaid, late Missionary to Burmah.

S. H. CONE, D. D., *President.*

WM. COLGATE, *Treasurer.*
WM. H. WYCKOFF, *Co. Sec'y.*

SUMMARY

Of the Operations of the American and Foreign Bible Society, from April 6th, 1848, to April 5th, 1849.

Receipts, - - - - - -	$39,840 83
Balance due the Treasurer, April 6, 1848, -	887 12
Disbursements, - - - - -	38,331 89
Balance in the Treasury, April 5, 1849, -	641 95
Total,	39,840 86

SKETCH OF OPERATIONS.

The operations of the year have been eminently successful. The Society, which never has experienced a period of adversity, is enjoying a season of uncommon prosperity. Its receipts have been largely increased, being nearly five thousand dollars greater than in any former year.

FOREIGN APPROPRIATIONS.

These have been far greater than usual. There have been appropriated

To the Am. Bap. Missionary Union, for the Karen Scriptures, - - - - - -	$1,500 00
Chinese, - - - - - - -	2,000 00
Assamese, - - - - - - -	1,000 00
Dis. of Scriptures in Germany, - - -	1,000 00
France, - - - - - - -	500 00
Bro. J. G. Oncken for stereotyping and printing Scriptures, and salaries of Colporteurs, - -	6,127 31
The English Baptist Missionary Society for the Bengal and other versions of India, - -	1,000 00

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The Am. Bap. Miss. Union, in English Scriptures, for the Cherokee Nation, - - - -	45 50
Missionaries at Tavoy, - - - -	7 50
The Am. Ind. Miss. Ass'n, in English Scriptures, for the Creek Mission, - - - -	64 00
Bro. J. G. Oncken, in Eng. Scriptures, - -	25 45
There has also been appropriated for the publication in this country of German Scriptures, - -	602 90
Of French Scriptures - - - -	636 35

DOMESTIC OPERATIONS.

The effects of the fire that occurred in November last, we felt in a necessary increase of expenditure at the depository, and a partial embarrassment in the book department.

The following is a summary of the business of the year:

PUBLICATIONS.

Ten thousand and seventeen Bibles, twenty thousand three hundred and forty-seven Testaments. Total, 30,364.

ISSUES.

Thirteen thousand six hundred and thirty-eight Bibles, and twenty-six thousand nine hundred and forty Testaments. Total, 40,578.

GRATUITOUS APPROPRIATIONS.

4,522 Bibles, and 11,018 Testaments. Total, 15,540. Value, $2,824 57.

LIFE MEMBERS AND DIRECTORS.

Three hundred and twenty-four Life Members, and twenty-two Directors added to the List.

The Society has pledged itself to a large increase of its operations in Germany. It has authorized bro. Oncken to employ on its behalf ten colporteurs—nine of them at a salary of $100 per annum, and one for the city of Hamburg and vicinity at a salary of $140 per annum; to stereotype a duodecimo Bible, and a 32 mo. Testament; to print for Austria alone 50,000 copies of the Testament already stereotyped, and to keep up a constant supply of scriptures for the depot of Hamburg, and the use of all the colporteurs, by printing from the various plates of the Society. It has also assumed the payment of a part of brother Oncken's salary. At least $12,000 will be needed for these combined expenditures in Germany.

Large appropriations will be wanted for the Karen scriptures. Of the $4,500 originally asked for the past year, only $1,500 have hitherto been paid. To the balance wanted must be added the anticipated expenditure of the present year.

The Bengali and other versions of India, published at Calcutta, require liberal aid. An uncommonly small sum has been appropriated to them during the year.

Appropriations are needed in addition for Orissa, Siam, Assam, and China.

A considerable enlargement of operations in France is anticipated.

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The calls for gratuitous domestic distribution are increasing, especially in regard to our new settlements in Oregon, California, and New Mexico. The appropriations for California have already been considerable.

The number and pressing urgency of the demands for the present year, require that the income of the Society should be raised to at least $50,000. At this sum the Report aims, and all the friends of the Society are earnestly exhorted to exert themselves for the attainment of this object.

The Lord, who promised to "be as the dew to Israel," bless the American and Foreign Bible Society, and water with the dew of his grace the seeds of righteousness and truth which he himself created and put into their hands on giving to them the oracles of eternal truth, to send to all nations and tongues of the earth!

A. C.

SISTER BULLARD.

We bespeak for the address of our aged and venerable sister Bullard, a careful and serious perusal. We are personally acquainted with her, and know her to be a true mother in Israel. She has been the mother of five children, who arrived at the age of maturity, and all of whom became professors of Christianity—three out of four of her sons preachers. We have heard one of them testify, that he never knew his mother for one hour, when Christianity and its interests were not the theme of paramount importance with her. O, what a blessing to have such a mother! No wonder that our beloved brother Chester Bullard has so long maintained the character of a zealous and indefatigable evangelist.

Our good sister is solemnly impressed with the great importance and absolute necessity of holy living on the part of all the Disciples. Talents, learning, wealth and numbers are all nothing in her estimation, unless consecrated to God, and brought under the influence and control of holy principles of action. Most sincerely do we wish that all the Disciples were clearly impressed with these views, and that preachers and all the Disciples so realized their responsibility to God, that their fervent prayers might unceasingly arise to the throne of heavenly grace, for strength to enable them to overcome the world, the flesh and the devil, and to bring forth the fruits of righteousness to the praise and glory of God.

If we could only perceive an increase of piety and devotion among our brethren—if we were only persuaded that we were advancing in the divine life—that we were being transformed by the renewing of our minds—being brought more under the influence of the truth and Spirit of God, we should feel our hearts greatly cheered, and our hands strengthened, and we should with more confidence look forward to a speedy triumph of truth. God would honor those that honor Him; and on the other hand, He will ever withhold his benediction from those that are under improper influences, and seek-

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ing selfish ends. Considering the force of truth, it may seem strange that the results of our efforts are not greater: but when we consider the instruments employed, the coldness, worldly-mindedness and selfishnes of both the public and private members, we do not wonder that nothing more is effected. If we wish to increase our usefulness, we must be more devoted to God.—*Christian Intelligencer.*

LETTER FROM SISTER BULLARD.

DEAR BRETHREN AND SISTERS OF THE CHURCH OF CHRIST:

Knowing that I have grown old, and that it is appointed unto man once to die, and feeling that my strength both of body and mind is almost gone, I beg leave to address you this imperfect epistle, which in all human probability is the last you will ever receive from your aged and unworthy sister in the Lord. Nothing but the deep interest which I feel in the welfare of your immortal souls, has induced me to write you this epistle; and I do hope, that a communication coming from one so old—from one who is standing upon the very verge of eternity, will not only command your attention, but will be calculated to make a deep and abiding impression upon your minds. Oh! that we could have a humiliating sense of ourselves, and a just idea of our state and standing in the view of a pure and holy God. I have a great desire that we, as a body of professors of the religion of Jesus Christ, may so run as to obtain the crown. If we be the children of God, then are we the heirs of God, and joint heirs with his son Jesus Christ. Seeing, then, our calling, brethren and sisters, what manner of persons ought we to be? Oh! that each one of us may be enabled to examine himself, and bring his life to the true standard—the word of the living God, and see how far his life corresponds with the true children of God! Those who are born into the kingdom of Christ are new creatures—created anew in Christ Jesus unto good works; and they are called upon to lay aside every weight, and the sin which doth so easily beset them, and to take up their cross, and be self denying watchful, praying, striving and looking to God continually, to enable them to overcome the world, the flesh, and the devil. The word of God speaks thus: As you have received Christ, so walk in him: rooted, and grounded, and established in him, in the most holy faith. We should therefore watch unto prayer and pray without ceasing. They that wait on the Lord renew their strength, and mount up as on eagle's wings—they run and are not weary, walk and are not faint. It is indeed very important, dear brethren and sisters, that we should be honest to our God, to our own souls, and to the cause which we have espoused, and that we examine ourselves and see how far we imitate Bible Christians.

How have we all walked in the sight of God and man? What progress are we making in the divine life? How near have we come to the stature of men and women in Christ Jesus? How do we spend the six days in the week? Are we watching and striving

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for the victory over the world, the flesh, and the enemy of our souls? When we are engaged in the performance of our daily labors, are our hearts and affections centered in God as the supreme object of our affections? And can we with David say, "How love I thy law; it is my meditation day and night!" Do we feel a happy confidence in our souls, that we are the branches that belong to the living vine which bear fruit. Have we overcome the spirit of the world? Do we refrain from light and vain conversation? and are we progressing in Christian gravity? and do we possess a sweet and happy solemnity of mind? If so, I rejoice, and my heart's desire and prayer to God is, that we all may possess every Christian virtue, and that our lives may be so ordered, that all around us will be constrained to believe and acknowledge that we are the light of the world, the salt of the earth—that we are indeed, and in truth, the children of the most high God, delighting in the law of the Lord after the inner man. We should delight to meditate upon the seasons, and when we meet together to worship, we should feel as David did when he said, "I was glad when they said, let us go up to the house of the Lord." But oh! my Christian brethren and sisters, it is not enough that we attend formally to the ordinances of God's house. We need, greatly need, the penetrating, renovating power and spirit of that gospel which will arouse us to an humble, holy zeal, and to enlist every faculty of our souls in the maintenance of that pure and undefiled religion, that will lead us to a holy, humble, self-denying life, watching unto prayer and praying without ceasing. We cannot serve God and mammon. Whatsoever we sow that shall we also reap. If we sow to the flesh, we shall reap corruption; if we sow to the spirit, we shall reap life everlasting. Oh! that we may all possess, at all times, an humble, broken, contrite spirit, and may our soul's desire and motto be, to know and do the will of our heavenly Father!

There are precious youths who have enlisted in the cause of Messiah, who have temptations, snares, and the natural propensities of their own hearts to contend with. Oh! how great is the responsibility of Christian parents and the church! how great is their obligation to watch over them, to exhort, admonish, and especially to teach them, both by precept and example!

Oh! that the glorious day may soon roll round, when the light of the blessed gospel in its spirit and power may shine into our understandings, and awaken our slumbering powers, and melt our souls into true contrition and godly sorrow! And may we be solemnly convinced that the church of God must be built up of lively stones. To be the acceptable worshippers of God, we must worship him in spirit and understanding. There is a delight in the true worship of God, which the lukewarm Christian and the world know nothing about.

There is a joy and peace in believing that our sins are pardoned, and that we enjoy the approbation and good pleasure of our heavenly Father, which the world can never give. The children of God who are alive with holy zeal, whose hearts are filled with the love of God, are united in soul and desire, and can say, like one of old, "it is good for us to be here: one day in thy courts is worth a thou-

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sand elsewhere." Where the spirit of the Lord is, there is liberty, peace, and joy. We learn from the word of God, that they that love the Lord speak often to one another, and that the Lord hearkens and hears them, and that a book of remembrance is kept. What a blessed privilege do brethren enjoy in conversing together, and stirring up each other, and provoking each other to love and good works. The church that is united to him in faith and love enjoy this privilege. Oh! that every duty may be humbly and prayerfully discharged by us all, and may we ever be convinced that our meetings will drag heavily without the spirit to quicken, animate, and fill our souls with love to God and to each other! For where our treasure is, there will our hearts be also.

And now my dear brethren and sisters permit me to bid you my last farewell. Many of you I have seen face to face, but I shall see you no more until the morning of the resurrection. Oh! may I then behold you, standing on the right hand clothed in righteousness, and not on the left, with your sins all upon you, dragging you down to the chambers of despair. And now let my exhortation to you be this, that you no longer sleep as do others, but arise and shine forth in every Christian virtue and grace; and may virtue and peace, and the love of God, attend all of you who walk worthy of the vocation wherewith you have been called!

MARY BULLARD.

This is one of the best letters, if I may express my opinion, which has for many days appeared on the pages of the Reformation press. It must be approved by every Christian who may read it. We have many religious tenets, principles, and measures which are most irreligiously propounded, discussed, and debated. We have too many very excellent compositions, fine essays, and sermons, in chaste, logical, and rhetorical style; but they have no unction. They want the earnestness of benevolence, the sincerity of Christian affection, and therefore are powerless of good. It is holy living that developes the real Christian. There may be great light, great knowledge, great zeal, great talents, and great labor, in the propagation of sound doctrine and correct principles, and yet no real, vital, saving Christianity in the heart and life of the advocate and defender of them. All great preachers, great reformers, zealous professors, and sound reasoners and writers, will not enter into the kingdom of heaven: but he that doeth, and only he that doeth, the will of our Father in heaven, will ever enter into the immediate presence-chamber of the great, and awful, and glorious Jehovah.

We have no lack of great preachers, great writers, great debaters, and great zealots; but are they all, or many of them, great Christians? Self-examination was a duty in the days of Paul and amidst the appalling dangers attendant on the Christian profession in his time; how much more now in the days of popular and political

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Christianity, when kings, and emperors, and heroes, and conquerors, and lawyers, and presidents, and popes, and legates, and archbishops, with their lawns, and crosiers, and mitres, and carriages, and palaces, and retinues, are all walking in the *narrow way*, and pressing through the *strait gate* into the heavenly kingdom!!

I often look with fearful forebodings on all forms and professions of Christianity. The theory—how sublime, how heavenlike, how glorious! but the practice—how worldly, how sensual, how selfish, and sometimes how demoniacal!! Real revivals, how few! Real backslidings, how many! How perpendicular the theory! how prone and crooked the practice! We want order, and organization, and combined effort; but we also want piety, and zeal, and self-denial, and humility, and spirituality, and heavenly-mindedness. For all these wants we especially need self-examination, prayfulness, and seclusion from the worldly spirit, the worldly maxims, and the worldly pursuits of this secular age and nation in which we live. Oh for more spsrituality, more earnestness, more zeal, and for many preachers like sister Bullard! May the Lord have mercy upon the present Christian profession! A. C.

EUROPE—ITS RACES AND REVOLUTIONS.

THE three great elements which enter into the society, condition, and destiny of nations, are race, religion, and climate. The first regards the primary constitution of man; the second regards the influence of the spiritual world upon his character; and the third modifies his physical being. These are generic principles. They are not mere dependent details, like the forms of government and the changes they undergo—or like commercial policy—or like municipal laws. They are organic, fundamental, and no human laws can obstruct, or even modify their influence. Many writers have justly estimated the influences of some one of these primary elements, but we are yet without a philosophy which shall consider a nation, or an individual, as impelled in his life and course, by the joint influence of these great forces. They are not opened to one another, but they are adapted, and collateral to each other, because the God of revelation is also the God of nature. The law of revelation admits of *modes*, while its principles are eternal.

Society, then, may be modified, according as it varies in race or climate. The law of society may, therefore, be adapted, in minor particulars, to race and climate—while the great principles of revelation remain as eternal and immutable as the universe to which they are revealed.

Montesquieu, in his Spirit of Laws, has noticed, with great historical accuracy, the profound and prevalent influence of climate, in modifying political institutions. Schlegel, in his Philosophy of

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History, has recognized something of the influence of race; but the direct antagonism of many existing races have not been sufficiently noticed, when the revolutionary state of Europe, either in the past or present, has been considered. We recognize in this country, very readily, the strong contrast between the Anglo-American and the African. In marching to Mexico we also may see difference between an Anglo-American and a Celtic-American, and between both and the original Aztec. We see, also, that these faces are totally unlike, and there is but tendency to amalgamation, although the mixture is possible and to a certain extent takes place. All this we see clearly; but, at this distance, we do not recognize, as clearly as is necessary to our understanding of the matter, the natural and essential difference of races and religions, between many of the European nations. We will make a brief synopsis of the European races:

1. The present races of Europe, divided by what is now the philosophical rule—the roots of language—and connected, also, with their origin, are divided into three great families, viz: the Latin, or Romanic; Teutonic, or German; and the Sclavonic—under which may also be classed the Finne—a distinct class in the north. So also in the Latin class might be included the remains of the Celts, in Ireland, and of the Iberians, in Spain. But, without going into minor distinctions of more ancient date, the present nations of Europe may properly be divided into three classes, Romanic, Teutonic, Sclavonic. Between these three races, it must be borne in mind, there is neither affinity nor sympathy. The division of nations is as follows:

Romanic Race.—French inhabitants, 34,500,000; Spain. 14,000,000; Portugal, 4,000,000; Italy, 22,000,000.—Latin Race, 22,500,000.

The languages spoken by these people are all consanguineous, and they in fact constitute almost the whole available portions of the Roman empire, when overrun by the Northern Sclavones and allies.

The Teutonic Race.—The Teutonic race are chiefly the Germans and English—though Malte Brun places the Scandinavians among them. The present English being chiefly Anglo-Saxon, are of that race; but the Irish are of another race, the Celts. The Teutonic nations may be thus set down:

Part of Russia, 8,000,000; part of Austria, 6,000,000; part of Belgium, 2,000,000; Germany Proper, 16,000,000; Part of Switzerland, 1,400,000; Holland, 2,000,000; Part of Denmark, 600,000; English, 18,000,000.—Teutonic race, 54,000,000.

We have left out some smaller tribes and nations, but this makes the real bulk of the Teutonic family. Their languages are more or less kindred, and their origin the same.

Sclavonic Race.—This race inhabit sthe north and east of Europe, spreading into Asia. They probably occupy more of the earth than any other race. The nations are as follows:

Part of Austria, 15,000; Part of Prussia, 2,000,000; Russia, 50,000,000.—Sclavonic race, 67,000.

We have left out the Scandinavian of Denmark, Sweden, and Norway; also the Turks, the Greeks, &c., as not distinctly belong-

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ing to either of the great races of Europe. They all assimilate more to the Sclavones than either of the others.

It is only necessary to glance at the above division of races, to see at once the true cause of many of the political anomalies of the continent.

For example, we see that many of the Provinces of Austria are rebellious, and the empire is distracted. Look at the composition of it, and it is seen that Austria is a disjointed fabric of different races—Croatia Sclavonia, and a large part of Hungary and Bohemia, are composed of the Sclavonic race. They are a loyal people, but they commence an insurrection upon the Germans, who have come among them. It is a war of races. They will fight for the empire against Italy and France; but they dislike the Germans nearly as much! Again, we find Holstein rebels against Denmark; but Holstein is German, a different race from the Danes. We find, again, that France sends forth her fraternization for all insurgents, but nobody accepts it but the Italians, and hardly they. In a word, the Teutonic and Sclavonic races will give no encouragement to France, nor permit her to interfere in their affairs.

Of the three great races, the Sclavonic, hardly known in history till within two centuries, is the most powerful in positive strength of natural resources, but inferior in art and culture. In the first particular, the Teutonic is far superior to either the Latin or Sclavonic. Take, for example, England and Germany. There can be no doubt that they are intellectually and morally superior to the rest of Europe, but there is no doubt either that all Europe might be overrun by the hardy northern nations which lie beyond the Elbe.

It may easily be imagined that the day is not far off, when the Sclavonic nations, under the head of Russia, may encamp in modern Rome, as their ancestors did in the Rome of antiquity. This event has been contemplated, by strong and comprehensive minds, as quite possible. The northern nations are by far the most powerful. They are increasing in population, and are disposed to colonization. It may be, then, that some political events may invite a descent on the South, while a productive soil may again tempt the Sclavonic race to visit the seven-hilled city, and give new rulers to Southern Europe. The contest is not between the Sardinian, Charles Albert, and the Austrian government of Lombardy, but with

> "The fierce Croatian and the wild hussar,
> While all the sons of ravage crowd the war."

[*Cincinnati Chronicle.*

A BEQUEST.

MARGARET PEPPER lately died in Philadelphia, leaving $11,000 to annuitants, and at their decease, one-half is bequeathed to the Pennsylvania Bible Society, one-fourth to the Board of Missions of the Protestant Episcopal Church, and the other fourth to the Board of Domestic Missions of said Church.—*Cincinnati Gazette.*

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A CASE OF DISCIPLINE IN THE CHURCH AT BETHANY.

Report of Proceedings in the case, made to the congregation May 27th, 1849.

Beloved Brethren—You will remember that shortly after the publication of Alexr. Hall in his Gospel Proclamation for February, 1849, preferring various charges against W. F. M. Arny, a member of our congregation, and involving not only his character, but also that of Alexander Campbell, we called your attention to the matter, and suggested the propriety of writing to brother Arny, who was then absent, to request him to return home as soon as practicable, for the purpose of responding to the accusations made against him by A. Hall. In this you concurred, and I accordingly wrote to brother Arny to that effect. My letter was addressed to brother Arny at Nashville, but he was taken sick at St. Louis, Mo., and, in consequence, returned home without going to Nashville, and therefore did not get my letter. Before starting home, however, he had seen the charges of A. Hall, and, of his own accord, addressed a letter to this church requesting their interference and asking a trial.

Shortly after brother Arny came home, I stated to the congregation, that as I was the only Elder in the church that was not personally involved in the difficulty, I thought it proper for them to appoint two other persons, to act, under their authority, with me. Accordingly brethren R. Richardson and J. Parkinson were appointed for this purpose.

Before the appointment of this committee, and in order to prepare the case for a fair hearing, the following correspondence was opened, which, as it will explain itself, I shall, without further preface, lay before you:—

BETHANY, VA., Feby. 21st, 1849.

BROTHER HALL:

Dear Sir—It has been with pain that we have read in your periodical the account you give of your conference with brother Arny relative to the "Register" and Mr. Campbell. We deeply regret that brother Arny should have been tempted to utter such unwarranted slanders, and equally deplore the fact that after having "replied to all worthy of notice in his epistle," you thought proper to publish to the world confidential communications, so unjust to Mr. C., to utter, and so unbecoming Christians to hold. As it is, it becomes the painful duty of our congregation to investigate the affair; and we, therefore, request you to refer us to the "substantial witnesses" to whom you allude in your reply, that we may ascertain the true character and extent of this very disagreeable eclaircissement.

Please reply with as little delay as convenient, as it is important to have the matter promptly attended to.

Very respectfully, yours in the hope of eternal life,

W. K. PENDLETON,
An Elder of the Church at Bethany.

MT. ALEX. HALL, Loydsville, Belmont Co., Ohio.

LOYDSVILLE OHIO. March 2. '49.

BRO. PENDLETON:

Dear Sir: Your letter of the 21st *ultimo* was received the 28th and I embrace this as the earliest opportunity of replying. I regret as much as you possibly can the combination of circumstances that has called upon me to say what I have. I could not do otherwise. I was utterly astonished at bro. Arny's course, after being so friendly to my face, and saying what he did about bro. C. This in connection with a threat in a private letter that he would *injure* me, as he traveled among the brethren, made it necessary for me to expose him in his true light in order to take his weapons out of his hands.

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I did not reveal these confidential matters to retaliate. Far from it. But simply to shield myself against his power. I have not yet told all, nor the worst things he said about bro. C. But I wished to say no more than was necessary. I hope this will appologise for my course, as I verily believe it is what any other Brother would have done under similar circumstances. I have one thing to console myself with, and that is that I did not begin the difficulty. Had bro. Campbell not molested me in my consciencious efforts to do good, and had he not endeavored to expose me to public ridicule, as many good brethren believe, there would have been none of this difficulty. I trust we will learn prudence, and justice and Christian courtesy from this affair.

You ask me for the "substantial" witnesses by which I could prove what I stated. I know not how many I can obtain, but I will give you *two*. They are Eld. J. J. Moss, and Eld. Jas. G. Mitchell of Meigs co. Ohio. Bro. Moss will be here in 10 days or two weeks, and if you wish to write him you had better address him at this place.

Your Bro in the one hope of our calling,

ALEX. HALL.

I then addressed the following note to the witnesses referred to:—

BETHANY, VA., March 12th, 1849.

BROTHER J. J. MOSS:

Dear Sir—I wrote to brother Alex. Hall some weeks since to send me, for the use of our congregation, the names of the witnesses referred to by him in his reply to brother Arny, which was published in the February number of the Proclamation, and which no doubt you have seen. In answer he refers me to yourself and Elder Jas. G. Mitchell, of Meigs county, Ohio. As it will be important for the congregation here to have all the light on this subject which can be afforded, we beg the favor of you to communicate to us such facts, bearing upon the case, as you may be acquainted with. Your compliance at as early a day as convenient will very much oblige the congregation meeting at Bethany.

With Christian regard, yours fraternally,

W. K. PENDLETON,
An Elder of the Con. B.

N. B. The above letter was sent both to brother Moss and Mitchell.

W. K. P.

MOUNT LIBERTY, March 24th, 1849.

BROTHER PENDLETON:

Dear Sir—Yours of March 12th came to hand a few days since at Loydsville; and in compliance with your request, I would inform you that at the time I visited your place, as Agent of the A. C. B. S., brother Arny expressed to brother Mitchell and myself, that the brethren at Cincinnati were not good readers. I asked him why? He said if they were good readers, they would easily read that "the Bishop's" opposition to the A. C. B. S. arose from the fear that Cincinnati would become the Jerusalem of this Reformation instead of Bethany. I replied, that perhaps they could read as well as others, but did not choose to read aloud. This is the substance of the conversation upon that subject so far as I now recollect.

Yours in the bonds of the gospel,

J. J. MOSS.

RUTLAND, Meigs County, Ohio, April 16th, 1849

BROTHER W. K. PENDLETON:

Dear Sir—Yours of the 12th of March came to hand per last mail. I have looked over the February number of the Proclamation to find out what you allude to in your letter to me touching the difficulty between brethren Hall and Arny. I would give any facts touching the case I am

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in possession of willingly if I knew what part of brother Hall's reply to brother Arny I had to answer to. There is but one thing in that reply I know any thing about, and that is in reference to the American C. Bible Society When I was last at Bethany, in company with brother J. J. Moss, during his agency for the A. C. B. S., he regretted the Bishop's absence from home, and stated to brother Arny some arguments he would like to present to brother Campbell to convert him from the A. F. B. S. Arny replied it was not the Bishop's love for the A. F. B. S. which made him oppose the A. C. B. S., but the secret of his opposition was, he was afraid the Jerusalem of this reformation would be moved from Bethany to Cincinnati. This, to the best of my recollection, is the substance of brother Arny's remarks.

Yours in the Lord,

JAMES G. MITCHELL.

W. K. PENDLETON.

After brother Arny returned home, we addressed the following letter to brother Hall:—

BETHANY, VA., April 14th, 1849.

BROTHER HALL:

Dear Sir—As brother Arny has returned home, and it is both his wish and that of the church that the charges published by you against him shall be investigated as soon as convenient, we have thought it expedient to send you this note requesting you to name the earliest day on which you can attend at Bethany for this purpose. We would have made this call upon you sooner, as brother Arny has been at home for some days, but he has been sick, and we heard that you were gone to Washington City.

Please name to us by letter, through the bearer, the earliest day you can make it convenient to be here, and we will have all things arranged so as to cause you no unnecessary detention.

On behalf of the church at Bethany.

Yours in the hope of eternal life,

W. K. PENDLETON,
J. PARKINSON.*

LOYDSVILLE Ohio April 17 '49.

Dear brethren Pendleton and Parkinson:

Your very respectful and courteous letter was received in my absence, and of course I had not the pleasure of seeing the bearer, nor sending the answer by him.

In regard to the proposed investigation, I would in the first place ask—What do the church at Bethany wish me to do in this affair? Do they wish me to give testimony in regard to brother Arny's case? If so, I have already given that, in as brief and concise a manner as I could do again; and were I present at your proposed investigation I could only re-state the facts and truths stated in the Proclamation. Hence, so far as *testimony* is concerned, you have mine in the most authentic and unequivocal way possible.

But *secondly*—if you wish *me* to become equally a subject of investigation with brother Arny, I beg leave to say that had this course been adopted at the commencement, instead of beginning the affair both on the part of brother Campbell and bro. Arny by publishing in the Harbinger, I should not object—or in other words I should not now have been called upon to go to Bethany, *as there would have been nothing to investigate!*

* This letter was sent by a special messenger April 16th, 1849. It was not convenient to procure the signature of brother R. to it, and it was therefore sent without it, but with his concurrence. The subsequent correspondence, it was agreed, I should conduct myself. W. K. P.

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Hence, if I am to be regarded as equally *a prisoner at the Bar*, let the same jury hear all the testimony and pleadings in the case, and *the same jury decide!* After having been "beaten openly and uncondemned" by two severe articles in the Harbinger before I made any definite defence, and that too without even an intimation of a jury or church investigation to see whether I have done any thing worthy of such chastisement, I beg to be excused from participating in *such* an investigation, gotten up at so late a date.

If Bro. Arny wishes a private interview with me, I will yet meet him at Wheeling, (a half way point) as soon as we can arrange the time, and try, if possible, to adjust the difficulty, a matter I would have been glad to have attended to previous to the publication of his Harbinger letter. Till I hear from you again, believe me sincerely yours in the hope of eternal life,

ALEX. HALL.

BROS. W. K. PENDLETON AND JAMES PARKINSON.

BETHANY, VA., April 20th, 1849.

BROTHER A. HALL:

Dear Sir—Yours of the 17th inst., post-marked 19th, came to hand by last evening's mail, and I hasten to reply. We did not deem it necessary to say to you that the church at Bethany claims no right to make *you* "a subject of investigation." We presumed your acquaintance with church order would be enough to assure you that we could not act under any such purpose, much less claim authority to hold a Christian of another congregation, or even of our own, "as *a prisoner at the bar*" to be tried by a "*jury*." In the Christian church we do not find a prison, *prisoners* or a *jury*, and therefore could not anticipate that your fears would conjure up such obstacles to your complying with a respectful request to appear before the officers of the Bethany church to furnish them what light you could, upon a case involving the character of one of her own members, who, of course, is amenable to her, and whose character had become a matter of investigation in consequence of disclosures made by you.

But let us not spend words upon imaginary cases. The facts are simply these. The publications you have made concerning brother Arny have placed his character as a Christian in a suspicious aspect before the public and the church. The church is, therefore, bound, in duty to herself and to Christ, to call brother Arny to account for these things. To ascertain the whole truth with respect to them and *him*, is therefore her aim. For this purpose, we requested your presence. We need not tell one of your intelligence, that a witness, in any case, should be present, if practicable, before the tribunal entrusted with the investigation, and face to face with the accused. This principle of evidence is not only well established in our civil code, but it was clearly recognized in the trial of Paul and appealed to by him in his defence before Felix. So particular are courts of justice in insisting upon this principle, that even when it is not practicable for the witnesses to be present before the court, their testimony is to be taken in writing, only upon due notice to the party accused, that he may be present in person or by attorney to canvass all the circumstances, so as to secure to himself a fair and full exhibition of all the facts, the truth, the whole truth, and nothing but the truth. It was upon this principle we requested you to come over; and we must, upon this explanation of our motives, again request you to come. It rests with you to say whether you will comply or not. Should you refuse, you cannot but see that it will appear, if not disrespectful to your Christian relations, at least a little strange.

As to a private interview between yourself and brother Arny, it is for yourselves to decide. It would doubtless be well, so far as the settlement of any private grievance you have mutually suffered is concerned; but as it is not a private difficulty which the church at Bethany has against bro-

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ther Arny, it could only have an indirect influence upon the case we are called upon to consider. Still every thing should be tried that can consistently be done for the restoration of peace and harmony, and I trust you will both manifest towards each other and the church, a spirit that will satisfy the world of your submission to the law of Christ.

Please write me by the bearer, and say definitely whether you will come or not. If you conclude to come, say when, and and let it be at a day as early as practicable

With the best wishes for the peace and prosperity of Zion, yours in the good hope of eternal life,

W. K. PENDLETON,
An Elder of Church at B.

Copy sent by J. Wilson, April 21st, 1849.

LOYDSVILLE OHIO. May 9. 1849.

Bro. Pendleton, Dear Sir,

Your letter by the hand of bro. Wilson was duly received, and I embrace this as the earliest opportunity of replying. I regret exceedingly the original cause of the difficulty which now exists between myself and bro. Arny, and I hope and trust that there will be such prudence and Christian forbearance exhibited on the part of those who have the jurisdiction over this case, as will adjust and settle the difficulty to the greatest possible good of all parties concerned.

But still I must say that I cannot believe it my duty to comply with your request to come to Bethany, for the following reasons—

1. It will do no good; for should I be present at the proposed investigation, I should then and there, as a matter of course, state the very same things stated in the Proclamation, which I know to be *"the truth, the whole truth, and nothing but the truth,"* so far as the statements of brō. Arny are concerned. You would thus get no more testimony from me than you already have, nor no less. The cross examination you speak of, as necessary to call out the whole truth you may rest assured, would have no effect upon me; for when I state a fact to which I was an eye or ear witness, all the "attorneys" on earth cannot make me swerve from it.

2. It would, in my estimation, do harm. I have it from good authority that Arny denies in toto the statements made by me in the Proclamation. He would, of course, should I be present, give the *lie* to every fact I state. I would as a matter to be expected as flatly contradict him, and thus the investigation would be more likely to turn out a disgraceful personal quarrel, resulting in angry feelings, than an amicable settlement of the difficulty. What would be gained? Just nothing at all! Were there any possibility of him bringing counter testimony to disproye my statements, then there might be some propriety in me being present. But this is impossible, as the statements he made concerning bro. Campbell, as published in the Proclamation, were made to me when no other person was present. Hence the only counter testimony that can be produced is his own denial. You must therefore decide as you think best, with both our statements before you.

3. I object to going to Bethany, because in your letter now before me, you disclaim all intention of making me a subject of investigation, and that you simply wish my testimony in the trial of bro. Arny. Permit me once for all to say, *You have my testimony, and until it is disputed it remains good! Whenever it is called in question, you virtually bring against me the charge of falsehood and slander*, and when this is done, I am ready for trial before my own church, but not before a church which you acknowledge has no jurisdiction over me! My *"acquaintance with church order"* seems to dictate thus.

But if my testimony, already given, be not sufficiently explicit, then let bro. Arny come over or send his "attorney" to cross-examine me here, as

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is customary when a witness is out of the State, and since you refer to legal transactions as a criterion for the Christian church! By the way, an "attorney" is as little known in the church of Christ as a "prisoner at the Bar." It is not always the safest plan, in replying to the letter of a brother, to quote a *known* figurative remark and apply it literally!

4. You doubtless recollect that a few weeks since you wrote me requesting the names of the witnesses by whom I could prove that bro. Arny had stated that bro. Campbell's opposition to the Christian Bible Society grew out of his fear that Cincinnati would become the Jerusalem of the Reformation instead of Bethany. I referred you to bros. J. J. Moss and James G. Mitchell. You wrote to them simply requesting them to state in writing what they had heard bro. Arny say. You do not deem it necessary that they should be present to have their testimony "canvassed," and that the *accused** should stand before them "face to face" either personally or by "attorney." No, their written testimony is sufficient without cross examination, notwithstanding bro. Moss' statement places Arny in a worse predicament than any thing we published in the Proclamation! Why, then, be so urgent about *my* presence in Bethany, after disclaiming any authority over me or any intention to try me; and after asserting, as you do, that you only desired my testimony in relation to the case of brother Arny, while, at the same time, you will take the written testimony of other witnesses without intimating a desire for their personal presence, or of sending an "attorney" to cross-examine them! This, to say the least, looks a little suspicious that there is something more wanted in arraigning me before the Bethany tribunal, than simply to call forth the facts bearing upon the trial of bro. Arny. Such at least is the opinion of friends who have volunteered their advice in the case. From the foregoing reasons, if we had no others, we deem it a duty which we owe to the cause of truth and consistency, to give a negative response to your request.

In hope of eternal life,

ALEX. HALL.

BETHANY, May 22d, 1849.

BROTHER HALL:

Dear Sir—From the length of time which transpired between the delivery of our last letter to you by the hands of brother John Wilson, and the reception of your reply, (just 24 days,) we had almost concluded that you did not intend to respond at all. But as brother Wilson assured us that you promised him to write and let us know definitely whether you would come or no', we determined to wait patiently till we could ascertain from yourself what were your intentions. We regret that the reply has been so long de'ayed, especially as it has prevented our proceeding in the question, and thus kept on hand a matter very disagreeable to all concerned. Still it was but due to you, that we should wait upon your deliberation, and allow you full time to make up your mind upon the course which a full view of your Christian relations might suggest as your duty. We are sorry to find your conclusion not only so inconsistent with good order and Christian courtesy, but at the same time based upon an evil surmise as to our motives, and that too in the face of our express disclaimer to the contrary.

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* It is really strange that I am the *accuser* at one time, then in a few minutes it is the church at Bethany that is *accusing* bro. Arny, and I am only called upon as a *witness!* We do not object to bro. Arny claiming the same right that Paul did of standing face to face before Bethany church—his accuser. *I am the witness*, and only bring an accusation against him in an individual capacity. In that respect you say we should meet and settle it privately. To this we do not object.

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The reasons you give for refusing to come, if we are allowed to judge, are no reasons at all:—

1. The principle you assume in making your decision must be regarded by most minds as original with yourself. We, at least, must confess, that it is something new in judicial proceedings for the witness to say to the tribunal that summons him, "*My presence will do no good, and therefore I will not come.*" We were not before aware that this was a question for the witness to decide.

2. Your reason for concluding that it would "do harm" is not very complimentary either to yourself or brother Arny,—but you very much mistake the persons who have requested your presence, if you think they would allow such a scene as you sketch to take place before them. Giving the *lie, expressing angry feelings, and engaging in a disgraceful personal quarrel*, might characterize your private interviews, if, as you seem to think, your mutual self-respect and Christian forbearance and good breeding were not sufficient to restrain you, but it could not be allowed before us. Against this fear, we would have given you full guarantee.

3. The testimony of a witness is not questioned simply by requiring him to be present at the trial of the case in which it is given. In asking you to attend this investigation, therefore, it cannot be considered as doubting your statements. You do not profess to have told all that brother Arny said, nor to have detailed fully, either the statements made by brother Arny or the circumstances under which they were made. In your letter of March 2d you say, "I have not yet told all, nor the worst things he said about brother C." Now does this not show the importance of your being present at our investigation, and that you have spoken hastily in saying as you do in your last letter that you have stated in the Proclamation "the whole truth," and that we could therefore get no more testimony from you? It is very true, that should you be prosecuted upon a charge of falsehood in this affair, it would require you to be tried by your own church; but we have made no such charge, neither directly, nor by any fair inference—unless it be that, every person, summoned to appear before a tribunal as a witness, who is known to have said certain things about the case, stands charged with falsehood.

If I have made an unfair or an unsafe application of your figures of speech, I cannot discover it. That you made a very unwarranted and loose use of the figure, if you choose to call it so, I can admit; but this is not my fault. What name you may give to the figure I cannot say, but certain I am you cannot find in the Christian church any thing that it represents; so that it must turn out at last to be but a figure of *nothing*, and therefore no figure at all.

I had supposed that any schoolboy, risen to his teens, would discover the difference between the illustration of a *principle* and the establishment of a *criterion*. We cannot doubt *your* capacity to draw this distinction, and therefore think it singular that you should affect to understand me as saying that there are attorneys in the Christian church, or that legal proceedings are to be taken as a criterion for her! I said no such thing, neither *literally* nor *figuratively*. My language can speak for itself, to all whose minds are sufficiently unsophisticated to understand it. I stated a principle as recognized in the trial of Paul and appealed to by him, *as right*, and illustrated its importance by the practice of our civil courts. Now suppose I were arguing the importance of submitting to positive institutions, and after showing that this duty was clearly set forth in the New Testament, were to refer to the forms of the temple service in illustration; would it not be very silly for any one to represent me as making the forms of the temple service a criterion for the Christian church! Is it not equally trifling to say, because I find in the practice of our civil courts, an illustration of the importance of a principle claimed by Paul as *right*, that

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therefore I "refer to legal proceedings as a criterion for the Christian church," and would introduce the details of her processes into the Christian discipline? Have a bar, a jury, a court, attorneys, sheriffs, clerks, prisons, prisoners, and geographical boundaries to jurisdiction, such as counties, townships, districts, and states! Really, much as we were prepared to expect, we had not supposed that the force of sophistry could carry any mind to such absurdities!

4. It would, indeed, be strange, as you say in a note, that you should be the *accuser* at one time, and then in a few minutes it should be the church at Bethany that is *accusing* brother Arny; but stranger is it to me that you should have troubled yourself to invent this *wonderful* case, and then perplexed youself *wondering* at it. Surely you do not mean to insinuate that I ever so represented matters. The church at Bethany accuses brother Arny of nothing; she only tries him upon your accusations. The church is bound to consider him *innocent* until he is proved to be guilty. When Paul stood before Felix, he did not regard *him* as his *accuser*, but as his *judge*. Paul says, "Neither can *they*," referring not to Felix, but Tertullus, the High Priest, and the Elders, "prove the things whereof *they* now *accuse* me." And again, referring to certain Jews from Asia who found him in the temple, he says, "Who ought to have been here before thee and object if they had aught against me. Or else let these same *here* say say if they have found any evil doing in me," &c. Now was the right which Paul claimed, that of confronting Felix as his accuser? Certainly not. It was that he should be confronted with those who had preferred charges against him. We need not waste time in running the parallel in order to show that in the case of brother Arny the church is not the *accuser*, but the judge, and that brother Hall is both *accuser* and *witness*.

As to our not requesting the presence of brethren Moss and Mitchell, I presume we could have given you satisfactory reasons, had you asked for them, before you proceeded to argue yourself into the conclusion that "it looked a little suspicious that there was something more wanted in arraigning you before the Bethany tribunal, than simply to call forth the facts bearing upon the case of brother Arny." As it is, being the judges in this case, we must beg leave to exercise the privilege of deciding what is and what is not essential to the testimony. We cannot see how brother Moss's statement places brother Arny in a worse predicament than any thing you have published, when he only states *one* of the charges made by you, and almost in the same words. Perhaps, if you were present, you could throw some further light upon this point.

I received your letter to which I am now replying, one week ago, and concluded that, as the object for which we had commenced this correspondence had failed, it would be unnecessary to say any thing more upon the subject; but after further reflection, especially upon the concluding remarks of your letter, it appeared proper that I should make one more attempt, if not to induce you to come to Bethany, at least to disabuse your mind of the evil surmise which seems so unfortunately to have taken possession of it. Allow me to say, brother Hall, in all candor and good will, that your whole course in this correspondence has manifested a want of confidence in your position, or in us, or in both, entirely irreconcileable with the Christian spirit. Your fancy seems to have been troubled by visions of inquisitorial dangers, and the church at Bethany appears to be regarded as a tribunal before which a man cannot with safety appear, even as a witness. What makes the man, whom "all the attorneys on earth could not make swerve from his statements," so much afraid of a church hitherto known to be civil and unconvicted of any injustice to saint or sinner. We have had no purpose, as we have no desire to do you any injustice. On the contrary, even had you been a "subject of investigation" before us, I feel confident that we could have shown to you as impartial justice as to brother

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Arny. We cannot see that you have given any just reasons for refusing to comply with our summons, but, on the contrary, think you have violated an important Christian principle, not only in imputing to us motives and purposes which we disclaim, but in acting upon your imputations as though they were proved to be true. We think you will also find, that in treating with contempt the call of a respectable congregation, made legitimately and for the peace and proper discipline of the church, you are not only injuring the cause, but incurring the censure of all lovers of law and order. What is the use of complaining about want of organization, when you yourself refuse the slightest act of conformity to the wishes of a respectable Christian congregation? But we have not room to discuss the question here. Still I do most sincerely wish you had not taken so untenable a position in church order, and one which, if generally acted upon, is so well calculated to disturb the harmony of the churches. I trust your better judgment will, even yet, triumph over your fears, and that you will see reason to change your determination, and before this matter goes further, submit yourself to the authority under which, as a member of the Christian kingdom, you are placed.

With the best wishes for a happy result to this affair, and with every determination to act justly towards all parties, I am your fellow-servant in the kingdom of Christ,

W. K. PENDLETON,
An Elder of Church at Bethany.

Report to the Church at Bethany touching the case of W. F. M. ARNY *and* ALEXANDER HALL, *read 27th May*, 1849.

The committee to which was referred the consideration of certain statements alleged by Alexander Hall to have been made to him by W. F. M. Arny, which statements have been published in the Gospel Proclamation, and involve the Christian character and standing of the parties to whom they refer, some of whom are members of this church, beg leave respectfully to report their proceedings in the case.

The committee would in the first place offer their apology for the delay that has occurred in presenting their report, that it having been judged necessary to a just understanding and settlement of the difficulty, that Alexander Hall, who has reported the statements referred to, should be present at their examination, a correspondence was opened with him upon the subject, the result of which we have been necessarily compelled to await.

Alexander Hall having finally refused to attend at Bethany, as will be seen by the correspondence referred to, the committee proceeded to make careful inquiry of the party accused touching the statements in question, and to deduce such conclusions as the nature of the evidence appeared to warrant. Aware that verbal statements are peculiarly subject to misconstruction, we have endeavored to elicit a minute detail of the circumstances connected with them, and have propounded to W. F. M. Arny the specific interrogatories, and have received from him the precise answers which follow:

1. *Question.* After having read Mr. Hall's reply to your letter to him, published in the Proclamation for February, 1849, do you re-affirm all the statements and explanations made in your letter?

Answer. I do.

2. *Ques.* You are represented as having been guilty of a breach of confidence in publishing the conversation with Mr. Hall respecting the expected profits of the Christian Register. What response do you make to this?

Ans. I did not understand that conversation to be confidential, for I had inferred from his publications that his object was to save his subscribers,

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or prevent them from discontinuing, which I knew many of them were doing.

3. *Ques.* Did you understand that Mr. Hall was to send you the proof sheet of the second form of the Register, and delay the printing of it till he could receive your corrections by mail, which he affirms generally requires ten days or two weeks?

Ans. I did so understand him, for I did not think it would occasion much delay. If a letter is mailed at Bethany or Loydsville on Tuesday, it will reach either place the same night, and an answer can be returned on the Thursday following. This I stated to brother Hall, and he agreed to send the proof, and I was to correct and return it by the following mail; which would make the form stand only *three days*, instead of *ten days* or *two weeks*, as Hall represents.

4. *Ques.* How could you understand that the corrections you had made on the proof sheet of the first form were to go into the Register, when that form was already in press?

Ans. Brother Hall agreed that he would print my corrections of that form on the cover of the Register, as *errata*, which he did not do.

5. *Ques.* Mr. Hall says, that when he told you that brother Campbell was opposed to the Register, you remarked with a smile,—"the Bishop would kick against any thing that did not start at Bethany." Do you recollect any thing of this?

Ans. I never made such an expression, as that brother Campbell "would kick against any thing that did not start at Bethany."

6. *Ques.* Mr. Hall represents you as saying that brother Campbell had tried to get up a work of a similar kind to the Register, and had failed, and that this was the ground of his opposition to him. What is your reply to this?

Ans. I never made such a statement, and *could not*, with truth; for, so far as I know, brother Campbell never made, or intended to make, any attempt to publish a Register. I told him I had tried (not brother C.) some years ago to get up a Register, and had failed. I told him this to dissuade him from publishing the "Register." I said nothing about brother C.'s opposition to him.

7. *Ques.* Mr. Hall represents you as speaking "of the probabilities of success, if you and he should unite together in conducting the Proclamation," and as saying that you "had been a slave to the Bishop a number of years, and was not a whit better off than when you commenced." Will you state what you remember concerning this conversation?

Ans. These, as well as the rest, are perversions of conversations had with brother Hall. Brother Hall made several visits to my house, and so far as I can remember, all of them were without any solicitation on my part, but only for the furtherance of his own plans. I did not seek these interviews with brother Hall. In April, 1847, he applied to get me to furnish him with the names of the subscribers of the Harbinger, and said if I would give them to him, he would pay me for my trouble. I refused, and told him he must ask brother Campbell, which he said he would not do. Some time after this I met brother Hall in Pittsburg, when he was getting from brother Scott's sons, in the absence of brother Scott, the names of the subscribers to the Unionist, and in the presence of brethren Scott and Baxter, he spoke of my having refused him the names of the subscribers to the Harbinger. In June, 1848, brother Hall again came to my house, for the purpose of inducing me to go into partnership with him in the publication of the "Gospel Proclamation" and the "Great Western Book Establishment," which he proposed to start. On this occasion he used every argument he could to induce me to agree to ask brother Campbell to let me off from my engagement with him, so that we might unite our efforts. I told him, as well as I can recollect, that I had *served* the Bishop for a number of years, nearly fifteen, and although I was no better off, in a pecuniary point of view, than when I commenced, I had acquired business talent and become acquainted,

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especially with periodical and book business, so as to be able to command a good salary, which I would not relinquish, unless I was satisfied that I could do more good for the cause and make more money than at present.

8. *Ques.* In this conversation, did you intend to convey to Mr. Hall the idea that brother Campbell had dealt unjustly or unfairly by you?

Ans. Of course not, as I always made my own bargain with brother Campbell, and he had always complied fully with the terms of our contract.

9. *Ques.* Mr. Hall represents you as saying to him, that you had, when in Missouri, sent home *false* reports of your collections, "in order to make the Bishop and the trustees dissatisfied with you, and turn you off before your time was out." Did you say this?

Ans. I said no such thing. It is a very unlikely story, that when he was negotiating with me to become his partner, I would represent myself as so dishonest! I told him, that while I was absent on my last trip, I had propositions made to me to take the Christian Book Concern in Cincinnati, and that I had thought of getting the agency of the American and Foreign Bible Society and the Baptist Publication Society, which were offered to me some time before, and unite them together with brother Campbell's publications, if I could procure them, and an agency for our religious periodicals; that I thought a concern of this kind would do much good, and that I could make as much at it as I was then making, and would not be required to be absent from my family so much. I told him, that while I was in St. Louis, Missouri, I wrote to brother Campbell to get him to let me off from my contract before my time was out, telling him that I thought my collections would not justify him in keeping me out as agent, and referring him to my reports of collections in Illinois and Missouri as evidence of it, and that when I spoke to brother Campbell on my return, he refused to release me, so I would be compelled to remain as agent for college and brother Campbell till Feb. 1st, 1850, when my contract would expire. Had I made false reports, it would of course have been detected.

10. *Ques.* Mr. Hall represents you as speaking "of getting the Hymn Book out of the Bishop's hands, to be published by a committee and sold at cost," and as saying that it was not right for the Bishop to monopolize the sale of that work. Did you use this language?

Ans. With reference to the Hymn Book, brother Hall puts into my mouth what he said himself. *He* remarked that he "thought all our publications should be issued as they were by the Methodists, and not monopolized by an individual, especially the Hymn Book, which was the property of the brethren." I told him he was mistaken, for the Hymn Book was the property of brother Campbell; that it was his by purchase, and that he had appropriated about two thousand dollars of the proceeds of the book to educate and sustain Evangelists. I did say that I thought it was not right for *any* individual to monopolize a religious book, especially a Hymn Book; that I knew many brethren thought brother Campbell was doing this, but if they knew as much of him as I did, they would change their views of him with regard to that matter.

11. *Ques.* Mr. Hall says you stated that "the Bishop's opposition to the Christian Bible Society at Cincinnati, grew out of his fear that Cincinnati would become the Jerusalem of this Reformation. Did you make such a remark to him?

Ans. Not as he represents it. When brother Hall presented to me in the beginning of our conversation the prospectus of his "Great Western Book Establishment," stating that the object of his visit was to get me to go in with him, I asked him where "Great Western" was. He replied, "It is the place I live at, this side of Loydsville." I then, in a joking way, remarked, "You are going to have a Jerusalem of the Reformation at your place, and so we will have three contending for a great Book Concern As some say, brother Campbell at Bethany, brother Hall at 'Great West'

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ern!' and the Christian Bible Society at Cincinnati." This is all I recollect saying to brother Hall upon the subject.

12. But Mr. Hall says, "he can prove that you said to others the same thing, and having been called upon, has furnished us with the testimony of J. J. Moss and J. G. Mitchell to that effect. What response do you make to this?

Ans. Whatever conversation I may have had with these brethren upon this subject, occurred in November, 1845, when they visited Bethany, brother Moss as agent of the A. C. B. Society. It is so long since that I have no distinct recollection of what was said. If I ever used the language attributed to me by brother Hall, it must have been IRONICALLY spoken to a person or persons like brother Hall, who had charged brother Campbell with being actuated by such base motives as some persons did about the time that society first came into existence, as is well known to many in various places visited by the first AGENTS of that society; for I could not, in EARNEST and LITERAL language, say such a thing, *as I had no evidence to induce me to attribute to brother Campbell any but* GOOD *and* SINCERE MOTIVES *in his opposition to that society.*

13. *Ques.* Mr. Hall says when he told you that brother Campbell had said, while conversing with him on the subject of the Register, that he (brother C.) could sit down in his house and guess it up more correctly than Hall himself, with all his correspondence to help him. You laughed at the idea of his guessing, and said there was scarcely a preacher in the Reformation so ignorant of such matters as the Bishop. Do you remember having said this?

Ans. I recollect this remark, but it had no reference to the Register. The conversation was about "church organization."—Brother Hall said he hoped brother Campbell would say something on the subject, but feared brother Campbell did not feel the importance of the subject. I remarked that any of our *small* preachers had a better opportunity of knowing the state and condition of the churches of the Reformation than had brother Campbell; for when he went to a place the brethren would manifest a zeal and attention in his presence that was not exhibited before others.

14. *Ques.* Mr. Hall says you "promised to use your influence with 'the Bishop' to keep him from saying any thing in the Harbinger about the Register," and that he has been informed by a private letter from a friend in Bethany, that you stood by at the time brother Campbell wrote his article and urged him on; spoke of it as just the thing, and at the same time running down the Register in the strongest terms. What is your recollection on this point?

Ans. This statement IS NOT TRUE, and, I am informed by the writer of that letter, is an exaggeration of the language used in it. I did not "stand by when brother C. wrote his article and urge him on." Neither did I "speak of it as just the thing." I went into brother C's study (after the article was written) in company with two other brethren, and brother C. told us he had just written a notice of the Register and would read it to us. I spoke of it as *too severe.* Brother C. said he did not wish to be too severe, and asked me wherein I thought it so. I named a passage, which he erased. It is true I did "condemn the Register," but not in "the strongest terms" as stated.

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15. *Ques.* Mr. Hall says in his correspondence with brother Pendleton that you threatened, in a private letter, that you would *injure* him as you travelled among the brethren. Have you a copy of that letter?

Ans. I have. The passage referred to reads thus. After regretting the attack brother Hall had made upon me, the letter says, "I regret it the more, as it places me on the defensive, and in a position to do you harm instead of a benefit; for you know I have always in my travels endeavored to do what I could for you, which I cannot now do, unless you correct the error into which you have fallen." I did not mean by this language to express a desire or intention to *injure* brother Hall, but only to state the necessary consequence of my being compelled by his attack to defend myself before the brethren—that I could not in defending myself against what I knew to be unjust, commend the man that had attacked me.

The above questions and replies embrace, in the judgment of the committee, all the points deserving their consideration; and they are happy to express their conviction that there remains not the slightest grounds for the imputations attempted to be cast upon the character of Alexander Campbell by the statements made in the "Gospel Proclamation." The replies, as above given by W. F. M. Arny, so completely exonerate bro. Campbell from all the charges alleged or implied, that we deem it unnecessary to add another word upon the subject.

With regard to the contrariety of statement between Alexander Hall and W. F. M. Arny, the committee cannot but regret that the former declined a personal interview and conference, which, under the circumstances of the case, seemed to afford the only possible means of disentangling the matter and reconciling their opposing declarations. We say the only possible means, for it is distinctly stated by A. Hall in his letter of May 9th to Mr. Pendleton, that "the statements he (Arny) made concerning brother Campbell, as published in the Proclamation, were made to me (Hall) when no other person was present." Since no testimony, then, can be adduced in relation to these statements other than that of the parties themselves between whom the difficulty exists, their credibility must depend alone upon the comparative estimate which may be made of the veracity and general moral and religious character of the parties respectively. The committee do not regard it as their province to make such an estimate for others, but are constrained to leave every one to judge of this matter for himself—a judgment which will, of course, be a matter of opinion, since it is "by the mouth of two or three witnesses" that an authoritative decision can alone be rendered.

With regard to one of the statements, indeed, the requisite amount of testimony is presented in the concurring evidence of Messrs. Moss and Mitchell, and the expression attributed to W. F. M. Arny is admitted to have been made by him. In relation to it he affirms it was *ironical*, and that he never did in reality entertain the sentiment it contains, or intend to be understood as giving utterance to it as his own. Although your committee do not feel at liberty to discredit this explanation, they feel in duty bound to ex-

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press their conviction that however proper may have been brother Arny's intentions in making the remark, he is justly censurable for having employed language so unguarded as to make an erroneous impression upon the minds of those to whom he addressed it. Your committee having thus fulfilled, as far as practicable, the duty assigned them, would now return the whole matter to the congregation for whatever further action in the case they deem necessary.

R. RICHARDSON,
JAMES PARKINSON,
May 24th, 1849. W. K. PENDLETON.

The report having been read and received by the church, brother Arny stood up before the congregation and made the following apology:

"*Brethren:*—Whilst I cannot admit that I ever entertained concerning brother Campbell the opinion expressed in the language ascribed to me by brethren Moss & Mitchell, or remember ever having used such language to them, still, as their recollection seems to concur, I am bound to agree that I may have given utterance to such an expression. I could not have intended what has been inferred from it, and do most sincerely regret that I ever should have used *any language* calculated to produce such an impression. It was imprudent and unjust; and I ask my brethren, in the spirit of our religion, to forgive my fault.

This acknowledgment was unanimously received by the church, as satisfactory.

The following resolutions, &c., were then offered and adopted:

1. *Resolved*, That the church at Bethany regard the declarations published in the February number of the Gospel Proclamation, alleged to have been made by brother Arny, and derogatory to the character of Brother Campbell, to be false, and that they fully believe brother Campbell to be free from any of the improper motives expressed in the said declarations.

Whereas, in the judgment of the congregation meeting at Bethany, the right of a Christian church, duly organized, to call upon her own members, or those of any other congregation not too remote, to appear in person as witnesses in any case properly belonging to her jurisdiction, is reasonable in itself, and founded upon principles admitted to be essential to the good order and harmony of the churches; and whereas it is not the province of a witness, whose presence is thus required, to assume that his evidence is not needed, and to decline to appear when he deems it unnecessary; and whereas it appears from the correspondence of the committee of this church with brother Alexander Hall, that he has, upon pleas deemed wholly insufficient by us, refused to comply with such a call made upon him by the church at Bethany, therefore,

2. *Resolved*, That Brother Hall has not only acted disrespectfully towards the church at Bethany, but that he has shown himself insubordinate to a principle essential to the discipline of the Christian kingdom.

3. *Resolved*, That in expressing the opinion contained in the above resolution, the church at Bethany would disclaim any intention to interfere in any respect with the discipline of the particular church of which brother Hall is a member, and that she would be understood to express thereby only her sense of what is due to her as a Christian congregation, and of what is essential to the discipline of the kingdom of Christ.

Whereas the Christian church is the proper tribunal to which all cases of offence or difficulty between its members are to be referred for examination and adjudication, and the practice of publishing to the world charges injurious to the moral and Christian character of brethren, instead of submitting them privately to the church, is in violation of the principles of good order and Christian discipline; therefore,

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4. *Resolved*, That brother Alexander Hall, of Belmont county, Ohio, in publishing in the Gospel Proclamation various charges affecting the moral and religious standing of some of the members of this church, instead of laying said charges before the church in order to have them duly investigated and determined, has inflicted a serious injury upon the cause of truth and righteousness, and has acted towards the brethren referred to, and towards the church of which they are members, in a manner wholly inconsistent with good order and with the Christian profession.

5. *Resolved*, That we regard in the same light so much of the publication made by brother Arny concerning the motives of brother Hall, as is calculated to injure his moral and religious character, and that it be stated to the church of which brother Hall is a member, that brother Arny had voluntarily come forward and acknowledged the impropriety of his course in publishing the same, and expressed his regret that he had done so.

6. *Resolved*, That the foregoing preamble and resolutions be transmitted, with our Christian salutations, to the church of which brother Hall is a member, as a charge against him requiring their action.

7. *Resolved*, That a copy of the foregoing proceedings be sent, with our Christian salutations, to the church of which Brother Hall is a member, and that the Editors of the Millennial Harbinger and the Gospel Proclamation be requested to publish the same in their respective periodicals.

This unfortunate case having been thus disposed of, as far as practicable, by the church at Bethany, and it appearing that the difficulty between brother Hall and Arny is not yet reconciled, but, on the contrary, that the character of both is in a measure involved in the present state of affairs, it was suggested and agreed that the church at Bethany should, as soon as practicable, confer with the church of which brother Hall is a member, for the purpose of uniting their authority in bringing brethren Arny and Hall together, and, by the assistance of a third party to be chosen by the two churches, of attempting a full reconciliation between them, and the restoration of brotherly love and peace Done by order of the congregation meeting at Bethany.

W. K. PENDLETON,
Elder of the church at Bethany.

J. A. CAMPBELL, *Sec'y.*

REMARKS ON THE ABOVE.

No one, as I presume, in the Christian community, can more regret or deplore the developments of the carnal mind amongst the professing people of God, even in its more refined forms of covetousness, ambition, pride, and in the fruits thereof, viz: detraction, slander, misrepresentation, discord, and alienation, than myself; and still more when these things are publicly spoken of, even among brethren; but most of all, when they are printed and published to the world.

I do not wonder at the shame and mortification expressed by many excellent brethren at sundry recent developments amongst us on the part of Editors and public writers, of this very carnal and worldly spirit. I have no language to express my mortification and shame on seeing printed and published, and read by brethren or aliens, such matters and things as have been laid before the public in some of the papers patronized and supported by our brethren—and some of them, too, aimed and evidently hurled with violence

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against myself, and, of course, at the cause which I plead, and of which I have been so long the humble but fearless advocate. Of these, alas! we have in the preceding case a very copious and mortifying development—an outrage against not only myself, but our brethren and the cause, as far as any credit is attached to these most humiliating imputations. Every one amongst us, of good common sense, will agree with me when I say, that if the things divulged by the Editor of the "Proclamation" are false, they ought never to have been uttered in the ear in a closet, much less trumpeted and "*proclaimed*" to the world: and if true, and worthy of investigation, the whole world should not have been first made the court of investigation before either the parties or the church to which they belonged had been either informed or advised by the accuser.

If the alleged and presumed ground of this public assault had been the remarks made and published in the Harbinger touching his "Register," even then the author of the "Register" would not have been justified in taking vengeance into his own hand and dispensation, as he himself so regards it.* Vengeance even for this supposed injury inflicted belonged not to him.

If an angel had published such a document, so defective in information, so fallacious in its facts, so careless of truth and correctness, and so redundant with all sorts of errors, I must, from my knowledge of the premises, have cautioned the public against receiving it as trustworthy in a single paragraph. This was my duty; and as to the manner of performing it, had the reader all my premises before him, I doubt not in this also I should have his approbation.

Editors, sometimes, unfortunately know more than they are authorized to publish; unfortunately, they are too much in advance of their readers—if not in public, in private history.

Some of these matters are developed, and partially developed, in the preceding documents, to one or two of which, by way of illustration, I can but now allude. The reader has no doubt been struck with the *manner*, (I will attach no epithet to it,) I say the *manner*, in which the editor of the "PROCLAMATION" sought to get clandestinely, and by reward, a list of my subscribers from my clerk, which his consciousness of propriety would not allow him to ask from myself; and under another pretence obtained, in the absence

* His own justification of himself, as since developed, is that I injured the character of his "C. Register."

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of brother Scott, such a list of his subscribers from his son, as first directed him to send his "*Universalism against Itself*," and then the Prospectus for his "Proclamation." In this way he was able to obtain his "six thousand subscribers," or rather *readers, through other men's labors*, without their knowledge or concurrence.* On this development, how could any one highly appreciate the religious competency, discernment, or morality of an Editor advocating Christian reformation or publishing the Christian Register, to hold these subscribers——thus obtained!! If any one imagines that in my notice of his "Christian Register" there was any thing of ambiguous construction, he must, from such data, infer that we had reasons authorizing it. I do not say *these, alone or at all*, but reasons good and valid to ourselves.

What motive, other than the public good, could any one, standing in all the same relations to society, have?

If other persons could not understand this, the Editor of the "PROCLAMATION" ought to have understood it. The same benevolent and conscientious regard for him, and for the cause of truth, constrained me, some eight years since, to rise in his presence and that of the congregation that heard him, and so far to review his discourse as to point out its defects, and especially its very hurried, flippant, and irreverent delivery. Himself and his travelling companion having been the subject of those strictures and remarks, and never having seen or known any thing of them before, being then mere stripplings in years, but constituted preachers, he might have understood that his own improvement and the interest of the great cause of divine truth were then my only objects; and, therefore, in all probability, still now, as then, as much my object in my notice of the C. Register. Rising, for the first time in my life, publicly to express my disapprobation of a discourse in the presence of the preacher and of his auditory, I felt a conflict within between a sense of duty and a proper respect for the feelings of the preachers and the hearers that greatly embarrassed me. But as the discourses were delivered not only to the church, but to many non-professors, students, and citizens; and as the preachers were rather boys than men, I overcome myself, and, for the benefit of all parties, fully expressed my views of it. I received thanks from the congregation, but none from the preachers. Still I heard from them no complaints.

But notwithstanding this proof of my good will to the preacher,

* I have understood that on failing to obtain a list of my subscribers from my Clerk, he had recourse to a person who had a list of many of them.

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and my respect for the church and the world, to which influences alone my conduct on that occasion could have rationally been referred, the same manifestation of regard for the author of the "Christian Register," and the churches on which it is inflicted, is not only not thankfully acknowledged, but represented as a proper subject of retaliation, and that of the most virulent and injurious character;—by imputing to me, in the presence of the whole community, the most false and dishonorable motives in opposing the erection of a new Bible Society separate and distinct from the American and Foreign Bible Society; and that, too, by extracting and distorting sayings from the lips of my agent, alleged to have been confidentially expressed—a mere echo, too, of an imputation published in the environs of Cincinnati, as I had heard, a few weeks before that time. Truly, the author or authors of such a surmise could have no very high opinion of my common sense to impute to me such a conceit, as that the founding of a Christian Bible Society could make Cincinnati the Jerusalem of a reformation, not one rudimental idea or conception of which issued from that city; or as if a Bible Society in New York or London could make either of those cities the Jerusalem of immersion, or the Jerusalem of the gospel, or of Christianity!!

Cities are but the radiating centres of trade, commerce, and municipal law; theatres for making money out of raw materials, or from other men's labors rather than for originating or growing those materials. Jerusalem was an *ecclesiastic* city, the seat of the Temple of the whole earth. New York, Cincinnati, or Boston, are mere commercial depots, and neither metropolitan nor ecclesiastic centres as respects Christianity or any moral reformation.

Some men only develope their own ruling passion, noble or ignoble, by imputing it to others. I do not say that such is the case now before us; but certain I am, that noble and honorable men are apt to assign honorable views, sentiments, and designs to their associates and friends, rather than their contraries. This imputation is so evidently a fiction of a distempered mind, that it deserves only to be noted as a proof of the weakness or the folly of those who utter it with an evil intent.

I have long admired one of the divine poet's sacred characteristics of an inhabitant of the heavenly Jerusalem;—viz. "He taketh not up an evil report against his neighbor." Very unlike to him the person who creates and gives publicity to an evil surmise against any brother whose character is of any use to himself or the Christian community.

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I must, therefore, refer to that church to which the church at Bethany has referred certain matters, in its 4th Resolve, especially this item of judging, impugning, and publishing to the world unworthy motives for my position on that question, together with the three charges alleged against me by Alexander Hall in Queries 5, 6, and 7, propounded to William Arny in his trial before the church at Bethany, respecting certain allegations injurious to my character and usefulness, so far as believed, which allegations are denied by said Arny.

This unhappy subject, which very reluctantly occupies so many pages, will not, we hope, be without some good effects upon the Reformation Press and upon public servants. That there is a just ground of complaint against some of our Editors, appears in the following Memorial, forwarded to us a few weeks since, which, with a few remarks, we shall next present to our readers:—

MEMORIAL.

"At a meeting of teaching and preaching brethren, held in Wooster, O., May, 1849, for purposes of mutual edification, and consultation for the welfare of the cause of Christ, before separating for our homes we felt called upon to express our views in relation to a subject of a more general nature, affecting the whole brotherhood in Christ.

The Apostles of the Lord Jesus exhort us to *love one another*, assuring us that *love is of God*, and that *love worketh no ill to his neighbor*. Our blessed Lord teaches us that all shall know that we are his disciples, if we love one another.

We are much grieved that any thing should appear in our public journals, conducted as they are with commanding ability, and so worthy of the hearty support of the Christian public, of a nature calculated to disturb or mar the peace of the brethren. We feel called upon, with all deference and respect due to those in wider fields of usefulness, most solemnly and firmly to protest against the introduction into our periodicals of matters of personal difficulty, either respecting public or private individuals, so long as there remains any way of redress or settlement, more in accordance with the method laid down for our guidance in the eighteenth chapter of Matthew.

These papers control a wide and lasting influence; they are to be read by our children and children's children. How important that they should have nothing on their pages but the love, the gentleness, the meekness, the patience of Christ.

Difficulties will live and remain in our periodicals long after the thousand little circumstances which originated them, and which seemed for the time to justify their introduction there, shall have been reconciled and forgotten. Moreover, as the smaller and weaker are influenced by the larger and stronger, thousands in more private relations will be affected rather for evil than for good, by the things of which we complain. And again, we frequently desire

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to place these papers, which plead for original and pure Christianity, into the hands of our fellow-citizens; but objectionable matters deny us that privilege.

We are grieved and we mourn. We think we have borne and have had patience. And now, in all Christian love and fidelity, we tender this word of admonition to our beloved brethren who are conducting for us their public journals, hoping that the babes in Christ may rather be fed with the sincere milk of the word.

Moved, that this Memorial be sent for publication to the Editors of the Millennial Harbinger, the Gospel Proclamation, the Western Reformer, and Christian Age, with a request that all the rest of our Editors may insert it in their papers.

WM. HAYDEN, Chairman.

A. S. HAYDEN, Sec'ry.

On this our very sensible brother Benjamin Franklin remarks:—

"We have not one objection to the above, but on the other hand, have already declared that we will give publicity, in future, to none of the unpleasant things complained of, or any thing of the kind. We have none other than the kindest feelings and the greatest regard for all our writers, speakers and editors, and would not for any consideration do any thing to wound the feelings of any one or detract aught from his good name. The brethren, however, have the reins in their own hands, and can soon bring any editor to cool reflection, by ordering their papers discontinued till the matters complained of cease.

We receive the above memorial gratefully, and thank the brethren for their kind monition, to assist us in determining what course to pursue, in the midst of this world of imperfection, and therefore lay it before the brethren at our earliest convenience." ED.

On this remark we have only to say that, when we first saw it, we thought it was both too late and too soon. It was too late, in respect to some things published in it from the pen of one of his assistant editors; and it was too soon, as respects the appearance of my notice of said injurious remarks, which might have met the same eyes had they been transferred to the same paper. Neither or both should have been inserted. But we do not think that brother Franklin meant any evil to us in this decree. It was, however, more salutary to his co-editor than injurious to myself.

But the "Memorial" from our brethren in Ohio is very just, and dictated both by Christian wisdom and Christian affection, and is worthy of a favorable acceptation.

The Memorial, however, is *ex post facto* as respects the case of discipline reported in this number, which, indeed, being a church matter, comes not within its proposed object. No one deprecates more than myself—strifes, and envyings, and jealousies amongst brethren. Still they are as old as the gospel, and as old as fallen

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humanity; and the New Testament is not without proof of them, even in the Apostolic age; nor were its authors "so prudent" as to exclude the details, the reports or notices of them from their pages, but it no less severely condemns and inhibits them. Peter himself was publicly blamed by Paul; still Peter long after calls him "our beloved brother Paul." Paul knew but one unexceptionable Evangelist in the horizon, which at one time his eye surveyed; and on one occasion some sharp words occurred between him and Barnabas, still there was no schism, no alienation of affection, no secret ill will amongst them.

But we, too, "have borne and had patience." We long for a scriptural organization. We have too many periodicals. I have seen many pieces in print which should never have seen the sun. More evangelists and fewer scribes, more preaching and less writing for bread, would greatly relieve and aid the cause of reformation. Fear of offence, where none could have been intended, has often constrained us to pass in silence what under other circumstances should have been repudiated. Boys, and comparatively uneducated men, make better preachers than writers. We allow self-created Editors, and not self-created Elders and Evangelists, and yet the former is incomparably more to be feared and guarded than the latter. I could not but smile at the cunning, or the policy, or the simplicity, of a mere tyro, on assuming the chair editorial, saying: "I am at great pains to keep peace amongst us *editors!*" When we see pages full of blunders and errors, and hear the author deprecating criticism and severity, we admire his policy much more than his modesty or his honesty. As a community, we have much more to learn on these prudential matters. The children of this world in this respect, as in many others, are wiser in managing their affairs than the children of light. They do not employ novices and uneducated persons to fill the most important and responsible offices in the community. There is quite too much of the spirit of adventure amongst us in preaching, teaching, and writing. Time, however, and a few such cases as these now before us, will teach wisdom and enforce discretion. I therefore approve and commend the above memorial. A. C.

REFORMATION—*No. XVI.*

In seeking to assign to every thing in religion its appropriate position, it was first necessary, as we stated in our last number, to give to the word of God itself its proper place and authority. This,

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accordingly, was the very first step in the present reformation; and the consequences which have followed have been but the natural results of this restoration of the divine word to its legitimate supremacy. The dismission of the human terms and phrases which affected to hold office by divine right, relieved Christianity at once of a host of dependent and quarrelsome opinions; whilst the separation of the patriarchal and Jewish institutions into their appropriate provinces, left to the gospel of Christ its own proper territory, its divinely appointed administration, and its original unity and power.

The extreme simplicity, and absolute impartiality, if we may so speak, of the gospel, as it presents itself when divested of the appendages and badges of party, can be neither apprehended nor relished by sectarism. The mind of a sectary is too narrow to receive more than a part of Christianity, and his feelings too carnal and selfish to enjoy any thing but the excitement which attends extremes, and the self-complacency which belongs to spiritual pride. Beneath the marble entablature of one of the noble pillars of the divine temple of religion, he may, like the swallow, construct a clay-built habitation, and raise his twittering brood, but he can form no proper view of the fair proportions of the edifice, nor estimate aright the grandeur of the plan which the heavenly Architect has adopted.

Nothing, accordingly, seems more incomprehensible to the religious parties of the day, than the uncommitted and untrammelled liberty which is allowed by primitive Christianity in regard to the peculiar religious opinions of past and present ages. Accustomed, as men have been, to push particular doctrines to extremes, and to embody these extremes in a favorite cant phraseology unknown to the scriptures, they take it for granted that the rejection of the *cardinal points* of a particular party, and an opposition to its peculiar terms, necessarily imply the adoption of the views and language of the party which holds the opposite extreme. Hence, when in the commencement of the present effort, the distinction was drawn between Christianity and Judaism, and the consecrated phrases, "moral law," "Christian Sabbath," "covenant of works," "legal repentance," &c. &c., were repudiated, the reformers were immediately denounced as antinomian. Again, when they, in like manner, objected to the speculations of Trinitarians, and to their peculiar expressions, such as "eternal Son," "Triune God," "the Trinity," &c. &c., they were at once reported as Unitarian. So accustomed are men to the doctrinal extremes of partyism, that they

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seem to think it impossible to dispense with them, or to find any secure resting place between them. Every thing with them must assume either the positive or the negative condition. Every party, in their view, must be equally amongst icebergs, either at the north or at the south pole of a religious world, which seems to have neither equatorial nor temperate régions. They appear to have no idea that there can be a position equally remote from all extremes and wholly independent of them. They cannot conceive of a system which can reconcile all opposing tenets without being a compromise between them; which can settle the present controversies without debate, secure the whole truth without modification, and detect heresy without any aid from the approved standards of orthodoxy.

It is, indeed, exceedingly difficult to get the real position of this reformation understood in respect to the point now before us. Even amongst those who have professed to embrace its principles, there have not been wanting some who have supposed themselves authorised to engage in a special controversy with each one of the parties of the day. Nay, there are some who seem to think it the particular business of the reformation to carry on an incessant warfare against the various usages and tenets of the sects. It is their chief ambition, accordingly, to expose the doctrinal errors and inconsistencies of the age; to pry into the metaphysical subtleties of scholastic theology, in order to identify and detect them; and to revive the ghostly controversies of religious night, which were better laid in the quiet tombs with the mortal remains of their polemical authors. These are they who suppose that destruction is reformation, and who, so far as their influence extends, create a spiritual desolation, which they call Christianity. Their religious peace is the silence and unconsciousness of spiritual death, and their proudest monuents those which mark the coldness and the corruptions of the grave. Without piety themselves, they ridicule and despise it in others; and manifest to the world by their pride of opinion, their dogmatic intolerance, and their irreverent and presumptuous levity, the hardness and impertinency of the unregenerate heart. License is the only liberty they acknowledge; controversy the only food on which they live; and selfish aggrandizement the only object for which they labor. Such persons have entirely misunderstood either their own vocation or the purposes of the present religious reformation, in enlisting beneath its banners. Or, more probably, they have sought to hide beneath the veil of an affected zeal for primi-

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tive Christianity, the features of the hypocrite, and the heart of the betrayer. Such persons are not laborers in the cause of religious reformation. They are aliens and foreigners, whose true character should be known, and whose designs should be exposed. They are enemies, who under the guise of friends, seek to pervert the original intentions of this religious movement, and to inflict the most serious wounds upon the sacred cause of vital piety and human salvation.

With such individuals, the real friends of the proposed reformation have nothing in common. Neither are the latter to be regarded as parties in the controversies which the former have created. Most assuredly, it is not the mission of the reformation to carry on a crusade against the peculiar opinions or doctrines of any party in particular, or of all parties in general. Such a purpose formed no part of the original plan, but, on the contrary, is directly inconsistent with it, and calculated to pervert its influence and utterly frustrate its proper designs. It was not intended as an aggressive movement. It did not propose to debate the merits or demerits of any existing creed. It aimed to take a more elevated position, far above the mists of error or the petty strifes of the sectarian world, in the pure heaven of divine truth, and beneath the undimmed splendor of the sun of original Christianity. To descend from this high eminence is to be involved in the intricate and gloomy defiles of human speculation, and to be lost amidst the darkness of the world.

It is true, indeed, that the exhibition of the primitive institutions of the gospel, and the ancient order of things, has occasioned certain controversies with the particular modern errors with which they come directly into conflict. It is true, also, that certain matters of opinion even have seemed to demand attention and discussion, inasmuch as they were subversive of faith, and were made the basis of a course of action utterly incompatible with Christianity. Such controversies as these, as well as those which have arisen from the cavils of sceptics against the truth of Christianity itself, are unavoidable in the defence and maintenance of the gospel; and, having for their direct purpose the support and establishment of the essential truths of religion, are widely different from those unprofitable debates which merely expose the follies of religious teachers, without displaying in the slightest degree the wisdom or the value of true religion.

It has been especially in the attempt to restore matters to their appropriate places in Christianity, that the present movement has been opposed by sectarism. To induce a return, indeed, to the sim-

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ple order of the original gospel, has been the work principally required in the existing state of the religious world, and it is hence, doubtless, that the opposition has been here most conspicuous. The great facts and truths of Christianity have been seldom or never the subject of debate, since they are already almost universally agreed upon. This has been confined chiefly to the novelties introduced by partyism, and to the disorder it has created in the arrangement of acknowledged matters of faith and duty.

The restoration of the divine word, then, as before stated, to its just position, leads naturally to the accomplishment of all the objects proposed in the present movement. It banishes to hopeless and merited exile the corrupt language of partyism, and the neologisms and speculations which it embodies. It gives to every part of Christianity, as well as to Christianity itself, its appropriate place, and by restoring the primitive arrangement and meaning of the gospel facts and institutions, gives to them their original power in effecting the conversion of sinners, and in maintaining the unity of all true believers. R. R.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE—No. VI.

EPISTLE TO THE ROMANS, NO. VI., CHAPTER iv. 13—25.

Olympas. We have a few questions and thoughts on the last paragraph of the 4th chapter, and will propound another question or two on it. What, brother Ephraim, think you is the idea associated with "*the heir of the world*," alluded to, v. 13?

Ephraim. It could not be the whole earth, nor the whole human race, for neither of these was promised to Abraham on any consideration; but God constituted him a father of many nations by nature, and of some of all nations and families by faith; and in this sense the whole world, or some of all nations and tribes, should be constituted the children of Abraham in virtue of his faith. Now, this promise of making him either a natural father of many nations, or the spiritual father of a world composed of persons of all nations under heaven, was made to Abraham four hundred years before the law was given, and consequently he was not an heir at law, but an heir through faith.

This is true of all the sons of Abraham. There is not one of them heirs at law. Hence the *natural* sons of Abraham are not heirs of

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the blessings spiritual, nor of the eternal inheritance covenanted to Abraham in type in consequence of having in their veins the blood, but in consequence of having in their hearts the faith, of Abraham. This is the principle of sonship.

Clement. What a reproof is here, to those who plead for spiritual favors and a spiritual inheritance through parental blood, and give to their infants a seal of a spiritual covenant, on account of their blood, and not on account of their faith!

Olympas. Yet, strange though it be to you and myself, only think of such men as Locke, and Taylor, and Whitby, and Doddridge, and Tholuck, and Chalmers, and Stuart, and a thousand more, who hang on Gen. 17, the right of infant baptism because of blood ancestorial, even of half blood—children of one parent, the other being an alien!

Ephraim. But why wonder at this? How many great men, and learned men, believe in the Pope as Christ's vicar, in transubstantiation, and consubstantiation, in purgatory, and prayers for the dead, &c. &c.!!

Olympas. But we must say with Paul,—If the children of the flesh be counted children of God, faith is made void, and the promise of no effect. What think you, Clement, of the argument,—"The law worketh wrath?"

Clement. A law violated necessarily alienates, because it subjects the transgressor to a penalty; and, therefore, law violated, or a law demanding a strict, and perfect, and universal obedience, never can propitiate the ear or the heart of a sinner to God. It is therefore of faith that it might be of favor; and favor alone can overcome and reconcile those who, without it, could hope for nothing.

Henry. How, father, does the law work wrath?

Olympas. Without law sin is impossible. "Sin is the transgression of law." The promulgation of law, therefore, renders sin possible; but the dignity, authority, and power of the lawgiver are subjected to honor and dishonor in the law promulged. If it be disobeyed, he is insulted and opposed. If he resent it not, he sins against himself. He is obliged to resent it to the full amount of its penalty. Nothing less can save him from disgrace. The sinner, therefore, is in a state of war against his sovereign. He feels guilt and dreads punishment. He is an enemy simply because he has sinned, and alienation and hatred on his part call for wrath. So true it is, that punishment or wrath is the natural and unavoidable effect of law violated, of law dishonored. Transgression, therefore, incurs the wrath of the lawgiver. The law, then, knows no pardon.

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Henry. Again, father, let me ask, why is it of faith that it might be by favor? Would it not be a greater favor, or a more pure favor, to have salvation without either faith or works? Will not infants be saved more by grace than Paul or any of the good men of the Bible?

Olympas. Infants *are* not saved, but *to be* saved. Christians *are* saved. Salvation, in the evangelical sense, is *present pardon of sin, and reconciliation to God.* Without faith, it is impossible to know God, to love and to enjoy him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This cannot infants. They may hereafter be saved from the consequences of their connexion with Adam the first, by the kindness of Adam the second. They fell into subjection to death by Adam's sin, and by Christ's righteousness they are made capable of a resurrection to eternal life. "For as by Adam all die, so by Christ shall all men be made alive." Now, when infants are raised from the death incurred by Adam's sin, never having sinned themselves, there is no reason why they should die again. *Their resurrection from the dead by the spirit of God is salvation.* But to those who have themselves sinned, besides their connection with Adam and his associates—faith, penitence, regeneration, and pardon, are necessary. They must be now saved from their sins. They must, therefore, know who the Messiah is, believe in him, be reconciled to God through him, and thus be fitted for the enjoyment of God and his services here, that they may enjoy and glorify him hereafter.

Julia. My son Henry has forgotten that faith can only receive. It can create nothing. It receives that which is created. God has provided a present and a future redemption from sin. This has been accomplished by the obedience unto death of the Lord Jesus Christ. Faith receives it. We recognize the truth of it; that is, we believe it, and we feel our need of it. God immediately counts that faith to us as righteousness. If, then, God is pleased to reckon our confidence in his promise, through Christ, for righteousness, without works of law, may we not say that it is all of grace, and give him the glory?

Henry. Yes, mother, but it appears to me that there would be more grace in conferring pardon, or in accounting our righteousness without either faith or works as conditions, than by limiting it to either of them. I heard a very learned gentleman, as the people called him, say in his sermon, that "a man could of himself as

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easily keep the law of ten commandments, as of himself believe in the love of the Lord Jesus Christ."

Olympas. My son, we are not to receive, implicitly, and without examination, the sayings of men of learning and piety, however distinguished they may be. We must bring all things, and all that we hear, to the proper test. There are no conditions of merit or of human effort in the gospel. It is only to be received just as a beggar receives alms. He must not think that his stretching out his hand to receive alms is a work of merit, making them a debt to him. But there are conditions of enjoyment; and, therefore, there is a *state of mind* indispensible to pardon and justification. Faith in God's promise, and that again resolved into two points—God's power and truthfulness—is essential to forgiveness. *None but a beggar can receive alms.* The state of mind is as essential to the reception of the grace of forgiveness or of salvation, as the negative state of a body is to its receiving from one that is positive a single spark of electricity.

Ephraim. And how beautifully does this view harmonize with Paul's development of Abraham's faith! Of this model faith he says: "Abraham considered not his own body, nor that of Sarah, as dead, though really so, as respected the ability to fulfil the promise, nor did he reason for a moment against either the probability or the possibility of the accomplishment, but was strong in faith, giving glory to God."

Henry. And what is meant by giving glory to God in this case?

Ephraim. He believed and acted upon the faith that *God could do it*, and that he *would* do it. Confidence in God's *power* to do it was the one limb, and a firm persuasion of his *faithfulness* to fulfil his promise was the other limb. These are the foundations of the faith of God's elect in all ages.

Olympas. And so the Apostle concludes, that this accounting of faith to Abraham for righteousness, was not recorded for his praise only, but for our edification, to whom it shall also be accounted for righteousness, provided we differ only from Abraham in the thing promised to us, and not in the manner of believing in that promise. The promise to him was—*a seed as innumerable as the stars.* The promise to us is—*a righteousness as perfect as that of Christ*, on our believing in God's *power honorably to constitute us righteous*, and his *faithfulness to do it*, through the death and resurrection of Jesus Christ our Lord. Faith, with eye upraised to heaven, stands upon the power and truthfulness of God—THAT HE CAN AND THAT HE

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WILL CONSTITUTE US RIGHTEOUS, through the oblation and resurrection of his Son: for in truth he was delivered to death for our offences, and raised again for our justification. Had not we sinned, he had not died; and had not God consented to pardon us through faith in his blood, he never would have raised him from the dead. But we must wait for farther development of this great subject in other parts of this epistle. Meantime, we will reflect upon the subject till to-morrow evening. A. C.

LETTER FROM BROTHER SMITH.

SMITHLAND, June 1, 1849.

BROTHER CAMPBELL:

You will discontinue the Millennial Harbinger at the expiration of the time as paid for, as I cannot lay my hands on my receipt for the last year. I have said you had more Bible knowledge than any man now living, and I think you have done much good in causing many to read the Bible, and much Bible knowledge has been diffused among all parties and sects in consequence of your writings. I regret that you had not confined yourself to the advice that you gave to some New England Abolitionists, as mentioned in your Tract for the People of Kentucky. I believe you told them to go home and let the Virginians manage their own business, as they knew how to manage slavery and slaveholding better than any Yankee Abolitionists did. So say we Kentuckians, as we believe we are as competent and as intelligent as any people on the subject of slavery; and we would just say, we want no Virginia or Yankee Abolitionists to influence with our people in altering or amending our constitution of Kentucky. Mr. Clay, who has been the idol of a large portion and majority of our noble State, if he had published his Lexington letter before he was elected Senator to Congress, could never have been elected by Kentucky. We Kentuckians believe that no person, at home or abroad, little or big men, has any right to interfere with the domestic right of property in any way, as we believe it is no better than robbery. These are my reasons for a discontinuance of your paper, and I hope you will publish it in your next Harbinger, and oblige me.

Alexander Campbell. ABRAHAM SMITH.

BROTHER SMITH—*Kind Sir:* I am neither writing nor speaking, neither thinking nor acting, as a politician or an abolitionist. I am in principle or profession, neither. In my Tract for Kentucky, I thought, I felt, and wrote as a Christian, as a philanthropist. I wrote to my Christian brethren as a Christian man on a great crisis, not as a citizen of Virginia nor as a citizen of Kentucky, but as a citizen of the world and a member of Christ's church. The crisis

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was one of Kentucky's own creating, and not of mine. And as we are to do good to all men when an *opportunity* offers, and especially *when they offer an opportunity*, I would be wanting in respect to the import and authority of that precept, if I did not speak to them "*a word in season*" on a great occasion, when by their own consent they brought under discussion a great question essentially involving their own character as a people, and especially as a *Christian* people, acting in harmony with the Bible and the spirit of the age. For men must see (I mean *men*, not boys, nor scraps of men, but *full grown men* must see) that slavery in Kentucky or America is, to say the least of it, contrary to the general moral sense, the moral taste, and the spirit of the present civilized world. All the orators in the United States, and there are many of them as great, as vigorous, as eloquent, and distinguished as any in the world, never can reconcile any one to think or believe that *slavery, as established by our laws*, is either in harmony with the Bible, or the spirit of this age, or the progress of society. As to the Bible authority for the simple relation of master and servant, of bond man and free man, and as to the argument opposed to bond man and free man for life, under certain moral and religious relations, I have fully and at all hazards expressed my views. In these views I feel myself able to meet any man, not because of my own strength, but because I have the truth, the Bible, and common sense with me.

And just as strong feel I, myself, in the positions submitted in the aforesaid Tract, that slavery, as now legalized and generally carried out, is not in harmony with what the Lawgiver, and Judge, and Rewarder of all men, has expressed by his Apostles and Prophets to the church and to the world; and for that I can appeal, sir, to your own conscience and to your general good sense. I spoke to Christian men, to my readers, and I know, my kind sir, that I have their conscience, and your conscience, their experience, whatever it may be, and your experience, with me.

I wrote not as a Whig, a Democrat, an Abolitionist, a Virginian, or a sectary, political, moral, or religious; but as a Christian man to Christian men; and on their honor, their duty, and their interest *as a whole*, in Kentucky and in heaven, in time and in eternity. I did intend no evil to any man, but good, and have no apology to offer to you, to heaven, or to earth, for what I have said. You order the erasure of your name from amongst the number of my readers,—an *argument*, indeed, that is more against you and your views, than against me or mine; but to oblige you I will very cheerfully do it. If the relation of writer and reader, between me and any man in

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Kentucky or out of it, must depend on my regarding any injunction laid on me, not to cross his views or principles, then I most cheerfully dissolve that relation, and do it either silently or publicly, just as he desires it.

With the most benevolent desires that you may act in all things so as to have the approbation of our great Lawgiver and Judge, I remain yours in this hope, A. CAMPBELL.

LETTER FROM BROTHER DENNIS.

TUANA, Alabama, May 28, 1849.

"FATHER A. CAMPBELL: I have been a firm and uncompromising believer in the doctrines of the Bible, as taught by the Christian church, since 1840; and having been chosen and appointed by the Christian church in this place, two weeks since, as its Bishop, I beg permission to request your opinion relative to the Christian or religious propriety of the following indulgences by the church:

First, do you not think it a very high breach of Christian duty, for a brother or sister to refuse or neglect to meet with the brethren on the first day of the week, when there is nothing to prevent? and should not the congregation withdraw from such a one? Secondly,—Should a sister or brother be retained in the church, who will attend the ball room, the dancing party, the theatre, or Thespian Society? And, thirdly, what should be done with those who indulge in taking what *they call* an innocent game of chess, backgammon, or drafts? Now, Father Campbell, I am perfectly satisfied myself that the above indulgences are, any of them, at perfect variance with the true spirit and tenor of the New Testament; but as there are some (and they in the church) who would justify themselves by saying that there is no direct commandment against the foregoing indulgences, it would greatly strengthen me, and assist me in putting them down, should I have them to contend with, (and I greatly fear I shall, or some of them, at least,) could I have your decision to use in conjunction with my own.

I think, Father Campbell, that the Christian church, in point of theological theory, stands upon a most elevated point, and my principal exertions will be to endeavor to bring up the practical duties of the members: this done, and I truly believe that the Christian church will be safe. And may the Great Head of the church speed forward the day when theory and practice shall go hand in hand on the same level, and push forward in perfect unison to a still higher state of perfection, is the humble and devout prayer of your brother in Christ! SAMUEL DENNIS.

Since the appearance of Elder John Rogers' excellent tract on fashionable amusements, we have had many queries and requests for light on the subject of balls, chess playing, routes, parties, &c.

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We are pleased to observe the repugnance to such practices indicated by all the truly pious and devoted followers of the Lord Jesus Christ. They are in no favor with the pious and faithful brethren any where in our reformation, or out of it. They are to them as inconsistent as the service of two masters, as flesh and spirit, as Christ and Belial.

We are reformers, not of ball rooms, chess boards, masquerades, tilts, and tournaments. We do not propose to convert card tables into chess boards, theatres into masquerades, ball rooms into gossip parties, farces into puppet shows, or the orgies of Bacchus into genteel tippling parties. We abjure all such worldly, carnal, and sensual practices as the "works of the flesh," and feel assured that all who delight in such amusements are not fit for the kingdom of God; and, therefore, in mercy for them, and in justice to ourselves, and in honor of the Lord, on admonition and remonstrance, without reformation, they ought not to be retained as members of the church. It is better for the church and for them to undeceive them, and let them feel that they are not with us, but against us.

Conformity to the world is the withering, blighting, killing calamity of the christian profession. The lusts of the flesh, the lusts of the eye, and the pride of life, all find ready admission into the many assemblies called churches of Christ. The world is not only pitied, endured, but embraced in the bosom of many communities called 'christian' churches. Cowper, in his day, very justly and clearly exposes this spirit. Alas! the following picture is too apposite to much that we have seen and endured in the present day:

"Thus says the Prophet to the Turk,
Good Mussulman, abstain from pork;
There is a part in every swine
No friend or follower of mine
May taste, whate'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the point at large.
Had he the sinful part expressed,
They might with safety eat the rest;
But for one piece they thought it hard
From the whole hog to be debarred;
And set their wit at work to find
What joint the prophet had in mind.
Much controversy straight arose,
These chose the back, the belly those;
By some 'tis confidently said
He meant not to forbid the head;
While others at that doctrine rail,
And piously prefer the tail.
Thus, conscience freed from every clog,

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Mahometans eat up the hog.
You laugh—'tis well—the tale applied
May make you laugh on 'tother side.
Renounce the world, the preacher cries.
We do—a multitude replies.
While one as innocent regards
A snug and friendly game at cards;
And one, whatever you may say,
Can see no evil in a play;
Some love a concert, or a race;
And others shooting, and the chase.
Reviled and loved, renounced and followed,
Thus, bit by bit, the world is swallowed;
Each thinks his neighbor makes too free,
Yet likes a slice, as well as he;
With sophistry their sauce they sweeten,
Till quite from tail to snout 'tis eaten."

But we must again notice the subject, with more immediate reference to the New Testament. A. C.

"GOOD ORDER."

INDIANAPOLIS, June 4, 1849.

BROTHER CAMPBELL: For reasons, which we will give, if required, we find it necessary to say to our strange brethren, now moving into our city from parts remote, that it is expected of them that they will report themselves to the Elders of the church, or to the church at their regular meetings, at their earliest convenience. By so doing, they will not only secure the prompt fraternal attention of their brethren in the city, but they will also afford very satisfactory evidence of their own sense of good order and Christian propriety, and of their attachment to the cause which we all love. In addition to this, they will save us a great amount of unnecessary trouble, and themselves as much evil surmising, and unavailing complaint for the want of Christian attention from the Disciples in Indianapolis, as will fully justify them in pursuing the course recommended.

O. H. BUTLER,
J. M. BRAMWELL.
S. K. HOSHOUR,
L. H. JAMESON.

BROTHER CAMPBELL: If you approve of the above notice, will you take the time to make a few remarks in relation to church letters, and their uses? Many persons seem to think it a matter of no importance to procure such papers,—and others, that with a letter in their pocket, they are neither members of the church militant nor triumphant, but in a kind of transition state, for which we have not a name, and in which they feel themselves at liberty to indulge in a great many improprieties, that their consciences would rebuke, if they were in relation with any church.

No person should fail, when leaving a particular church, to procure letters of introduction and commendation; and no person

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holding such letters should fail to deposite them in the church in the neighborhood of which they locate, within a week, or two at the greatest extent, after they locate in such neighborhood.

Any person pursuing a different course from the above, unless good reason can be shown for it, cannot fail to shake the confidence of a reflecting brotherhood, in his Christian integrity.—It may appear hard, but I can assure such persons that it is certainly the case, all their indifference to the contrary notwithstanding. May grace and peace be with you. I am yours in hope,

L. H. JAMESON.

The necessity and importance of letters of commendation, and their use, are so well expressed by brother Jameson, that I need not add a word farther than to say, that every brother who has not so obtained and used them according to his circumstances, is at fault, and should immediately reform. A. C.

CONVENTION.

A SUGGESTION.

BROTHER CAMPBELL, in the last Harbinger, says:—"We will concur with the brethren in the call of a general meeting in Cincinnati, Lexington, Louisville, or Pittsburgh."

We all seem to see the necessity of such a meeting, and doubtless a great majority of the brotherhood are anxious to have it; but there is a difficulty in taking the initiative. The call for a general convention, which was issued by the October meeting of last year, does not seem to be sufficient; and how any other call can be given is difficult to say. Perhaps it would be a judicious step for the pastors, elders, and prominent brethren of the church of Cincinnati to meet together, and again issue a universal invitation to the brethren to come up here in October next. We concur with brother Van Dake's suggestion, found in another place, that the question of organization ought first to come up, in order that other movements may be regulated by the decision to which we shall come, upon it.

It would be highly satisfactory, if we could get a definite answer from our scribes and elders to the question, Will you come here in October next? Will brother Campbell come? Will brethren Shannon, Fanning, Fall, Pinkerton, Kendrick, Hall, Mathes, Franklin, Howard, Ferguson, &c., &c., &c., all come? Some public expression of such determination from these and other brethren would give certainty and interest to the deliberations of such a meeting, and doubtless would insure a large and respectable attendance. Will you come out on this question, and "signify your intentions," brethren?

In the meantime, we offer the above suggestion to the attention of our city brethren.—*Christian Age & Unionist.*

Following the present wake of the cholera, there is little reason to calculate that it will have finally evacuated Cincinnati against

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the beginning of October, or before November. It would, therefore, be imprudent, and fatal to a general meeting at Cincinnati, to appoint it there before full assurance is afforded that the Ohio river and the city are free from this visitation. Persons cannot, with safety to themselves or satisfaction to their families, leave home under such circumstances. I am disposed to attend at Cincinnati or any other place on which the brethren may agree, and will, all things concurring, be present. A. CAMPBELL.

REV. T. J. FISHER.

THIS gentleman, a celebrated Baptist revivalist, once excluded from our communion for reasons set forth in the Harbinger for 1839, it is reported, from good authority, has been slandering our brethren while soliciting money from the Baptists in *Georgia* to relieve his farm in *Kentucky* from a mortgage of seven hundred dollars, on account of which, he says, some heartless creditor is about to sell it. After the style of his old associate and model grand revivalist, by every carnal expedient and romance, he succeeds in producing great excitements and in raising considerable sums of money from all sorts of people—Baptists, non professors, Freemasons, &c. This may be all justifiable, according to his standard of morality; but we must say to those who have addressed us from that quarter, on his allegation, that no one has yet attempted to set aside, either spiritually or according to any established form of church government, the verdict reported or the statements made in said Harbinger for 1839. He has produced to some committees in Georgia some explanations between him and brother J. B. Ferguson touching some notice in his Christian Magazine of his exclusion from our communion, of which we cannot say any thing at present, save that when an investigation of the matters reported in the Millennial Harbinger was by me challenged, it was not accepted nor publicly responded to, and, therefore, that report stands unrefuted. A. C.

NOTICE.

The annual meeting of the Disciples composing the congregations of Western Pennsylvania, will be held at Connelsville, Fayette Co., Pa., commencing the Friday before the third Lord's day in August next. A meeting will commence before the fourth Lord's day of August, at Pleasant Valley, near Washington, Pa. The brethren are cordially invited to attend, especially those who labor as Evangelists.

NEWS FROM THE CHURCHES.

COOKSTOWN, April 7th, 1849.

DEAR BROTHER:—On the third Lord's day of March, brother Streator held a meeting, and four made the good confession and were buried in the emblematic grave. I remain yours in the Lord,

DANINL FORREY.

NEWTON, April 9, 1847.

BROTHEE CAMPBELL:—Brother M. J. Streaton closed a meeting with us last Wednesday, at which fifteen became obedient to the faith. To the Lord be all the praise. A. B. GREEN.

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PERRY COUNTY, Mo., May 5, 1849.

DEAR BROTHER CAMPBELL: Myself and brother Samuel have recently visited a congregation in Madison county, Mo., which I organized last summer, consisting of some fifteen members (perhaps some more) and one preacher, all of whom were Baptists prior to that time, and found them happy in the cause of our blessed Redeemer. During our stay in that section, or in Wayne county, adjoining Madison, we had three additions from the Baptists, and on yesterday I buried one by baptism, with Christ (a Methodist). The Lord be praised for his goodness.

Yours, in hope of eternal life, WM. L. FENEX.

WASHINGTON, June 11th, 1849.

BROTHER CAMPBELL: Cholera seems at present to have ceased in Maysville. One member of our congregation in Maysville died of it, and one in Washington, but upon the whole, we have great reason for gratitude that this scourge of nations has so far fallen but lightly upon us. You have no doubt had a report of the valuable accession of some forty persons to the Maysville church, in a protracted meeting, conducted by brethren Challen and Ricketts. The Beasley congregation is also encouraged by an addition of 35. In these meetings I had not the privilege of participating to any great extent, having been detained at home partly by my school labors, and partly by the sickness of one of my children. In Washington, I have baptized two during the spring, and at Georgetown, Ohio, on my last visit, two were baptized, and two received into the church,—one of them from the Baptists, and one from the old Christian connexion.

We have succeeded in the erection and completion of a very respectable brick meeting house in Washington, which will place the congregation in a far more comfortable position than they have ever been in before.

Yours, JOHN YOUNG.

SOMERSET, May 23d, 1849.

BROTHER CAMPBELL: We closed quite an interesting meeting, last week, resulting in nine additions by confession and baptism, and one by letter, from the Baptists. Yours sincerely in the faith, J. G. SCHELL.

OBITUARY.

DEAR BROTHER CAMPBELL: This line is to communicate to you, and through the Miliennial Harbinger, to his relatives, the painful intelligence of the death of our beloved and highly esteemed brother, Dr. FRANCIS M. CRAIG, who died on the 28th inst., of consumption. He labored among us in the holy cause of our Lord and Saviour, with diligence and success, from July, 1848, until about the middle of January, present year, when sickness put an end to his very profitable labors. He remained confined from that time till death kindly put an end to his severe sufferings. For the consolation of his absent and distant family, (a wife and two little boys,) permit me to say, that he bore his great sufferings with the patience and fortitude of a faithful and obedient Disciple of the Lord and Saviour. The only thing that appeared to trouble his mind, was the absence of his dear wife and children, one of which he never enjoyed the pleasure of seeing! Still he bore his afflictions patiently, and calmly fell asleep in the Saviour His talents, Christian virtue, and gentlemanly deportment, endeared brother Craig to all the Disciples, and gained for him the high respect and esteem of all our citizens who became acquainted with him.

We deeply sympathize with the friends and relatives of the deceased in this heavy affliction, but feel happy to say, that although among strangers, yet the brethren cheerfully administered that relief and aid which his situation and virtues demanded. Yours in love of the truth,

JOHN ABBOT.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *AUGUST*, 1849. NO. VIII.

TRACTS FOR THE PEOPLE—*No. XXXV.*

CONVERSION AND SANCTIFICATION BY THE HOLY SPIRIT—NO. II.

VI. OUR *sixth* argument is derived from the name chosen by the Messiah, as the official designation of the Holy Spirit. He calls him the *Paracletos*, and that, too, with a special reference to his new mission. This term, occurring some five times in the apostolic writings, is, in the common version, translated both *comforter* and *advocate;* and, by Dr. Campbell, *monitor*. As an official name, I prefer *advocate* to either of the others. It is generic, and comprehends them both. An advocate may be a monitor, or a comforter; but a monitor, or a comforter, is not necessarily an *advocate*. Now, as the Spirit is to advocate Christ's cause, he must use means. Hence, when Jesus gives him the work of conviction, he furnishes him with suitable and competent arguments to effect the end of his mission. He was to convince the world of sin, righteousness and judgment. In accomplishing this, he was to argue from three topics, 1. The unbelief of the world; 2. Christ's reception in heaven; 3. The dethronement of his great adversary, the Prince of this world. Then the person, mission and character of the Messiah alone came into his pleadings. Jesus promised him the documents. And, indeed, the Four Evangelists are arranged upon the instruction given by the Messiah to his advocate. In converting men, the Spirit, the Holy Advocate, was to speak of Jesus. Hence, speaking of Jesus by the Spirit, is all that was necessary to the conversion of men. The official service and work thus assigned, the Holy Spirit is a standing evidence, that, in conversion and sanctification, he operates only through the Word. And, as it has already been shown, conversion is, in all cases, the same work, he operates in this department only by and through the Word, spoken or written; and neither physically nor metaphysically.

VII. Our *seventh* argument shall be deduced from the opening of the commission; from the gift of tongues, by which the Advocate

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commenced his operations. That the Messiah had a commission for convincing and converting the world, has been already shown.—That he was to use arguments has been fully proved; that he was to speak and work also; that, by signs and miracles he accompanied the Word, and made it effectual. Now, that language is essential to the completion of the commission, is further proved from the great fact, that the first gift of the Holy Spirit, under the Messiah's commission, was the gift of tongues.

Language, not merely the various dialects of human speech, but language itself—not Hebrew, Greek and Roman—but that of which Hebrew, Greek and Roman are mere dialects, forms, or modes, is essential. He gave the first, and he gave the second. He made a glorious display of the use of language, of the need of tongues, in commencing his new work. He gave utterance; for utterance is his gift. So Paul to the Corinthians said, "You are enriched by him in all knowledge, and in all utterance." The day of Pentecost is the best comment on this whole subject of spiritual influence ever written. We have much use for it in this discussion. It is just as useful on the work of the Spirit, as on the genius and design of baptism.

It seldom occurs to us, that all Christiandom—the living world, is now indebted for the very book that records the name, and embalms the memory of the Messiah, and for all that is known of the Holy Spirit—for the very language of the new covenant—for the gospel of the kingdom—and for every spiritual idea and conception of God, of heaven, of immortality, of our origin, nature, relations, obligations and destiny, to the immediate agency of this Spirit of all Wisdom and Revelation—to the gift of tongues, or of language. Yet, true to the letter it is, that "no one could say that Jesus is Lord, but by the Holy Spirit."

Some amongst us, through the ignorance that is in them on this grand theme, ascribe to the human mind the powers of the Holy Spirit. They describe the human mind as possessing some sort of innate power of originating spiritual ideas; to arrive at the knowledge of God by the mere contemplation of nature. They annihilate the doctrine of the fall; of human imbecility and depravity, and adorn human reason with a very splendid plagiarism, called natural religion. While at variance on almost every thing else, the mental philosopher and the Deist, the Romanist and the Protestant, the Calvinist and the Arminian admirably coalesce and harmonise in this self-congratulatory assumption. They say, that man can, by the feeble, glimmering rush-light of his own studies of nature, either

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descend from his *a priori*, or ascend from his *a posteriori* reasonings to God—to the apprehension of his very being and perfections; human responsibility, the soul's immortality, and a future state of rewards and punishments, without the Bible, and without the teaching of the Holy Spirit.

We have neither so studied nature nor learned the Bible. We subscribe to Paul's dogma, "The world by wisdom knew not God," and agree with him, that "it is by faith," and not by reason, "we know that the worlds were formed by the Word of God—so that things now seen existing did not formerly exist." We, indeed, ascribe all our ideas of spirit and of a spiritual system; our conceptions of God as creator—of creation itself, of providence, and of redemption, to one and the same Spirit, and to that *Logos* who, in one form or other, has been the prophet or the advocate of the Messiah and his cause, for some six thousand years.

We go further. We assign to the Spirit of all Wisdom and Revelation the origination of the spiritual language; perhaps, indeed, of all language. The most enlightened men, whether Pagans, Jews, or Christians, regard language as a divine revelation—even that large portion of it derived from sensible objects. The philosophers, from Plato down to Dr. Whitby, have claimed for the Supreme God this honor. They have refused it to either civilized or uncivilized man—to all conventional agreement. They have handled, with great effect, that plainest of propositions, that councils could not be convened; that if they had spontaneously arisen, no motions could have been made, no debates commenced nor conducted without the use of speech. Philosophers assume that men think in words, as well as communicate by them; or, at least, have some image of the thing, natural or artificial, or they cannot even think about it. The natural process, which can easily be made intelligible to all, is, that the *thing* is pre-existent, the *idea* of it next, and the *word* last. The line ascending is the word, the idea, the thing. The line descending is the thing, the idea, the word. Now, as the line descending is necessarily the first, we must, especially in things spiritual, admit that the spiritual things could be communicated to man only by one that comprehends them, who had seen them, and who selected from the elements of that language first given to man, when he conversed face to face with God in Eden, the proper materials for words to communicate things spiritual. In strict accordance with this assumption, Moses teaches us that God conferred with Adam, and continued his lessons until Adam was able to give every creature around him a suitable name. That language commenced

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in this way all admit, from one fact, to wit: EVERY ONE SPEAKS THE LANGUAGE WHICH HE FIRST HEARS. This is his vernacular. A miracle is before us. The first man spoke without being spoken to; else God spoke to him. Either is a miracle: and of the two, the latter is of the easiest credence; and, indeed, it is to the faithful evidently true from the words of Moses. With Plato, then, I say, that God taught the primitive words, and from that, man manufactured the derivatives. With Newton, I say, God gave man reason and religion by giving him speech. With tradition, I say, that the god THATH of the Egyptians is the THEOS of the Bible, and the LOGOS of the New Testament. The LOGOS *incarnate* is the Messiah of Christianity. Therefore, the Spirit of God, now the SPIRIT of the WORD, is the origin of all spiritual words and conceptions. With Paul, therefore, I say, "We speak spiritual things in spiritual words, or words which the spirit teacheth, expressing spiritual things in spiritual words."

An Eighth argument may be drawn from 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible seed, by the Word of God which liveth and abideth forever." Now, as we all remember, our Lord himself compares his Word, or the Word of God, to seed planted or sown; and, under the parable of the sower, represents its various fortunes, and beautifully teaches the true philosophy of conversion in the fact, that the good ground is the man who "*receives the Word of God in an honest heart.*" Under both metaphors, drawn the one from the vegetable, the other from the animal kingdom; the Word of God is the seed, of which we are born again or renewed in heart and life. This Word of God liveth and abideth: for God lives and abides for ever.

With regard to the essentiality of the seed. We all know that in the vegetable kingdom, without seed there is no harvest, no fruit. And, as certain it is, that when the Word of God is not first sown in the heart, there can be no regeneration, or renewal of the spirit, and, consequently, no fruit brought forth unto eternal life. So the metaphors taken from the animal and vegetable kingdoms, teach the same lesson. But does not the mere fact that Peter says, "we are born again of incorruptible seed," declare that where this incorruptible seed is not, there can be no birth!

Is it necessary now to traverse the whole face of nature, to explore the whole kingdom of botany, to find a plant without a seed, in order to prove the proposition, *that every ear of corn comes from one grain of seed deposited in the earth?* No more is it essential to my argument, that I should first hear all the conversions in the world,

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before I conclude that there is one that originated without the word of God having been first sown in the human heart. Will not all the world believe me, that if I prove in one case that without the specific seed,—corn, wheat, &c., we cannot have a crop, that it is true in all other cases, without a particular examination of every alleged case. And from every principle of analogy, if I prove the Word in one case of a new heart to be necessary, it needs not that I prove it to be so in every other heart, and in every other case. The mere fact of calling the Gospel the incorruptible seed, is enough. Where that seed is not, the fruit of it cannot be.

The phrase, "the incorruptible seed" of any thing, indicates, in the ears of common sense, that is essential to that thing; and if so, then who can be a Christian without being born?—and who can be born but according to one uniform and immutable law? Now, in the theory we oppose, there is no uniformity; there is a plurality of ways of being born, which, to my mind, is most palpably at fault in every particular.

But I will adduce some other testimonies under this head of argument. We shall hear James the apostle, chapter i. 18: "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creation." Hence the truth again appears as an instrument of regeneration. God's *will* is the origin of it; his *Spirit* the efficient *cause* of it; but the Word is the necessary *instrument* of it. *By the Word of Truth*, then, we are *begotten*, and not without it, according to James. We may add testimonies without increasing either authority or evidence; but, for the sake of illustration, if not for authority, we shall offer a few other testimonies to complete this particular argument. We shall hear Paul, as a *father*, speak to his sons in the faith in Corinth—1 Cor. iv. 15: "As my beloved *sons* I warn you; for though you have ten thousand instructors in Christ, yet you have not many fathers; for in Christ Jesus have I *begotten* you through the gospel." Paul regards the gospel just in the same attitude in which James represents it. The gospel is here the seed, the instrument of the conversion of the Corinthians.

But the whole oracle of God is unique on this subject. God "purifies the heart by faith," that is, *the truth believed*—not by believing as an act of the mind, but by the truth believed, which constitutes "*the faith*." Paul also told the Thessalonians that God had, "from the beginning, chosen them to salvation through sanctification of the Spirit and belief of the truth." Here again

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the *belief of the truth* is the instrument of sanctification and salvation. I shall conclude this little summary of a portion of the direct and positive testimony of God, in proof of my grand position on the Holy Spirit's work of conversion and sanctification, by the testimony of the Messiah, in person: "Sanctify them through thy truth, O Father, for thy Word is the truth." Whether, then, we call the *truth* the *Word*, the *Word of God* the *gospel*, it is called the seed, the incorruptible seed of the new birth; by which a sinner is quickened, begotton, born, sanctified, purified, and saved. I regard this my eighth argument as a host in itself—nay, as a solemn, direct, and unequivocal declaration of God, in attestation of the entire truth and safety of the proposition concerning both conversion and sanctification. Still I will yet add other arguments.

IX. One shall be based on the special commission given to Paul, as expounded by that given to the Messiah himself. And, therefore, we shall read that to the Messiah, as introductory to that presented to the apostle Paul. 'I give thee," says Jehovah, "for a covenant of the people; for a light of the gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." "The Spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isaiah xlii. 6, 7; lxi. 1, 2. We shall now hear Paul relate his own, as he had it from the mouth of the Lord: "I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delievering thee from the People and from the Gentiles, unto whom now I send thee—to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." Here, then, we have a full development in these grand commissions, of the manner and means employed in the wisdom and grace of God in converting and sanctifying the nations of the earth, through the mediation of the Messiah. The most conspicuous point, or the chief means stated, is—that God would use *light, knowledge, the gospel*, and that he would OPEN THE EYES of men—turning them from darkness to light, and from the kingdom and power of Satan to God. God, then, who commanded light to arise out of darkness, has used moral spiritual light—that

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is, revelation, the gospel—as the means of conversion and sanctification. Illumination is, therefore, an essential prerequisite to conversion and holiness. Without light there is no beauty; for in the dark, beauty and deformity are undistinguishable. Without light there is nothing amiable, because amiability requires the aid of light for its exposition, as much as beauty. The power of Satan is in *darkness;* the power of God is in *light.* God, therefore, works by light; and Satan by darkness. Hence, in Paul's commission, it reads, "Turn them from *darkness* to *light;*" and the consequences will be, "from the power of Satan to God;" and the ultimate effect will be remission of sins, and an inheritance among the sanctified. After the study of these, and many such similar documents, found in the Bible, I confess I am wholly unable to conceive of a religion without knowledge, without faith, without an apprehension, an intelligent, as well as a cordial reception of the gospel of Christ. I repudiate, therefore, with my whole heart, a notion of infant, idiot and pagan regeneration—this speculative conversion, without light, knowledge, faith, hope or love. It makes void the whole moral machinery of the Bible, the Christian ministry, and the commission of the Holy Spirit. It is no advocate of Christ; it is no comforter of the soul, on the hypothesis of infant, and pagan, and idiot regeneration.

X. *Whatever influence is ascribed to the Word of God in the Sacred Scriptures, is also ascribed to the Spirit of God.* Or in other words, what the Spirit of God is at one time, and in one place, said to do, is at some other time or in some other place, ascribed to the Word of God. Hence I argue that they do not operate separately, but in all cases conjointly. We shall give an induction of a number of cases in exemplification of the fact. Are we said to be enlightened by the Spirit of God? We are told in another place, "The commandment of the Lord is pure, enlightening the eyes." Again—"The entrance of thy word giveth light, and makes the simple wise." Are we said to be converted by the Spirit of God? we hear the prophet David say, "The law of the Lord is perfect, converting the soul." Are we said to be sanctified through the Spirit of God? we hear our Lord pray to his Father, "Sanctify them through thy truth, thy Word is the truth." Are we said to be quickened by the Spirit of God? the same is ascribed to the Word of God. David says, "Thy Word, O Lord, hath quickened me,"—"Stay me with thy precepts, thy statutes quicken me." This is one of the strongest expressions.

In other forms of speech the same effects and influence are

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ascribed to both. Paul, in one text, says, "Be filled with the Spirit;" and when again speaking of the same subject, in another, he says, "Let the Word of Christ dwell in you richly." In both cases the precepts are to be fulfilled in the same way, "teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts to the Lord." "The Spirit," says Paul to Timothy, "speaketh expressly that in the latter days some shall depart from the faith." Again, "Know ye, in the last days perilous times shall come." Again, Paul says he has sanctified the church and cleansed it with "a bath of water and the Word."—In another instance he says, he hath saved us "with the washing of regeneration and the renewal of the Holy Spirit." Are we said to be "born of the Spirit?" we are also said to be born again, or "regenerated by the Word of God." I might trace this matter much further, but, I presume, as we have touched upon the most important items, we have found such an induction as will satisfy the most scrupulous. Until questioned, I shall strongly affirm it as a conclusion fairly drawn, that whatever effects or influences connected with conversion and sanctification are, in one portion of Scripture, assigned to the Word, are ascribed also to the Spirit; and so interchangeably throughout both Testaments. Whence we conclude, that the Spirit and Word of God are not separate and distinct kinds of power—the one superadded to the other, but both acting conjointly and simultaneously in the work of sanctification and salvation.

XI. My eleventh argument is deduced from the important fact, that resisting the Word of God, and resisting the Spirit of God, are shown to be the same thing, by very clear and explicit testimonies: such as Stephen, the proto-martyr, when filled with the Holy Spirit, and, indeed, speaking as the Holy Spirit gave him utterance, in the presence of the Sanhedrim, said, "You uncircumcised in heart and ears, as your fathers did, so do you. *You do always resist the Holy Spirit.*" What proof does he allege? He adds, "As your fathers did, so do you," (resist.) "Which of the prophets did they not persecute?" This, then, is his proof. In persecuting the prophets, they resisted the Holy Spirit; because the words spoken by the prophets were suggested by the Spirit. We are said to resist a person when we resist his word. When, then, any one resists the words of the prophets or the apostles, he is said by inspired men *to resist* the Holy Spirit. This important fact should be more frequently insisted on than it is. Men should be taught, that in resisting the words spoken by apostles and prophets, they are, in truth, re-

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sisting the Holy Spirit, by whom they uttered those words. May we not, then, consistently say, with Stephen, that when men resist the prophets and apostles in their writings, and will not submit to their teachings, they are resisting the Holy Spirit? This being admitted, follows it not again, that the Spirit of God operates through the truth; and that we are not to suppose that in conversion and sanctification, they do operate separately and distinctly from each other.

A still more impressive instance of this kind, we find in the book of Nehemiah. In his admirable prayer, preserved in the ninth chapter, he has two very remarkable expressions; one in the 20th and one in the 29th verse. In the former, when speaking of the instructions given the Jews by Moses, he said, "Thou gavest also thy good Spirit to instruct them;" and in the latter, he says, "Many years didst thou forbear them, and testifiedst against them by thy SPIRIT in thy prophets, yet would they not hear." Here, then, we are taught that God, by his Spirit in Moses, instructed the Jews by his good Spirit, and that in testifying to them by the prophets, God was testifying to them by his Holy Spirit. We are, then, still more fully confirmed in the conclusion that the Spirit of God operates through his Word, and only through his Word, in conversion and sanctification; and that in the Word and Spirit of God, in those spiritual and moral changes and influences of which we now speak, are never to be regarded as operating apart; that whatever is done by the Word of God, is done by the Spirit of God; and whatever is done by the Spirit, is done through the Truth—and certainly he can through that instrument operate most powerfully on the spirit of man, as all Christians experience, and the saints of all time exhibit.

XII. My twelfth argument is deduced from the fact—that God created nothing without his Word. "He said, let there be light, and there was light." "By faith," says Paul, "we know that the worlds were framed by the Word of God." All the details of the six days show that, "God made all things by the Word of his power." Of course, then, we have no idea of any new creation or regeneration without the Word of God. It is an overwhelming fact that God does nothing in creation nor redemption without his Word. His creative power has always been embodied in that sublime instrument. Nay, it is the sword of the Spirit. Still, there was *through that Word* an almighty power put forth, and still there is both in conversion and sanctification. God works mightily in the human heart by his Word. The heart of the King's enemies are

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mightily broken by it. Hence, faith comes by hearing, and hearing by the Word of God.

Indeed, there is much of this wisdom of God apparent in the fact that he has chosen the term *Logos* to represent the author and founder of the Christian faith, in his antecedent state of existence. And hence, John represents Jesus Christ himself as the *Word of God incarnate*. "Now the *Word* was made flesh," or became flesh, "and dwelt amongst us." This is a mysterious name. He had a name given him which no one can comprehend. His name is the WORD OF GOD. Now, as Jesus Christ was "once God manifest in Word," and now God manifest in flesh, we have reason to regard the *Word of God* as an embodiment of his wisdom and power. This, however, is spoken with a reference to the gospel Word; for Jesus Christ is both the wisdom and the *power* of God, and so is his gospel; because containing this development. It is the wisdom and power of God unto salvation, to every one that believes it.

It was not, however, in creating light alone that God employed his Word. Every work of creation is represented as the product of his Word. He said, "Let there be a firmament in the midst of the waters," and it was so. Again, "Let the dry land appear," and it was so. "Let the earth bring forth grass," and it was so. And last of all, "Let us make man in our own image, after our likeness, and let them have dominion. So God created man." God, therefore, made man in his own image by his Word, and he now restores him to that same image, by his Word of power. Thus we have all the authority of the Bible with us in our views of spiritual and divine influence. A spiritual, or moral, or creative power, without the Word of God, is a phantom, a mere speculation. It receives no countenance from the Bible.

XIII. The Lord has embodied his will in his Word. Now the will of God is another form of his power. Divine volition is divine power. The Word of God is the *fiat* of God. "*Let there be*," is a mere volition expressed. Indeed, we may go further and say, that the Word of the Lord, is the Lord himself. The word of a king, is the king himself, so far as authority or power is considered. As the Lord Jesus is the Word of God incarnate, so is his Word an embodiment of his power. For, as Solomon says, "Where the word of a king is, there is power;" there is the power of the king himself. The Word of God is, then, the actual power of God. God is a consuming fire, and his "Word is as fire, and as a hammer that breaketh the rocks to pieces." It should not, therefore, be thought strange, that the Word of God, and the Spirit of God, are some-

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times represented as equi-potent—as equivalent. Indeed, in all those passages that represent the Word and Spirit of God as being the causes of the same effects, this equivalency is clearly implied. Hence, while Peter says, "By the Word of God the heavens were of old," Job says, "By his Spirit he has garnished the heavens."

Can any one imagine what power could have been superadded to the Word of God, that created light, that made the heavens and the earth, that made man upright or *holy*. If so, let him explain what that power could have been, which was distinct from, and attached to or that accompanied that *word* by which all things were created and made. Explain that *accompanying* power, and I will explain the *accompanying* spiritual or supernatural power in the case of regeneration! You cannot break a man down by physical power. You cannot soften and subdue the heart, as you grind a rock to pieces. A superadded power beyond motive, is inconceivable to any mind accustomed to think accurately upon spiritual and mental operations. The heart of man is to be subdued, melted, purified from all its hatred of God and enmity, by *love;* by developments of grace, and not by any conceivable influence of a different nature. His love is poured out into our hearts, says Paul, by the Holy Spirit that is given to us.

Men had better be careful how they speak of, and how they treat, the word of God. It will stand forever. Till the heavens pass away, not one word shall fail. Mountains, by the wasting hand of time, may crumble down to dust—oceans may recede from their ancient limits—the heavens and the earth may pass away—but God's word shall never, never pass away. It is God's mighty moral lever, by which he raises man from earth to heaven. It is his almighty, awful, sublime and gracious will, embodied in such a medium as can enter the secret chambers of the human heart and conscience, and there stand up for God, and confound the sinner in his presence. The love of God is all enveloped in it, and that is the great secret of its charm—the mystery of its power to save. It is love, and love alone, that can reconcile the heart of man to God. Now love is a matter of intelligence—a matter that is to be told, heard, believed, and received by faith. "The power of God to salvation," is the persuasive power of infinite and eternal love, and not the compulsive and subduing power of any force superadded to it. The promise of eternal life is itself a power of mighty magnitude. So are all the promises that enter into the Christian hope. These are almighty impulses, when understood and believed, upon the veracity and faithfulness of God.

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XIV. There yet remains another argument, if I may so call it. It is, indeed, an induction of every case of conversion reported in the inspired record. It is an account of the various influences of the Holy Spirit in adding members to the Christian church at its very commencement, and to the end of the Apostolic history. Of these I will give a few specimens:—

When the Holy Spirit fell from heaven on Pentecost, it fell only on "The one hundred and twenty," and not upon the promiscuous assembly. For the multitude, after the Spirit's *descent*, did still upbraid the disciples with drunkenness. Those who first received it that day, preached by it to the audience. The thousands who heard, *were pierced to the heart*, and yet had not received the Spirit. They believed, and were in agony of fear and terror, but yet had not received the Spirit. They asked what they should do, and yet had not received it. Peter commanded them to "Repent and be baptized, every one of you, for the remission of sins, and *you shall receive* the gift of the Holy Spirit." Of course, then, they had not yet received that gift. They, however, *gladly received his word, and were baptized.* We have, then, the first three thousand converts regenerated by gladly receiving the Word and baptism. This is a strong fact for the first one in my *fourteenth* argument.

The *second* fact of conversion is found, Acts iv., and the question is, how were they regenerated? We shall read the passage. "Now that many of them which HEARD THE WORD believed, and the number of the men was about *five thousand.*" We are now morally certain that these five thousand were converted by the Spirit only through the Word. We have already eight thousand examples of our allegation, and not one instance of one converted without the Word.

Our *third* exemplification is found, Acts v. 14: "And believers were the more added to the Lord, multitudes of both men and women." Women are here mentioned as well as men. We have, then, got multitudes of both sexes to add, in proof that the Spirit converted these, not without the Word, but by what they saw and heard.

We shall find a *fourth* example, Acts viii. 5, 6, 12 Philip went to Samaria and preached Christ to them. "And when they believed Philip preaching the things concerning the Kingdom of God and the name of the Lord Jesus, they were baptized, both men and women" So the Samaritans were regenerated by the Holy Spirit through faith in the Word, which Philip preached.

A *fifth* example is found in the eunuch. "If thou believest with all thy heart, thou mayest." He said: "I believe that Jesus is the Son of God." Then he, too, was born of the water, and converted, not without the Word.

Paul furnishes a *sixth* case. When he had fallen to the ground, he heard "a voice saying to him, Saul, Saul, why persecuteth thou me—I am Jesus whom thou persecutest." His case is certainly one of indisputable certainty. He both saw, heard, and believed, and was baptized.

To these I might add the case of Eneas, the citizens of Lydda and Saron, the assembly in the house of Dorcas, Cornelius and his friends, Lydia and the jailor, Dionysius, Crispus, the Corinthians and the Ephesians, &c., &c., as reported in the Acts of the Apostles. In not one of these cases did the Holy Spirit operate *without the Word*, but always through it.—Of the Corinthians, it was said, and many of the Corinthians hearing believed and were baptized. This was true of all that were regenerated through the Sprit, during the ministry of the Apostles. Hence, to convert men by the accompanying influence of the Holy Spirit, we must do what Paul commanded Timothy—"Preach the Word, be instant in season and out of season." Then, no doubt, many will be enlightened, renewed, sanctified and comforted by the presence and the power of the Holy Spirit.

A. C.

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BACCALAUREATE ADDRESS.

Delivered July 4th, to the Graduating Class of Bethany College.

With you, young gentlemen, this is *commencement* day. The diploma in your hand, just now conferred, is legal evidence of the fact. On receiving it you are not constituted Knight Bachelors, wearing henceforth a shield and a lance; nor are you invested with the *Toga virilis* assumed before a Roman Prætor in a Roman Forum, but are simply constituted Bachelors of Arts.

Of what arts do you ask? Not of the mechanic arts; for into these you have not yet been initiated. Not of the fine arts, such as poetry, music, painting, sculpture; for these are not taught in colleges. But beside the mechanic arts and the fine arts we have those properly called the liberal arts. These furnish and qualify man for the attainment of all the useful and ornamental arts of social life. It is in these you have taken the first or bachelor's degree. From this day you commence the life of bachelors of the liberal sciences and arts. Hence its prominence in academic life. It is, indeed, a sort of literary majority. For as a young man arrived at legal age of manhood is permitted thenceforth to manage his own affairs; so from this day, according to collegiate and scholastic law, you are henceforth permitted to manage your further improvement and education in those languages, sciences, and arts, constituting that which, by common consent, is called a *liberal* education.

They are called liberal arts and sciences, not merely because they free the human mind from vulgar prejudices, ignorance, and error which they certainly do; but because they are general in their character and application, and open to us an extensive acquaintance with literature, science, and art; and thus furnish us with the means of extending our acquaintance with nature, society, and the Bible, to any extent commensurate with the wants of our nature and the limits of our existence.

It may, perhaps, in this curious and inquisitive age, be asked;—Why this degree is called Bachelor of Arts rather than Bachelor of Sciences, or than Bachelor of Sciences and Arts; since it is strongly affirmed that graduates in all colleges are much more conversant with sciences than with arts. It is, however, true that we have a science for every art; and, therefore, as many sciences as arts: for what is science but the theory of art, and what is art but the proper application of theory? Now, as utility is the proper standard of

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appreciation, it is customary, and it is right, to give precedence to the useful rather than to the speculative—to the practice rather than to the theory. Art is, indeed, the fruit of science, without which science is of little or no value. The art of logic, rhetoric, mensuration, surveying, navigation, &c., &c., are to society, as well as to the possessor of them, more important than the theory or science which directs them. Science, too, may sometimes, more or less, exist without art; but art cannot exist without science. Much more, then, that is both useful and honorable is indicated by the designation "Bachelor of Arts" than could have been expressed by the designation Bachelor of Sciences.

But, my young friends, you need not now to be enlightened on this subject. Our purpose on this occasion is to suggest to you some things for the future, rather than to comment on either the present or the past.

There is one science and one art, which, at your time of life, are always interesting; and if not with you severally, or at all, they are with many all-constraining and all-engrossing. This is the science and the art of becoming a great man.

It is not our purpose to inquire into the reason of this love of eminence or excellence indicated by the term greatness. The fact that all recognize its existence, and, indeed, more or less, its importance, is indisputable. And that the desire of greatness is often, though not always, the means most essential and direct to obtaining it; nay, that the innate desire of it is itself an element of it, as well as essential to its attainment, are matters so evident as not to call for argument or proof.

But as it is a relative idea, and that which it represents is not attainable by all, it is important to propound to your consideration a few thoughts on the subject of a great man, and that with a reference to some, if not all of you, possessing more or less both the desire and the means, as well as the intention, of becoming great men.

This being to myself a new subject, and not knowing any author who has ever formally written an essay on the art and mystery of becoming a great man, I feel as if I were about to set sail for some *terra incognita*, without a proper chart to guide me on approaching its coast.

But if on any occasion it be highly important or essential to define the terms of a great proposition, and thus to show one's own position on a grave question, the present occasion and the subject would seem to demand at my hand a very lucid and definite indica-

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tion of what I understand to be a *great* man. First, then, what is *man* in himself, unincumbered with epithets? That I might, gentlemen, do you and myself justice, I resolved, for the first time in my life, so far as I remember, to open a Dictionary to find the meaning of the word MAN. And after reading more than one column of definitions in Webster's polyglott Dictionary, I rose from the research with more curiosity and incertitude than before. I next turned to Richardson for his antique quotations and definitions; and after three columns of these, I came to the conclusion that Alexander Pope was right, when in an easy rhyme he sung—

> When the proud steed shall know why *man* restrains
> His fiery course, or drives him o'er the plains;
> When the dull ox, why now he breaks the clod,
> Is now a victim, and now Egypt's god;
> Then shall man's pride and dulness comprehend
> His actions, passions, being's use and end.
>
> Pope's Essay on Man, Ep. I.

While some definitions make man a mere biped animal, others represent him as a god in clay. One thing, however, I am pleased to notice as all-important, as all-pervading the reasonings and dissertations of the more learned and discriminating etymologists, is, that the name MAN is derived from the superior and peculiar powers, mental and physical, bestowed on the species, compared with every other creature known to us. This, his Roman name, VIR, more than HOMO, clearly indicates. In the expressive Roman tongue VIRTUE and MAN are ramifications from the same root—*vir*, from *vi*, or VIRES, *strength*; the plural of VIS gives us both virility, virtue, and man.

So reasons Alexander Pope, and with him we must agree. But can we not yet ascend higher in the etymology of the word man? We trace it up in one of the best dictionaries to the Armenian, *man* or *min* indicative of likeness or *mien*, or to the Hebrew and the Chaldee *min*, whence our word *kind*, *species*, indicative of image, resemblance.

> ——In mien, Adam majestic stood,
> Bright image of the deity!

God called the father of our race *Adam*, translated man, which is equivalent to mien or image. Thus derived in sense as well as in fact, man was originally a terrestrial image, or species, or likeness of God,—a rational, moral agent, susceptible of knowing, loving, admiring, enjoying, resembling and adoring God. The perfection of such a constitution is the perfection and, therefore, the ultimate destiny of man, as now placed under a remedial system.

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I will not trouble you with other derivations—of Asiatic, European, or American origin—setting forth man as pre-eminently gifted and endowed with a complex nature—as possessing a life "vegetative, animal, intellectual, moral, spiritual." That he has a sensitive, intellectual, and moral constitution—making him essentially an intellectual, moral, and religious being in the more refined and sublimated sense of these terms, is a matter as well established, I presume to say, in your mind as any one subject in all the circle of the sciences through which you have now passed.

Having, I trust, satisfactorily ascertained what the being called man is, in essence and in form, we will, with some hope of success, proceed to ascertain what enters into the proper conception of a *great* man. Here, let me observe, is an occasion when your science of Logic will show itself worthy of the importance which your books and instructors have given it. The subject of inquiry is a great man,—but before we can define a great man, we must have a proper conception of man himself, without any adjunct whatever. It is not a part, an attribute, nor an accident of man, but man in his own proper nature, or person, that we are now about to consider.

A scholar, an orator, a writer, a philosopher, a hero, a giant, and a *man* are not convertible terms. They do not represent one and the same idea. Were they equivalent terms every man would then be a scholar, an orator, a writer, a hero, &c. But so far from being equivalent terms, they only indicate some of the properties, attainments or developments of man. A man, then, may be a great scholar, a great poet, a great orator, a great giant, and yet, in strict logical truth, a little man. Who has not, occasionally, seen an intellectual or a moral pigmy of Herculean physical stature? I presume, young gentlemen, that you all concur with me in the opinion, that David, at sixteen years old and six feet high, was really a greater man than Goliah of Gath, of a much more brawny frame, and of a more towering stature. You would not spend a moment in deciding a controversy between a Patagonian, of eight feet high, and Isaac Watts, or Alexander Pope, of Lilliputian frame, on the question of relative *human* greatness. In such a controversy you would, with a certain poet, of humble stature, say:—

"Could I by grasping reach the pole,
Or bind the ocean in a span;
I'd still be measured by the soul,
The mind's the stature of the man."

I need, indeed, but to remind you of the conclusions that your-

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selves have been accustomed to draw from the great men of the schools, as they are some times falsely so called. I allude to them because you have, for some years, been very conversant with them. Grecian and Roman heroes, orators, historians, philosophers and poets have long been your constant companions. These great authors have come down to us with the approbation and admiration of ages as men of great renown—models, in many respects, worthy of imitation. But yet, amongst all these, we may not be able, in strict propriety of speech, to find one great man; and, therefore, for you no worthy model.

Let us take a few samples, and contemplate them in one or two points. We will, no doubt, soon agree and dispose of the whole subject. Were I to select the Grecian and Roman heroes, and expatiate upon their ferocious tempers, their brutal fury, their dauntless courage, and their mad ambition, we could have but one opinion. We will, therefore, take their more plausible and popular great men. Their orators, historians, philosophers and poets. A mere sample of each, for illustration rather than for argument, must suffice.

And, first of all, the first of Athenian orators—Demosthenes, the orator of Athens, the greatest of Forensic pleaders, for whose towering eloquence in debate Athens decreed to him a crown of gold! Though the greatest of advocates, how unfit for a general. At Chersonea, a coward, he flies panic-stricken from the field of battle. He would not say with Hector:

> "Where heroes war he foremost place I claim,
> The first in danger and the first in fame."

Stern in morals, inflexible in principle, eloquent on questions of moral right and wrong while his client's cause required it; but that cause gained, he acts himself the part against which he had so logically, learnedly and convincingly fulminated a few months or years before. When employed against the Macedonians, charged with bribery and corruption, in the loftiest strains of argumentative eloquence, he expatiates on their moral turpitude and sad delinquency. Yet he himself, on one occasion, at least, is accused, tried and convicted of having received large bribes from Harpalus, the deputy of Alexander. And still more indicative of his moral frailties, this most splendid of ancient orators, in his 60th year, when pursued by the emissaries of Antipater, terminates his own life by poison, administered, too, by his own hand, in the Island of Calauria, and in

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the temple of Neptune. Was, then, Demosthenes, though the greatest of Athenian orators—*a great man!!*

As irresolute, temporizing and cowardly, the great Roman orator first the pupil of the poet Archias; then the disciple of Philo the academic. Cicero, always sceptical, always eloquent, always powerful in debate, second only to his prototype and beau-ideal, Demosthenes. Like him, too, he extolled virtues which he did not always practise, and declaimed against frailties to which he occasionally yielded. His speeches against Cataline are worthy of almost any man of true greatness. Yet, when himself assailed by Claudius, he goes into exile, becomes a wanderer through Greece, wavering and irresolute; deaf alike to the remonstrances and encouragement of his friends, even when proffered the honors of Grecian cities.

This want of moral firmness, of fixed principles, was not only evident during his ten months' flight and banishment, but after his return. Despite of the honors done him, by the Roman Senate, at the opening of the civil war, he betrays a vascilation of mind, a servility of temper, a catering to passion and to his own interests wholly at war with every pretention to mental independence, to generous friendship, or fixedness of moral principle.

But I will no farther draw his frailities from their dread abode, nor speak of his domestic affairs as respects his connubial relations; but that I may not seem singular in my estimate of his character, hear what one of his greatest admirers and panegyrists has said of him:—"He was continually vascillating from one exterme to another, always too confident or too dejected; ircorrigibly vain of success, yet meanly panegyrizing the government of an usurper. His foresight, sagacity, practical good sense, and singular tact in directing men's measures were lost for the want of that strength of mind which points them strictly to one object. He was never decided, never took an important step without afterwards repenting of it." Such was a part of the character of the greatest of Roman orators, —of the learned and eloquent and much admired author of the celebrated treatises, De Legibus, De Finibus Bonorum et Malorum, De Natura Deorum, De Officiis, De Senectute, De Amicitia. The greatest of Pagan philosophers, whose splendid eulogy of it begins with, "O Philosophia! Dux Vitae Mater Omnium bonarium Artium," &c. Yet what an incompetent DUX VITAE did philosophy prove in the life of her most eloquent eulogist!

To advert, in extenso, to the Grecian and Roman historians, philosophers and poets; to make their private characters a subject of

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investigation would be as tedious as unnecessary to our purpose. We may, in passing, say of the specious and eloquent Sallust, that his morals were loose, and his rapacity, in plundering his own province, insatiable and proverbial. Of Livy, that "he was deficient in the first and most important requisites of a faithful historian, the love of truth; he lacked diligence and care in consulting authorities and a patient and pains taking examination of conflicting testimonies." He, therefore, occasionally, contradicts himself, and avows a belief in legends, the most fabulous and incredible. Of Cæsar I need not speak. His inhumanity, impiety, vanity, and ambition were rarely equalled, never excelled. With his own consent, his statues were ordered to be carried with those of the gods, in the processions of the circus. Temples and altars were dedicated to him, and priests were appointed to superintend his worship."

After setting forth the glories of his military career, in the most eloquent style, a great admirer of his talents and achievements has eloquently said:—"If we turn from his intellectual to his moral physiognomy, the whole record of history can hardly furnish a picture of greater deformity." "Never did any man occasion so large an amount of human misery, with so little provocation." At the shrine of his own ambition he sacrificed a million of Gauls, and made prisoners and slaves of a million more. Such was the glorious Julius, whose name this month dishonorably perpetuates. Such was the Founder, the Imperator, et Pontifex Maximus of the Roman empire, whose commentaries are read, and military prowess extolled, in almost every academy and school in Christendom.

If such were the orators and historians of Roman and Grecian fame, what shall we think of their poets. I do not mean the Bacchanalian Anacreon, the "amusing voluptuary" and "elegant profligate" prototype of Robert Burns. Nor do I allude to Homer, of whose character we absolutely know nothing. Nor need I reach beyond the age of Ovid, Virgil, Tibullus, Varius and Horace. From these, rather servile imitators of the Grecian Muse, we have a full development of the genius, taste and character of both the Greek and Roman poets. Nor would I name these were they not the classic authors, celebrated and honored by their adoption as standards of taste, in all the great seminaries of modern Christendom.

Speaking of the most admirable of the whole class for genius, good sense, and good taste—the Venetian bard, one of our most approved and admiring critics, has said of him:—But "the sterling qualities of Horace were mixed with alloy. His philosophy, at the age of fifty, could not preserve him from the weakness of a boy, and

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he did not escape the vices of the times." What some of these vices of the age were, the second Eclogue of Virgil too plainly intimates.

I will, however, say with Dryden—so far as respects genius and literary taste—

> Three poets, in three different ages born,
> Greece, Italy, and England did adorn
> The first in loftiness of thought surpassed,
> The next in beauty, in both the last;
> The force of nature could no farther go,
> To make a third she joined the former two.

We, indeed, justly claim Milton as the greatest and best of poets, and, perhaps, may place him in the class of great men; but we emphatically wish to distinguish a great poet, as well as a great orator, a great historian, a great scholar, a great hero, from a great man.

But what shall we say of the great philosophers of Greece and Rome, of Aristotle, Socrates and the Divine Plato? Were not *they* great men? Were *they* not splendid models of wisdom, learning, good taste and good morals? Their writings, as those of Zenophon and Plutarch, shew that while in their loftier metaphysics they rejected the gross divinities of the Pagan world, they pretended a belief in the gross idolatries of their countrymen and cotemporaries. They worshipped idols with the common people, while in their own secret conclaves they ridiculed them as no gods. They had two doctrines, one for the *Esoteric*, another for the *Exoteric*. This is fully sustained against them by quotations made by Justin Martyr and Clemens Alexandrinus from their lost works as well as by other writers from their works yet extant.

Passing by the Corinthian temple of Venus and that at Cnidus, and all that is written concerning the ranks and classes of men that worshipped at the shrine of the goddess of beauty, in revellings, carousings and abominable familiarities, indicated in Ovid and the Eclogues of Virgil; I will only say that Sodomy, with all its kindred vices, named Romans i. 26–27, are charged against Socrates, Plato, Aristotle and Zeno, by such men as Tertullian, Nazianzen and Diogenes Laertius.

Cicero himself makes Cotta a person of high rank, acknowledge these vices as common with himself and the philosophers of his day, and alludes to the case of Quintus Cassius and the boy Rossius, as a public documentary evidence of this melancholy and most humiliating fact. But it is as unnecessary as inexpedient to expatiate on these. A thousand volumes attest that no natural gifts,

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talents, education or propitious circumstances can create or form a great man.

What, then, gentlemen, constitutes a great man, a man worthy of the admiration and respect of an enlightened age? We have seen of what kind of stuff the great men of the ancient Pagan world were formed. We have seen that neither great talents, nor great learning, that neither great aspirations, nor great chivalrous deeds; that neither great birth, nor great fortune ever made a great man.

And had we leisure now to glean from Christendom as much as we have from Pagandom, from England and America as much as from Greece and Rome, we could as convincingly show that great natural talents, great learning and great opportunities—even the study of modern languages, sciences and arts—are not more prolific of great men amongst us than were the institutions, education and circumstances of the ancient Greeks and Romans. We can show great scholars, great orators, great philosophers, great poets, great artists, great patriots, great military chieftains, great lawyers and great preachers; but are these great men! We unequivically and decidedly answer No. They are not necessarily, and, therefore, neither logically nor truly great men. All agree that one or two or even a few noble and generous deeds, in any department of life, do not constitute a great or a noble man. Great exploits, in any one department of life do not even render one great in that department.

> "Who combats bravely is not therefore brave,
> He dreads a death bed like the meanest slave,
> Who reasons wisely is not therefore wise,
> His pride in reasoning, not in acting, lies"

Hence the greatest man is but the brightest image of God. In what consists this? In the mind, in the body, or in both? You will all respond, the *mind* is the man, the body but the envelope. But what is the mind? Intelligence, wisdom and goodness, personated in harmonious and ceaseless action. But intelligence and wisdom are only the guides of action; goodness the spirit that acts by them. Goodness, indeed, is naturally, necessarily and eternally active, wisdom merely directive, power executive. These co-operating in one embodiment and one system make a man; in another embodiment and in another system an angel. Without embodiment in human or angelic form, and without limitation, or particularity of system, they are God himself.

But these are now in visible, sensible, living form, united with flesh and blood, making a compound being, possessing an animal, intellectual and moral nature, so intimate and yet so distinct that no

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one can say where the first, second or third begins or ends. As soon could you exactly limit the several colors in the rainbow, or designate the last ray of the morning star setting in the light of day, as define, by any language known on earth, where the sensitive, the intellectual, and the moral begin or end in the mysterious, sublime and godlike constitution of man.

Still we discourse of them as separate and distinct entities, as matters of a clear and separate existence, and contemplate them as severally and unitedly acting and co-operating in one person in every rational, moral and religious action. And finally conclude that the beauty, perfection, glory and happiness of man consist in the harmonious action of these in his personal and social relations—as a son of God, an heir of heaven.

A great man, then, is not a great animal, nor a great spirit, nor a great angel, nor a great actor in any one system of the universe. He is not a great genius, a great mechanic, a great chatterer in words and languages, nor a great speculator, or philosopher; but a being of great understanding, of great benevolence, of great piety and of high aspirations after every species and form of moral excellency.

Herein will be found the greatness, the glory and the felicity of man. He is, in his moral and spiritual constitution, an image and glory of God. For so contemplating him we have the testimony of Paul, the chief of the apostles.

Were I largely to descant upon man, I would be constrained to direct your attention to him in all the departments of his mysterious and wonderful constitution,—as a physical, intellectual and moral being, as consisting of body, soul and spirit, co-operating in every thought, volition and action, making his true greatness to consist in a full and perfect development of all these in subordination to the constitution of the universe and to the will of its author.

Man in himself is, therefore, the entire subject of many sciences and arts, and a portion of all others. The three learned professions of law, physic and scholastic divinity are exhausted in him. Grammar, logic, rhetoric, religion, morals, jurisprudence are exclusively himself in thought, volition and action. Of the remainder he is no despicable portion. Wherein, then, need we ask, consists his proper greatness?

A great man is, therefore, neither a physical pigmy, nor a physical giant. He must, indeed, have a good and sound physical constitution; but much more depends upon its soundness and proportions than upon its size. Whether five or seven feet in stature, in order to mental

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vigor and intellectual greatness, he must be well proportioned. And in that proportion, whatever his stature may be, there are a few cardinal points;—a large head, a large heart, large lungs and a large stomach. These, however, are but the main parts of the machinery of his frame, the physical organization by which he acts and is acted upon. Intellectually, also, he has four cardinal points,—large perception, large reflection, large memory and large imagination.

His moral constitution follows the same analogy. Its four grand characteristics are:—sincerity, or the love of truth; conscientiousness, or the love of righteousness; piety, or the love of purity; and humanity, or the love of mercy. This last category—sincerity, conscientiousness, piety and humanity—are, in their proper developments, the beauty, the dignity, the glory, the felicity of man. These fill the heart with manly purposes, with pure and lofty aspirations, which develop themselves in great and noble deeds.

But it should be clearly and impressively announced, that there is no real greatness but in action. Greatness consists not in abstractions, nor in the mere recognition of elementary principles, however great and good. It consists not in pure motives, nor in grand purposes; but in generous, noble and magnanimous deeds, Hence it was that mere rationalism or scepticism, in any age, or Paganism in any form, never produced a great man. They wanted both motives and models.

Faith, just at this point rises full orbed in our horizon, and intimates to us the sources of real greatness. Things seen like things finite, want greatness, that true greatness which furnishes great motives and great aspirations. Hence the mere sceptic, the mere animal man, or the man of mere sense and feeling, and appetite has nothing before his mind suggesting, prompting, exciting to actions really great and noble. The men of faith, therefore, are the only great men enroled on the historic page; great according to the import of the word *man*, an image of God, as already ascertained.

Talk they of great men of any class! With the Bible in our hands we put the whole world of sceptics to silence and to shame. Do they talk of Jannes and Jambres, of Solon or Lycurgus, of the lawgivers and kings of ancient Pagan fame? We tell them of Moses and Solomon. Do they talk of great heroes and conquerors, their Nimrods and great captains? We tell them of Joshua, the son of Nun, of Gideon and of Barak, of Samson and of Jeptha, of David and his mighty men,—of triumphant hosts "who through faith subdued kingdoms, executed justice, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong,

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waxed valiant in fight, put to flight the armies of the aliens," and triumphed over the king of terrors himself.

Do they talk of poets, of eloquent orators and writers? We refer them to the sweet bards of Israel, to the oracles of their sages, to the beautiful, and grand, and sublime imagery of their Prophets and Apostles.

But when we ask them for a perfect character, or one unimpeachable in word or action, to whom do they direct our attention? They cannot name one in the visions of their poety, or in the speculations of their philosophy. We refer them to one who spoke as orator never spoke, who acted as man never acted, who was holy, harmless and undefiled, and higher than the heavens, not only of fiction but of reality itself.

My young friends, as a graduating class, I congratulate you, that without one exception, you have all made the Christian confession —that you have acknowledged this Divine person, in human form, who condescended to earth to raise man from earth to heaven.— Under him and amongst his friends you have the brighest ornaments of human nature, model men, divine specimens, who, having under his tuition graduated in his school of true learning, piety and humanity are worthy of universal imitation and admiration; themselves masters of all the arts that can adorn our nature, and that can make every one that adopts their principles and copies their example a great man, a great conqueror, a great hero, in the single name and character of a *saint*.

You, and only such as you, can hopefully aspire to the honor of being, in truth and in fact, great men. For without that envy and ambition that come from earth, you may both piously and benevolently labor to be great in the kingdom of nature and of God. Remember, I do not say you may become great heroes, great statesmen, great orators, great lawyers, great philosophers, great preachers. For in our true and authentic version of these characters as they shine in ancient and sometimes in modern history—a great hero, was but a great butcher; a great statesman, a great knave; a great orator, a great sophist; a great lawyer, a great wrangler or quibbler; a philosopher, a philosophist.

The principal reason why the great men of Pagan antiquity could not, in the proper meaning of the word *man*, become great, was that they had no models of true greatness, no worthy objects of admiration, no lucid display of transcendant virtue, no real magnanimity of soul placed before them, to excite or awaken them to any noble or lofty enterprize. There was no Enoch nor Elijah, no Mo-

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ses nor Joshua in their horizon, no redemption like that of Israel from Egypt, no victories like those of the chosen Tribes, under the banner of Jehovah, were in their annals. Paganism was a frivolous figment, a base superstition, destitute of evidence and without motive to noble or daring enterprize. There was nothing in it that could mightily work upon the imagination, or move the heart of its votaries to any noble or mighty effort in the cause of Divinity or humanity. They had no eternal life in their visions of the future; no hope of the resurrection of the just. Their Tartarus and Elysian dreams were but the fictions of their poets, and the corrupted visions of an unauthenticated tradition. But now life and immortality are brought to light by the gospel, and crowns and honors of real and transcendent grandeur and beauty are embraced in the well grounded faith and hope of the Christian, and impart to him a stimulus to the noblest enterprizes in the cause of virtue and humanity.

In your horizon, gentlemen, are objects of ineffable grandeur. There is a vast field of usefulness spread out before you. By the telescope of revelation put into your hands, you see worlds, and glories, and honors never seen by a Socrates or a Plato—by a Grecian sage or a Roman philosopher—by an Egyptian priest or an Assyrian seer. You see fields of conflict and fields of victory, and wreaths of glory and triumph on which the eye of an Alexander, a Cesar, or a Napoleon never gazed.

Your models are not drawn from the great men of Rome or of Athens—from Chaldean Chiefs or Persian Magi. You are not to do homage to the great men of England or America. The fame of a Newton, a Locke, a Franklin, or a Washington fills not the horizon of your desires, nor rises to the summit of your aspirations. You are not to be allured by the great parts of a Bacon, the wit of a Swift, or the beautiful rhymes of a Pope. You may, indeed, be admonished by the last of these three of the frailties of the first:

> *"If parts allure thee, think how Bacon shined,*
> *The wisest, brightest, meanest of mankind."*

No. Your emulation works not in that direction. A Noah, a Daniel, or a Job,—a Peter, a James, or a John,—a Moses or a Paul, elevates your conceptions beyond earth's great names.

If I have not in so many words said it, you have inferred from all that I have said of a great man, that the two chief elements of his character are self-denial or self-government and an active diffusive benevolence. Solomon most happily expressed the first when he

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said, 'Greater the hero that governs his own spirit than he who subdueth a city.' And a Pagan very happily expressed the second when he uttered a desire more to resemble the gods than men: "for men," said he, "are always seeking their own, while the gods are always imparting blessings to all, and receiving favors from none."

You are right in the inference you have drawn, for such are my conceptions of the two most prominent characteristics of a truly great and noble man in the higher and more divine elements of his constitution.

With these just conceptions of a truly great man, you will prefer the fame of a Howard to that of Wellington; of a Carey or a Brainard, to that of a Cardinal or a King. You are right, and I will only add, that to act such a noble part on the theatre of earth, will not only make your career truly glorious, and your fame eternal, but will afford to myself, and all your true friends, a satisfaction and pleasure which you can more easily imagine than I can adequately express.

A. C.

REFORMATION—*No. XVII.*

We have, heretofore, been considering the proposed reformation as it stands related to existing religious parties. It may be profitably regarded in other points of view also, as, for instance, in its relation, 1st, to the ancient church; 2dly, to particular religious communities, or classes of communities; 3dly, to the unconverted world; 4thly, to the state, and to social organizations; 5thly, to the millennium, &c.

Under the title of a "reformation," it of course addresses itself, exclusively and appropriately, to existing religious societies—to those who are already professedly occupied with the subject of religion. To them it made, accordingly, its first appeal, and with them, chiefly, have been debated the important questions it has raised. It has seemed necessary, for us, to give, therefore, in this regard, a more extended exposition of its general principles, than will, perhaps, be requisite in considering the character under which it presents itself to the unconverted, or the relation it sustains to the ancient church; to existing institutions, or to those of the future. In order to be fully comprehended, however, it is proper that it should be contemplated from these points also, and that its claims

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to the character of real reformation, consisting in a return from a corrupted to a pure Christianity, should be tested by its power to convert the world, and its correspondence with the pattern of the original apostolic institution, exhibited in the scriptures. Nor will it be either useless or uninteresting to notice its bearings upon certain general subjects, which have divided the religious world, and upon those alliances which have been formed between mere morality and religion, or between civil and ecclesiastical government, &c.

Before, however, we enter upon the consideration of any of these matters, it will be well briefly to review the ground over which we have already passed. We endeavored, then, in the commencement, to justify the call made upon the religious communities to reform, from the evident inconsistency of their position, as antagonistic to each other, yet professing a common Christianity: and as fixed and stationary religious bodies, styling themselves "reformed," and, trusting to systems framed by the men of former times, while they refused to participate in the progress which reformation always demands, or to reconsider their peculiar principles in the increased light of the present period. It was shown that the starched and stiffened swaddling clothes of doctrinal opinions, in which each party was wrapped in its infancy, contained no provision for future growth; and that though the formularies of doctrine, on which the sects are founded, may have been well-meant contrivances, to prevent relapses into heresy, they were to be rejected as having the same power to prevent progress in knowledge, and as being, in themselves, contradictory, and containing partial, erroneous and imperfect views of truth—the only written exposition of Christianity, on which any one should rely, as containing "the truth, the whole truth and nothing bnt the truth," being the Divine revelation itself.

Objection was made to the use of creeds also upon the ground that it is a violation of the fundamental principles of Protestantism—the right of every one to judge for himself respecting the things revealed in the scripture; and that by its means the Protestant clergy have exercised an unwarrantable and dictatorial authority over the minds and consciences of men, little, if at all, inferior to that wielded by the Roman hierarchy. Their opposition to the present reformation was traced to its having denied the validity of their claim to an exclusive right of interpretation, and its successful appeal to the people justified on the ground of the rejection, by the parties, of the overtures made to them in the first instance, in behalf of Christian union and Christian liberty.

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The influence of creeds in the promotion and perpetuation of religious dissensions was next considered, and it was shown to be impossible to induce men to adopt, universally, any set of opinions which could be devised by human skill. Nay, it was not to be expected that men would agree, with absolute unanimity, even in the minute details of the doctrine of Christ itself; and creeds, by not only going into elaborate and unauthorized detail, but superadding human opinions and speculations, had rendered Christian union wholly impracticable. The basis of union, proposed by the reformation, was then stated to be—not the Bible alone indefinitely, but that Christian confession of the gospel itself, by which men are saved, it being evident that the means of salvation should be also that of union; and that a unity of faith, and not a unity of opinion, as the great end commanded in the scripture, should be the object desired and sought by all lovers of truth and peace.

The cause of this elaborate amplification and augmentation of points to be believed, on the part of creed-mongers, was shown to be the inordinate zeal for purity of doctrine which possessed the Protestants,—a religious community which was born and bred in doctrinal discussions, and which continued to make correct views of certain points absolutely essential, and alone sufficient for salvation. The present reformation, which originated in an attempt to promote Christian union, sought, on the other hand, chiefly and especially, this important object; and, while it had no desire to depreciate purity of faith, proposed, as a basis of union, the universally accredited simple gospel facts, and the original confession of belief and trust in Christ, adopted in the days of the Apostles. The perfect compatibility of unity of faith, with diversity of opinion, was then exhibited and shown to be in admirable harmony both with human nature and the word of God.

The worst effect of this rage for doctrine was, however, to be found in its misdirecting the mind and attention of the religious community to matters of debate and speculation, and making these the great essentials, instead of faith and love—a trust in *Christ himself and a personal attachment* to HIM. On the other hand, it was the great point, in the present movement, to urge a *personal* union to Christ, as the true ground of the union of Christians to each other, and to fix the attention upon those simple facts and truths which present HIM to the mind and the affections, and which, as constituting the gospel, are the power of God for salvation to the sincere believer. A complete revolution was, therefore, required in the modes of thinking, feeling and acting in vogue in the religious

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world, and an entire change demanded in their conceptions of the Christian institution.

The view of Christianity, presented in this reformation, was then stated, to-wit: that it is an institution *based upon facts rather than upon doctrines*—a religion *which consists of principles rather than of points.* It was also shown to be peculiar to this reformation to present, in harmony with this view of Christianity, the simple gospel facts, as the subject matter of faith; and the brief but comprehensive confession for which Jesus died, as the bond of Christian union—to present, in short, Christ himself in these facts; in this confession; in those institutions of the gospel, which commemorate his work of redemption, as the great object of faith, and hope, and love; the true centre of attraction and bond of Christian union. A just credit was here demanded for the *definiteness* of this proposed basis, in contradistinction to those which have been, heretofore, suggested upon the Bible in general; upon forbearance in particular; or upon a set of vague and indefinite as well as unscriptural propositions.

Lest it should be supposed that too little was demanded, for the above purpose, it was deemed necessary here to make a proper distinction between the subject matter of a saving faith and the means of a progressive growth in knowledge. It was shown to have been a great error of the religious community to confound these matters, and to suppose that any and every thing that could be learned Christianity should be made an article of faith, and an essential prerequisite to an acceptable profession of this religion; or that proficiency in doctrine, instead of belief in gospel facts, should be required, in order to admission to church privileges, while the pure milk of the word, designed by Heaven for babes in Christ, was a species of diet unknown in the nurseries of orthodoxy. The course proposed by the reformation was a return to the original method pursued by the Apostles, who first made disciples through the belief and obedience of the gospel itself, and afterwards taught them, orally and in their epistles, the more recondite matters of the heavenly kingdom. It had no desire to repress inquiry, or to oppose the most extended investigation of divine truth; but aimed to give to every thing in religion its proper place, and to mark the difference between a direct union to Christ, and an assent to a systematic and doctrinal scheme of religion.

The importance of thus giving to every thing in religion its appropriate position, was then exhibited in the fact that schisms have

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depended more upon placing an *undue relative estimate* upon particular points of revealed religion, than upon the introduction of things absolutely new. It was shown, that to place such an estimate upon any one of the truths or doctrines of Christianity, is to add to it something *human*, and to subtract in the same proportion something *divine* from others. This want of a proper equilibrium characterizes the bigot, who mistakes a part of Christianity for the whole of it: while the particular questions which he so zealously debates comes to assume, simply from the noise and disturbance they occasion, the same consequence in the view of the multitude which they already possess in his own. A caution was, however, necessary here not to confound an effort to restore *neglected* points to their just place, with an attempt to exalt them beyond measure. When a particular subject had been neglected or disparaged, it was necessary to dwell upon it, with a degree of earnestness which was likely to make the impression, upon some, that its importance was over-rated, and upon others, that it was regarded as *intrinsically* rather than *relatively* important. This last error is the more to be deprecated in proportion as the matter under discussion is remote from the grand essential features of religion.

In attempting to ascertain the *relative* importance of the things of Christianity, we endeavored to show that we should be guided by the divine record itself, which had already, with sufficint distinctness, made the proper discrimination between means and ends, causes and effects. The controversies, which have so long agitated the religious world, respecting faith and works, were referred to as a notable proof how far man had neglected this precaution, and it was rendered evident that the *unscriptural language*, of the various sects, had originated from such discussions. The use of such unscriptural language was urged as a striking proof of a departure from the truths revealed in the scriptures; seeing that, while the diction of Holy Writ was fully sufficient to express the thoughts of the Spirit, it was not fitted to give those of the sectary, and he, accordingly, found it necessary to change and modify them. In NATURE, it was remarked, we are left to find *words* for *things*, but in RELIGION we must find *things* for *words*. Hence, as words here reveal things, a change of language necessarily denotes a change of things, and implies both an ignorance of the things which the Spirit has revealed, and the substitution of things which men have themselves invented. Reformation here was, therefore, imperatively needed, and it was one of the characteristics of the present effort, accordingly, to inhibit the use of every expression foreign to the scriptures, and to

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require an exact conformity to the sacred canon, in its strict grammatical construction. This restoration of the divine word to its proper supremacy, and the dismission of those human terms and phrases which affected to hold office by divine right, relieves Christianity of a host of dependent opinions, together with the controversies they have engendered, and leaves to the gospel of Christ an open and unincumbered field of action.

It was here finally remarked, that the opposition thus made to the favorite expressions of particular parties, had led many to attribute to the reformation partialities for opposite extremes; and that it had even led some of its professed friends to imagine it to be a sort of basis for universal controversy with the religious opinions and dogmas of Christendom. Such views, however, of the nature and purposes of the present movement are wholly erroneous; its design being, on the contrary, to put a final end to controversy by a strict return to original Christianity, as plainly taught in the divine record itself; to urge the adoption of the simple and universally admitted gospel facts, as the subject matter of a true evangelical faith; and the acknowledgment of a spiritual union to Christ, as the only true means of salvation, and the ground of Christian fellowship and peace. R. R.

BIBLE SOCIETIES.

THE PROPOSED CONVENTION.

It will be observed that the resolution passed at the meeting in James City, in favor of a convention, designates Baltimore as the place of meeting. We prefer Baltimore, and we think it a point very accessible to the whole brotherhood, as well as peculiarly convenient for all those in the Western country, who visit the Eastern cities in the fall of the year. We shall be very much gratified if the brethren shall agree to assemble in Baltimore. The Disciples are building a new house there, and we have been requested by one of the principal brethren in the city to advocate Baltimore as the place of meeting. But, of course, we shall submit cheerfully to any decision that may be made upon the subject. We are very anxious that there shall be a general meeting of the Disciples, and whether the meeting shall be held at this place or at that, is a matter of secondary importance. Let the brethren from the different parts of the United States come together, cultivate each other's acquaintance, and in the fear of the Lord consider the welfare of Zion, and the means and measures to be employd in extending the boundaries of Messiah's kingdom.

We insist that all the churches shall take the matter into con-

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sideration at an early day, and appoint persons to represent them.

We invite their attention to the communication of a friend to the A. C. B. S. & M. The author is one of our most worthy brethren.

Christian Intelligencer of June 23.

As I have always been, and continue to be, an advocate of the Bible cause, and, consequently, of a well matured, systematic and energetic institution for printing and publishing the Sacred Scriptures in all languages, and for sending them to all nations and people destitute of them, I am, therefore, pleased to see our brethren awaking to the importance of this great and good work, and that, in reference to it, they are calling for a general meeting, at some central point, for the formation or organization of a society, either to act in concert with the American and Foreign Bible Society, now concurring with us in the necessity of a new and more faithful translation of the sacred writings; or to set up a separate and distinct organization of our own called "The Christian Bible Society." Every Christian community may, for form's sake, or for more concentrated and prompt action, constitute itself, or some of its members, into a Bible Society for such a purpose; or a few churches may meet to form one such society in a city, a county or a state. But in order to a general organization, or a system of general co-operation, it is important, indeed, essential that there be a general meeting. I presume that it requires no very large measure of common sense to perceive, that a general organization requires a general consultation and agreement in order to its existence, and that it is not competent to any city, district or state to make for a people, dispersed through thirty states and territories, any institution called Bible or Missionary, and then call upon them all to adopt it. That there should be such a general meeting is generally admitted, and that it should be as central as possible is also unanimously conceded, so far as respects the population that expects to attend it. On this account, then, I object to Baltimore, and will give my voice for Cincinnati. There are other reasons which now commend themselves to me why Cincinnati or Louisville should be the place of meeting —say Cincinnati. The brethren there have been forward in the work—and although we could not wholly approve of the unceremonious manner in which they created, for the whole Christian community, a Christian Bible Society still the position and importance of Cincinnati give it paramount claims, as I judge, why the convention should meet there. Baltimore, both territorially and as respects the number of our brethren that could attend there, is wholly at one extreme point. Ten can visit Cincinnati for one

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that could go to Baltimore; and there are many more means of accommodation to those in attendance at Cincinnati than could be, at all seasons, in Baltimore. We shall, therefore, vote for Cincinnati. Other reasons equally strong, in my judgment, give preference to Cincinnati, which I cannot here enumerate.

But October, I fear, is too soon. The cholera will not likely have left the city before the end of that month. November is the earliest period, in my judgment, in which, I think, it can be visited with personal convenience and safety. I will, therefore, vote for Cincinnati and November—say the 1st Monday of November. We desire to hear from our brethren, freely and fully, on this important movement. A. C.

THE BAPTISTS.—*No. V.*

Denominations neither reform nor fall away in the aggregate. They are moved forward or backward in masses and by individuals,—and do not, in solid and unbroken columns, move in any direction. All parties, whether in temporals or in spirituals, are influenced more by the living than by the dead men of their denomination. A living preacher, of any given amount of talents and attainments, can convert more of those who hear him to his modes of thinking and acting, provided only his theory and practice correspond, than can any dead man of the same learning and talents, of those who read him. While, then, I speak of the very striking advances of the Baptists, of the middle of the nineteenth century, our immediate contemporaries, compared with those of the last quarter of the past century, or the first quarter of the present, I would not be understood as including, in any thing that I have written, the whole denomination. There are now, indeed, many distinguished men, in that community, who are a century in advance of the great aggregate of their brotherhood of the past century, or of the first quarter of the present; yet there are many of their more influential men who are as stationary as a Chinese mandarin, or a Benedictine monk.

The current reformation of doctrine and of life has had its direct and indirect influence upon the denomination. This, too, is more or less evident not only where it has taken most effect, but in regions where it is comparatively very little known or considered. Still, there are some men really as much blinded by light as others are

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aided by it. The ministerial and editorial corps of the denomination, in the Southern part of the United States, afford some striking instances of this.

A few specifications may be demanded in illustration, if not in proof of these allegata. I will, then, for the edification of the Baptists themselves, as well as for my special readers, introduce, with all decorum, into our pages a specimen or two of these public men, who are either reforming backwards, or who are endeavoring to prevent their readers and hearers from being influenced by the truth, as taught by us, and as unhappily concealed or perverted in their own theory. I will take two of the most popular themes of their abuse, as mere samples of their education and spiritual attainments. I allude to Baptism, and the Holy Spirit. These are two standing, if not stereotyped, topics of defamation—through which we are more misrepresented and caricatured, and the conscience and feelings of our opponents more abused—than by any other themes of which we now have a very special remembrance. There are some men, indeed, who are so blinded and infatuated through the enmity of their hearts—so jaundiced by their atrabilious temperament, that they are not content with these popular topics of a low and vituperative species of slander; but they even most shamefully reproach us with heresies concerning the Divine nature and personality of the Son of God, and of the Holy Spirit himself. Of this class, and chief of the first three grand defamers, is the Reverend Mr. Howells, of Nashville; next to him, the Rev. Mr. J. J. Reynolds, and Wm. Sands, of Richmond, Virginia. The Tennessee Baptist and the Religious Herald, their vehicles are making themselves conspicuous as oracles of slander and defamation, and are now imposing upon me the duty of noticing them more unceremoniously than I could have wished. I have long endured these bitter spirits without a single notice of them; and nothing but duty to the cause of truth, as its advocate, to myself, and to the whole Christian brotherhood to which I belong, compels me to devote a few pages to the exposition of these unclean spirits of calumny, these apocalyptic frogs that have been croaking for some months against truth and its honored though calumniated advocates.

I might, indeed, have expected that Messrs. Reynolds and Howells, (especially the latter, who cannot have forgotten the lesson that I gave him some dozen years since,) would, by this time, have learned not to defame, at the shrine of a mere petty, partizan, ephemeral conspicuity, those whom God has honored with years and usefulness to which they have not reached. I am, therefore, with much

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reluctance constrained to notice the tenets, the spirit, and the religious character of these defamers, and probably some whom I may have yet to name, that seem to me to be sold to error and misrepresentation, rather than to truth and candor. Heaven and earth are witness, that I appear not as an aggressor, but as an aggrieved person: not as an assailant, but as a defendant against a spirit of falsehood, slander and detraction, to which my long silence and neglect of such men and measures may have given boldness. I have endured until, my friends and brethren say—it is a sin to be silent.

I am pleased to know that I have with me a large portion of the Baptist denomination in my views; and who, while they could not properly assail such men as I have in my eye, think with me, that they ought to be exposed and put to shame, as rather misrepresenting than representing the true spirit and character of the denomination. I feel, indeed, strengthened by the conviction that I have with me many learned and excellent Baptists, some of whom are an honor, not to the denomination only, but to the age; and, therefore, I wish it to be distinctly understood, that it is not the Baptist church, or community, that I impugn or assail, in the essays I am now about to write, or in the criticisms and reviews which I may, under this caption, be called to submit to their consideration. But a few spirits only—and these but the exponents of a few weak ministers and their congregations—now legitimately fall under my notice. These things premised, I cite, as my present text, the following extract from the pen, I presume, of the Rev. Dr. R. B. C. Howells, of Nashville, and endorsed by Wm. Sands, and his more learned coadjutor, J. L. Reynolds, Jr. editor of the Richmond Religious Herald. These things premised, we give, from the R. Herald of July 5th, the following tirade, quoted from the Tennessee Baptist, written by the aforesaid "Rev. Dr. R. B. C. Howells:—

"It is a bad rule that will not work both ways;" and as our neighbor has thus plainly given his opinion of the Episcopal church, we take the liberty of placing in juxtaposition with it, the Tennessee Baptist's opinion of his own. In reply to Mr. Ferguson, of the Christian Magazine, who had asked the origin of certain Baptist usages, insinuating that they symbolized with popery, that paper says:—

"*The peculiar system of religious faith gathered from the writings of the Catholic fathers, by the industry of the Rev. A. Campbell,* was termed Campbellism, and all those holding this system, or those following Mr. C. are called Campbellites, and they ought not to quarrel with it, since the disciple is not above his Lord.

"From whence comes the mourning bench system of getting religion?" From the same source that the church seat of *taking in*

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persons among the Campbellites. Men and women used to be *called forward* and allowed to sit upon certain seats, to signify that they were willing to be immersed for the pardon of their sins, and is not this penance-like, and do not such baptisms closely resemble those performed in the church of Rome, for *regeneration?*

"From whence our call to preach!"—From God, which fact is clearly taught in the New Testament. 'Tis not strange that Mr. Ferguson knows nothing about it, never having been called. He chose to proclaim instead of *practising law.*

"Grateful in being delivered from the bondage of every human institution, &c.,'—Strange language in the mouth of one wedded to the advocacy of an institution, and religious *system* thirty years old, almost every doctrine of which, are the doctrines and traditions of men! Whence came your doctrine of baptismal regeneration? from heaven or of men? Whence the denial of the Divinity of Christ and of course of Christ altogether? Whence your rejection of the personality of the Holy Spirit? Whence your denial of the operation of the Holy Spirit aside from the letter of the Scripture?—Whence your opposition to praying for sinners? Whence the doctrine you teach that it is sinful for sinners to pray for themselves? Whence your doctrine of justification? And finally, from what book in the Bible do you learn to make mock of Holy things—your ridicule of the prayers, praises and worship of Christians, and the religion of your fathers? and your evil speaking of the way of truth? "We would respectfully and in the love of Christ, ask" these questions which we hope will be received; "*e quo animo.*"

Of the occasion that called forth this ebullition of wrath and denunciation, I now say but little. It being evident, from the face of it, that it arose from the inability of its author to answer some questions touching the usages of his denomination, and finding it more convenient thus to assail than to shew reason for either his faith or his practice, he breaks forth in this tirade by alleging—

1st. "That I gathered from the writings of the Catholic" (Romanist) "fathers the system of religious faith which I have set forth." Then by pompounding in the form of interrogatories:

2d. "Whence came your doctrine of Baptismal regeneration?"

3d. "Whence the denial of the Divinity of Christ?"

4th. "Whence your denial of the personality of the Holy Spirit?"

5th. "Whence your denial of the operation of the Holy Spirit aside from the letter of Scripture?"

6th. "Whence your opposition to praying for sinners?"

7th. "Whence do you teach that it is sinful for sinners to pray for themselves?"

Passing by other insinuations and implications, equally unfounded and false, I must request the reader to pause and reflect upon the import of these seven, and upon the character of that heart or

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head, or both, that could deliberately publish, in the name of truth and righteousness, seven such perfectly gratuitous falsehoods and unprovoked reproaches.

There is nothing more highly appreciated than character—religious, moral and political; but most of all religious character. This being right, the others cannot be greatly astray. It is also admitted, on all hands, that there is an intimate, nay, an inseparable connexion between principle and character; between our views of Divine truth and our moral standing before God and man. So I believe and teach. We have had decent Pagans, tolerable atheist, respectable deists, natural philanthropists; but without good doctrine and sound faith we cannot have, in the Bible sense, a *good man*. I hold it, then, and fearlessly avow it before heaven and earth, that I cannot conceive of a GOOD MAN, *in its proper sense*, who denies the *Divinity* of Jesus Christ—and the *personality* of the Holy Spirit. Affirming this, the reader may easily infer my conception of the man —of the *professor* of Christian faith, of the MINISTER of Christ who can causelessly and groundlessly affirm, of any man professing faith in the Messiah, that he denies theoretically or practically—really and truly the *Divinity* of the one, or the *personality* and Divinity of the other. I hold such a man as unworthy of any respect as a professor of the Christian faith, as a vile defamer and slanderer of the brethren. And superlatively so when in the face of the clearest, fullest and most explicit manner—time after time, in word, writing and printing, during his whole life, he has not only avowed a full conviction, but has written, argued and defended against all sorts of men, his unwavering faith in terms as precise, as definite and as strong as our language affords, his full assurance of the Supreme Divinity of our Lord and Saviour Jesus Christ, and of the Spirit of God himself. If God be Divine, in reason's ear, what else, what less than Divine could be the *Spirit* of God!!

Such a calumny, such a wicked blasphemy against a Christian man, a minister of Christ, a long tried and faithful advocate of the Bible, the Saviour, the atonement, transcends any thing I have ever met with in all my reading and in all my experience. I challenge the present generation to adduce such an instance of wilful ignorance, or of wilful malignity, of intense hatred of a Christian man whose principal fault has been an uncompromising reverence for the Bible, and an unconquerable devotion to the author of the Christian institution and his requisitions—and to such a degree as in early life to sacrifice every thing connected with his public and private interests

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as a teacher of Christianity, as a minister of Christ for the sake of a good conscience towards the God that made him and the Lord that bought him. Who without fee or reward as a preacher and teacher of Christianity, has labored almost forty years in asserting the Divine supremacy of the Messiah and the Holy Scriptures—and who has in vain even challenged Unitarians, Arians and Socinians to discuss with him these very points.

And where else than in this same class of wilful slanders can I place such men as the senior and junior editors of the Religious Herald, who know as well as they know any thing of me, that this article, copied by them with approbation, from the Tennessee Baptist, and published in Virginia, is as gross a libel—as vile a slander, as great a falsehood as they could publish against a living man. If the Baptist community will support and sustain such traducers and shameless slanderers I will need no other argument, and I think my brethren with me will need no other argument, to refuse and repudiate any connexion or co-operation with them in the Bible cause, or in any other appertaining to the cause of that Divine Saviour whom they have insulted in bandying about such palpable and infamous falsehoods.

They have no organization, they have no control over ministerial character if they call not such men to account, and do not publicly reprove if not repudiate them. I believe many of them are with us in our views of the gospel, and in all the prominent points of the current reformation; but if that multitude either cannot or will not call such men to account and reprobate them, then they will compel us to stand aloof from all connection with them, and to labor, as we have been more or less compelled to do, against human inventions and for our Divine Master, until he calls us hence. We have, almost to absolute tameness, shown a disposition to overlook and forgive past offences, past reproaches, past calumnies for the sake of a nearer approximation and co-operation; believing that they were, as a community, disposed to reform and make amends for wrongs inflicted upon us, in the pride of party and of consistency, and in a false zeal for "Baptist usages." But the course that is now being adopted by these scribes, must lead to this issue and cause us to abandon all hopes of any nearer approximation in the spirit of charity, or of a friendly co-operation. If in the Bible cause they were justifiable in withdrawing from the Pedobaptist portion of that society, we will be justifiable in standing aloof from those who thus defame and traduce us without reproof from those who unite with

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them in all the symbols of one body, one Spirit and one communion.

But I have quoted seven specifications, each and every one of which is, in the use and application of the words, a libel—a positive falsehood, and either was known or should have been known, from my numerous essays and publications, to be such by any one presuming to publish a similar document. To hazard such accusations, without proof, is as culpable before an enlightened conscence as maliciously and deliberately to invent them. A mere moralist—to say nothing of a Christian, a Christian minister, or a Christian scribe—would not upon his own mere construction of language—upon an inference, of his own understanding, dogmatically accuse one of such errors, unless he qualified his allegations by saying, as he understood his language; but without any qualification, thus to accuse one of damnable heresies and errors, indicates no ordinary perversity of taste, of morals, and of religion.

That this is a free will-offering to the demon of strife and the father of lies is further developed and corroborated from the fact, that Presbyterians, Episcopalians, and all dissenters known to me, admit me to be orthodox on the Divinity of Christ, the personality and Divinity of the Holy Spirit, and the atonement, as a sacrifice for sin—as a sin offering for us. We shall, then, set it down to a desperate cause, or desperate men; to men whose hope is folorn, or whose ends are unworthy of the Christian profession—and in their failure to sustain these allegations we must hold them up to the reproach and reprobation of all God-fearing and veracious men.—Meanwhile we shall reserve much for further development.

On the foundation of eternal justice and immortal truth I demand of the "Religious Herald" and the "Tennessee Baptist" a republication, in their columns, of this my defence from their unprovoked calumnies and attack; for which I will publish in my pages their response. A. C.

CHURCH ORGANIZATION—*No. V.*

The ministry of the Christian church, in any system of organization, is the most essential article. That a community must have its officers, and that they must have official qualifications and a constitutional authority, is as clearly an oracle of revelation as of reason, and a dictate of universal experience.

When the Messiah, in his personal ministry, commenced his offi-

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cial labors, he formed a school for the qualification of his public servants. It was not the school of the Prophets—but a school of the great Prophet who, in relation to it, was himself *the "teacher sent from God."* During his ministry he qualified and commissioned the first or senior class—and on leaving the world commanded them to "teach the nations."

Paul, enlarging upon this fact, says, "When he ascended up on high—he gave gifts to men. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. Two of them were extraordinary and two of them ordinary. Apostles and Prophets were inspired and infallible teachers—fountains of light and authority—Evangelists and Pastors, or teachers, were ordinary and perpetual. The term *some*, in this context, means class. It distinguished Apostles from Prophets—Evangelists from Pastors—but does not distinguish Pastors from Teachers. Hence there are but four classes:—Apostles, Prophets, Evangelists and Pastors—even teachers. A Pastor and a Teacher are equivalents —for the Teachers *fed* the church—and were overseers or shepherds of the flock. Apostles and Prophets were ministers extraordinary. Evangelists and Pastors were ministers ordinary.

But in the first place Christ himself was all these. He was Apostle, Prophet, Evangelist and Pastor of the church. Next to him the Apostles were all these—Prophets, Evangelists and Pastors. But they died and their offices died with them. As Apostles they legislated and were sustained by miracles and plenary inspiration. As Evangelists they preached, baptized, set churches in order, and taught them to observe and do all things given to them in charge. They were fountains of authority, yet they made themselves ensamples to the flock—and as Evangelists were ordained, or set apart, to the work of building churches and laboring in the kingdom as *general* officers. They were never ordained as Bishops or Pastors, but as *Evangelists* they were ordained by human hands. They were not ordained as Bishops, because they never were officially Bishops in any church. Hence the Romanists lie when they say Peter was the first Bishop of Rome, for not one of the Apostles ever was a Bishop of Rome, Jerusalem, Alexandria, Antioch or of Constantinople.

But Evangelists are standing functionaries in Christ's kingdom, and as necessary to-day as they were in the age of Timothy and Titus; nay, more necessary. Extraordinary gifts were never essential to an Evangelist. He might possess them, but they were not essential to the work of an Evangelist. His work was to preach the word, baptize, teach and ordain. He was himself ordained by

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the hands of the presbytery, or eldership, and constituted an Evangelist and sent into a continent, or located in an island, or city to "*set things in order*"—and that he could not do without teaching, exhorting and ordaining Pastors and Teachers.

Having long deliberated on the inspired premises, the teachings of the Apostles—and having long studied in the school of experience, I am constrained to think that the office and work of an Evangelist is just as necessary, as wise and expedient, now as it was in Ephesus or in Crete, in the days of the Apostles—during the labors of Titus and Timothy.

Society, human nature and Christianity are still the same. Apostles and Prophets are not necessary now. Their mission was fulfilled. The church was founded and developed, and set in order by them. Revelation is perfect and complete. Evangelists, Bishops and Deacons are as essential now as in the days of Paul and Peter. Their work will be commensurate with time, or until the Lord comes.

But Evangelists belong rather to the whole community than to a particular church. They are not so much church officers as church messengers. They go about as Paul and Silas did—as Paul and Barnabas—or as Paul and Timothy did, on particular missions, and on special and important occasions. They are not boys nor novices, but full grown men in the Lord; choice spirits, men of gravity, character, talent. They run not of their own impulse. They are not sent by themselves. They presume not to officiate in sacred trusts and high functions, according to their own fancy or conceit. Hence the necessity of sufficient trial and of solemn choice and ordination by a competent presbytery.

We have many persons called *Evangelists* who are so only in name and in assumption; and, therefore, neither qualified nor ordained to the work. They are without authority from heaven or from man. It is not every little society of seven women and six men; or of twenty women and nineteen men that should call, commission and ordain a man or a boy of one, two, or three and twenty years old—a mere child in Christ—to the work of an Evangelist. He must be ordained by a presbytery or eldership. He must himself, in most cases, be as old as the Messiah was, or his Harbinger, when entering on their labors before he is competent to the work, and worthy of the sacred trust.

We have many men that make respectable Elders; but few that make suitable and accomplished Evangelists. Timothy was, in-

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deed, a young man; but he was a prodigy of his years. Titus, too, was a full grown man, though, probably, not much older than Timothy. They were both Paul's "own sons" in the faith. One he calls his "work fellow;" the other "his partner" and his "comfort." Pure and noble spirits, indeed, and, therefore, the high trust and work committed to their hands.

The qualifications of Evangelists are not formally given to every church in the New Testament. They did not so much belong to a church as to the churches. They were missionaries, or messengers, sent out by churches; or by some one great community, such as that at Antioch in Syria. Some of our modern missionaries, or Evangelists, are, in a good measure, formally set apart and commissioned as were the Evangelists sent out by the Christian communities in the age of the Apostles and Prophets; and, therefore, there is no mystery, or law extraordinary, in the case.

Public officers are the creatures of public authority, private officers of private authority.

A church set in order may elect, commission and ordain its own officers. And on any special emergency a number of churches may elect, commission and ordain a special messenger or messengers, agents or officers, and send them on any given mission. They must have their Philips, Marks, and Silases—and Philip the Deacon may be "Philip the Evangelist," when occasion requires, and the brethren so ordain and appoint.

But that which at present occupies our attention is the case of planting new churches, a case certainly contemplated in the New Testament. Suppose, then, a church send to Asia Minor, to Oregon or California an Evangelist, or, as we sometimes call him, a Messenger to preach the Gospel and to plant churches. He arrives at the field of his labors, and commences the work of an Evangelist. He preaches the word; it is believed by some, and he, of course, baptizes them. He does not leave them like sheep without a shepherd. He collects them into a society, and organizes a church, and teaches them the way of the Lord. Suppose, then, it is not his duty, or that he has not authority, to ordain for them Elders, Pastors or teachers, who is to officiate? There is neither Prophet nor Apostle among them. Must they continue without them; must they themselves elect and ordain their own officers, and lay their hands upon them, one and all? Or must he continue with them, cease to be an Evangelist and become a Pastor? Or should he instruct them to select persons, and ordain and lay his hands upon them in the name of the Lord? This is the case we now have before us. Who, to speak in

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the style of Paul, shall "set in order the things that are wanting and ordain Elders in every church," so far educated in the ways of Lord? Themselves, or Timothy, or Titus, or Philip, or Mark, or Silas? The intelligent student of his Bible cannot, for a moment, hesitate. He will respond, doubtless, the Evangelist who preaches the word and baptizes them into the faith. So we believe and so we teach. And here we shall leave them for the present. A. C.

COMMENCEMENT OF BETHANY COLLEGE.

THE eighth Annual Commencement of Bethany College was held on the 4th instant, and presented, to the numerous assembly convened to witness its proceedings, evidences of more than ordinary promise. On the 3d, the Alumni of the College held their annual meeting. Two public addresses were delivered, one by Mr. T. C. M'Keever, of Pa., enforcing, with much earnestness, the responsibilities of the scholar; and the other by Mr. Joseph H. Pendleton, of Va., upon the present condition of Europe. This address was one of high merit, characterized by a finished style, much just historic allusions and sound philosophic views of the present prospects in Europe. After these addresses had been delivered, the President of the Alumni read a poem by Mr. Baxter, prepared and forwarded for the occasion. It dwelt upon the pleasures of memory, as connected with his College course at Bethany, and presented many lovely pictures of its calm, retired, rural joys, to him sweetened by dear and cherished associations. We have had the pleasure of reading many fugitive pieces from the pen of Mr. Baxter; and should his frail constitution not entirely fail, we think, he is destined to do no small honor to his beloved *Alma Mater*.

The 4th of July opened with one of the most lovely mornings of the season. The students had procured the services of an accomplished Band of Musicians; and early the people began to gather in from the beautiful hills and vallies of Buffalo. At about 9 o'clock a procession was formed, which proceeded to the house of the President, where the Faculty and Trustees of the College were in waiting to be escorted to the hall, in which the public exercises were held.—Here a large and attentive audience were in waiting; and after prayer, by the venerable Elder Bentley of Ohio, and appropriate music, Mr. Henry Henderson, of Scotland, was introduced to the assembly as the representative of the American Literary Institute. His remarks were introduced by a very delicate and happy compliment to

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the national generosity as displayed in the selection of himself, a Scotsman, in preference to others, whom he judged more competent to perform the task assigned than himself. His address was received with great favor, and did much honor both to his native land and the College entrusted with his education. He was followed by Mr. Handy of Ky., the representative of the Neotrophian Society, in an address characterized by the fervor and strong national spirit for which Kentucky is so famous. After Mr. Handy, came the representatives of the Graduating Class, Mr. J. D. Pickett of Ky., Mr. Charles Carlton of England, Mr. J. H. Neville of Ill., and Mr. M. E. Lard of Mo. Mr. Neville delivered in good style, and so far as we could judge, in correct and easy diction, a Latin salutatory, concluded by a short address in English of much clearness and simple beauty. Mr. Lard gave the valedictory, and the rest discussed, with eloquence and force, topics kindred to the occasion. The valedictory, we thought, was quite out of keeping with the title. The speaker, however, admonished his hearers at the outset, that he should deviate from the hackneyed themes of such occasions, and accordingly treated his audience to no small amount of playful humor; and his fellow students, from whom he was about to part, with many valuable suggestions, upon the homely but useful topics of obligation and duty.

After these exercises were concluded, the President announced the result of the examinations, conferred the degree of A. B. upon seven graduates, and concluded with a Baccalaureate upon the definition of "a great man." This, we presume, will be given to the public, and will not need any comment from us. We cannot pretend to impart to the reader any just conception of the gratification afforded us by the performances of this Eighth Annual Commencement of Bethany College. Apart from the pleasure of the performances, viewed merely in a literary point of view, it was not the least part of our gratification to indulge the high hopes for the future, which these exercises excited and confirmed. We could not but feel, that Bethany College was doing something for the solid and permanent improvement of our great and growing country, and that much good in after days will spring from the good seed sown in soil so well cultivated as the minds of her students.—Long may she live to "give the bow of Science to Truth," and train the native genius of our country to wing its arrows against the hydra forms of error, ignorance and vice!

A LOOKER ON.

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BETHANY COLLEGE has closed one of her most prosperous and happy years. The Matriculates in College Proper during the session were 97. Primary Department, 32. Total, 129. For hard study, good behavior and general decorum, no session has probably equalled, certainly none has surpassed that now closed.

Our graduating classes in the different schools—together with the graduating class in all the schools—occupy as much space on our pages as could for the present number be allotted to details.

Almost half the States in the Union, and occasionally the Canadas, are annually represented in this College. England, Ireland and Scotland were also represented in the session just expired. Still there is room for many more.

It is an advantage to young men, during their College course, to form an acquaintance with their juvenile contemporaries from numerous and various States and Territories. These acquaintances are often useful in after life; and during the formative period of our character it is important to have persons of different climes, manners and customs amongst our class-mates and fellow students.—Students from east and west, north and south, from Texas to New Brunswick, from Great Britain to the Missouri occasionally meet at Bethany College; and hand in hand clamber up the steeps of Mount Helicon, breathe its pure air, drink its sweet waters, and bathe in the pure fountains of its Muses. They side by side visit Acropolis, the capital of Attica—the Palatine Hill, the battle fields of Salamis, Platea and Mycale—pay their homage to the Alexandrian Geometrician, to the sages of Greece and Rome—and hie away to the Holy Land, the capital of Judah's Kings—make their visits to Mount Sinai and Mount Zion, and listen to the Jewish Lawgiver and the Oracles of the Christian King.

The recollections of their protracted and simultaneous struggles in the languages, sciences and arts; the studies of physics and metaphysics—in hearing the same lectures and in reading the same lessons not only attach them to one another for the present, but often make them serviceable to one another in after life.

Our graduating class happens to be small this year; but they form a very select band. There were but seven of them. But they are destined, we hope, in after life to be equal to any other seven in real usefulness. They have all acknowledged the same Lord, professed the Christian faith, and leave the College with an enviable reputation for their personal excellencies and general moral worth. We expect always to hear a good report of them.

Little has been done this year either in the way of collecting the College dues, or in selling Scholarships. During the winter the cholera appeared in the south and prevented my contemplated tour in that direction, and during the summer has suspended all our operations. We have had no agent in the field for months past, and cannot, we fear, have one for some months to come. A good many have sent on their bonds for Scholarships; but it cannot take effect until we have made a much more vigorous effort.

The accommodations for students at Bathany College are not only

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considerably enlarged, but very much improved. Mrs. Dully, of Pittsburgh, a lady of the first accomplishments for such a place, now occupies the Steward's Inn, and has given to Trustees, Professors and Students the greatest satisfaction. Other good boarding houses are also open in the village of Bethany; also some club and board themselves. There are all facilities here for obtaining a thorough education.

A very considerable addition has been made to the Philosophical and Chemical apparatus the last session, and all we want is an abundance of good students to make ourselves more useful to our country and the world.

Boarding, washing, fire, candles and education in College Proper still continue at the former rates;—$150 for College year—one half in advance—payable 1st September and 1st February. It is all important that punctuality be observed in making these advance payments; they are indispensable to the prosperity of the institution.

Besides the usual course of instructions in the Languages and Sciences, given in other Colleges, we have hitherto exacted no extra charge for French, Spanish, German or Hebrew, although all these have been taught here during last session.

The Primary Department, under the tuition of Mr. Loos, was well conducted the last year, and much instruction imparted and well imparted to the youth there. He will be succeeded next session by Mr. Henry Henderson, of Scotland, who has already taught some classes in the College. We are very confident he will give ample satisfaction in talents, learning and attention.

Terms;—One hundred and thirty dollars for board and tuition, for College year, in Primary Department.

College again opens the 1st Monday in September.

A. CAMPBELL, Pres't.

GRADUATING CLASSES.

School of Ancient Languages.

LATIN CLASS.

J. Bledsoe, Mo.,
A. C. Bryant, O.,
C. Carlton, England,
Samuel Daugherty, Mo.
T. D. Gore, Mo.
W. A. Handy, Ky.
J. D. Pickett, Ky.,
J. C. Tharp, Tenn.

GREEK CLASS.

J. Bledsoe, Mo.,
A. L. Chapman, Pa.,
C. Carlton, England,
T. D. Gore, Mo.,
H. Henderson, Scotland,
J. W. McGarvey, Mo.,
T. Munnell, Va.,
J. D. Pickett, Ky.,
C. A. Smith, Ky.

School of Mathematics.

J. Baldwin, Pa.,
J. W. Butler, Ill.,
T. K. Chandler, Va.,
H. R. Miller, Ky.,
T. Munnell, Va.,
A. B. Murphy, Ill.,

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W. W. Dunn, Mo.,
C. C. Goodwin, Ia.,
W. A. Handy, Ky.,
H. Henderson, Scotland,
D. G. Hedges, Va.,
J. S. Major, Ill.,
J. W. McGarvey, Mo.,
M. E. Lard, Mo.,
P. H. Murphy, Ill.,
J. D. New, Ia.,
J. C. New, Ia.,
J. D. Pickett, Ky.,
C. A. Smith, Ky.,
W. W. Smith, Tenn.,
J. K. Tener, Ireland.

First honor divided between J. W. McGarvey of Mo., and J. K. Tener of Ireland; *Second* to Mr. P. H. Murphy of Ill.

School of Natural Philosophy.

J. Baldwin, Pa.,
J. Bledsoe, Mo.,
C. Carlton, England,
A. L. Chapman, Pa.,
A. J. Clanton, Miss.,
Edgar Crews, Mo.,
W. W. Dunn, Mo.,
C. C. Goodwin, Ia.,
J. C. Hays, Mo.,
M. E. Lard, Mo.,
J. K. Lowry, Ky.,
H. R. Miller, Ky.,
J. D. New, Ia.,
J. C. New, Ia.,
J. H. Neville, Ill.,
J. C. Palmer, Va.,
J. D. Pickett, Ky.,
W. W. Smith, Tenn.,
C. A. Smith, Ky.,
J. K. Tener, Ireland.

First honor of the class divided between J. D. Pickett, of Ky., and J. H. Neville, of Ill.; and the *Second* between J. K. Tener, of Ireland, and J. Bledsoe, of Mo.

School of Chemistry,

J. W. Butler, Ill.,
C. Carlton, England,
S. Daugherty, Mo.,
C. D. Hays, Mo.,
A. Hull, Fa.,
J. F. Lauck, Va.,
J. S. Major, Ill.,
J. McCarliher, Pa.,
D. C. McCormick, Pa.,
H. R. Miller, Ky.,
N. W. Miller, Mo.,
J. H. Neville, Ill.,
G. M. Ratcliffe, Ill.,
E. S. Tener, Ireland,
J. K. Tener, Ireland,
A. J. Terry, Texas,
J. C. Tharp, Tenn.

First honor awarded to J. H. Neville, of Ill.; *Second* to C. Carlton, of England.

School of Moral Science.

First honor to M. E. Lard and J. H. Neville.
Second honor to C. Carlton, T. D. Gore and C. A. Smith.

Sacred History.

Four years course—J. H. Neville. Three years course—H. Henderson, of Scotland. Two years course—J. W. McGarvey, J. K. Tener. One year's course—Thomas Munnell, Va.

For general exemplary character and attention to studies two years in Primary Department, and one in College Proper, Richard Trabue, Louisville Ky.

The degree of Bachelor of Arts was conferred on the following graduates of Bethany College:—J. H. Neville of Ill., M. E. Lard

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of Mo., J. D. Pickett of Ky., C. Carlton of England, C. A. Smith of Ky., T. D. Gore of Mo., and A. L. Chapman of Pa.

The degree of A. M. was conferred on Dr. Hiram Christopher, now of St. Louis, Mo., and on William Baxter, now of Port Gibson, Miss., both graduates of Bethany College.

BETHANY COLLEGE.

AMOUNT of subscriptions and donations to Bethany College, published August, 1848, $41,598 68 $32,544 30

Amounts obtained and collections made since August, 1848.

J. Terrill, Orange Springs, Virginia,	1 00	1 00
W. Tichner, Paris, Illinois,	25 00	5 00
E. Frazee, Fayette county, Indiana,	5 00	5 00
W. B. Flinn, Rush county, Indiana,	5 00	5 00
Mrs. E. L. Terrell, Orange county, Virginia,		8 00
J. Lettellier, Albemarle county, Virginia,		50 00
James Barclay, Albemarle county, Virginia,		50 00
L. Bowlware, King & Queen county, Virginia,		7 00
Mrs. E. Trible, Essex county, Virginia,		10 00
E. M. Ware, Essex county, Virginia,		50 00
F. B. Humphrey, Richmond, Virginia,		10 00
N. McCurdy, Richmond, Virginia,		10 00
J. B. Bragg, Richmond, Virginia,		25 00
Mrs. M. E. Dabney, King William county, Virginia,		5 00
Jabez Watkins, Powhatan county, Virginia,		20 00
J. S. Boling, Lunenberg county, Virginia,		3 00
L. Arvin, Lunenberg county, Virginia,		5 00
W. Woods, Charlottsville, Virginia,		5 00
G. W. Coleman, Orange county, Virginia,		10 00
James Challen, Cincinnati, Ohio,		50 00
J. C. Stone, Richmond, Kentucky,		20 00
Mrs. Mary Sullivan, Fayette county, Kentucky,		5 00
G. Perrine, Bracken county, Kentucky,		10 00
J. B. McCarty, Christian county, Kentucky,		10 00
J. H. Sales, Todd county, Kentucky,		3 00
Richard M. Webb, Clark county, Kentucky,		10 00
John H. Williams, Woodford county, Kentucky,		10 00
Albert Allen, Lexington, Kentucky,		10 00
Mrs. Ann Ford, Edmondson county, Kentucky,		5 00
W. Butler, Trimble county, Kentucky,		10 00
S. Rogers, Carlisle, Kentucky,		3 00
Mrs. H. B. Keene, Georgetown, Kentucky,		30 00
Lucy Ramsey, Warren county, Tennessee,		4 00
Isabella Stroud, Warren county, Tennessee,		2 00
J. D. Furguson, Minor's Nursery, Tennessee,		10 00
Mrs. M. Merriweather, Minor's Nursery, Tennessee,		20 00
A. T. Knote, Minor's Nursery, Tennessee,		50
Joel Yowell, Marshall county, Tennessee,		25 00

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J. W. Jeffries, Marine, Illinois,		5 00
A. Gridley, Bloomington, Illinois,		5 00
Dr. W. A. Morton, Clay county, Missouri,		10 00
Porter Jackman, Howard county, Missouri,		12 50
Absalom McVey, Georgetown, Missouri,		5 00
Dr. S. T. Crews, Fayette, Missouri,		1 50
Mrs. Elizabeth Crews, Fayette, Missouri,		13 00
S. W. Parker, Connersville, Indiana,		10 00
J. Dawbenspeck, Rush county, Indiana,		10 00
George Campbell, Rush county, Indiana,		11 00
J. Dubois, Fairfield, Indiana,		10 00
J. H. Cartmel, Clarksburg, Indiana,		1 00
W. E. Dobyns, Carksburg, Indiana,		2 00
Thomas Wheatly, Clarksburg, Indiana,		1 00
B. Irvine, Columbus, Indiana,		20 00
L. H. Jamison, Indianapolis, Indiana,		5 00
J. Butterfield, Morgan county, Indiana,		15 00
	$41,634 68	$33,202 30

According to the above report the subscriptions to Bethany College since its commencement amounts to $41,634 68, of which $33,202 80 has been collected, which leaves yet uncollected $8,431 88 on subscriptions heretofore made.

W. F. M. ARNY, General Agent.

The following letter is published at the special request of the writer. A. C.

TRIBUTE OF GRATITUDE.

DEAR BROTHER CAMPBELL:—

This day my long and arduous duties, at Bethany College, are happily consummated. At the close of these my collegiate toils, with your consent, I have a word to say to my friends who have generously aided me in the prosecution of my studies. But in making known the facts to which I am about to allude, I would not have it supposed, that I think so meanly of my benefactors that I would condescend to flatter them. To flatter, or to be flattered, is equally repulsive to every feeling of my nature. No semblance of flattery, therefore, attaches to this merited tribute of gratitude. The whole responsibility is mine, of thus giving publicity to the names and actions of friends who, in affording me their manly assistance, let not the right hand know what the left hand did. These are my own

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free, grateful expressions, the very utterance of which affords me relief.

Four years and four months ago, a stranger, homeless, penniless, and untaught, I landed at Bethany College. It was then my fixed purpose, though encumbered with the responsibilities of a family, to qualify myself for more extended and enlightened usefulness. This object, the first and nearest to my heart, I wanted the means to accomplish. To friends, endeared to me by indissoluble bonds, am I indebted for the aid requisite to effect this most desirable end. To them am I bound in a debt of gratitude, which no time or distance can ever cause me to forget, and which I shall never deem to be paid.

In my trunk still lies, as a memento which it would grieve me to lose, the identical letter, written by yourself to me more than four years ago, in which, to afford me an opportunity of acquiring an education, you assume responsibilities which, had they been actually incurred, must have covered almost the entire expenses of my sojourn at this institution; and in which, besides, you tender me such other aid as I might need in the prosecution of my studies to their consummation. *This letter brought me to Bethany;* for which, and for the disinterested and cordial manner in which you have so often aided me when want bore heavy on me, I owe you feelings of gratitude which I have no power to express. The generous, spontaneous manner in which you have constantly conferred these favors, alike liberal and free from all selfish calculation as to whether they would ever be repaid, has greatly enhanced the value of your kindness. Never, my dear sir, can these acts be forgotten by me. And no effort shall ever be wanting, on my part, to save you the regret of having performed them.

To my tried friends and brethren in Christ, W. K. Pendleton and J. O. Ewing, I am under the strongest obligations. Friends they proved themselves to me when I needed friends. They have untied their purse strings and tendered me their gentlemanly aid, at times, and in ways, of which I cannot think, without the tear of grateful remembrance starting in my eye. No ten per cent. per annum system prompted these brethren to act thus towards a stranger. And no heart feels more deeply the debt, or clings more fondly to the recollection of these generous acts, than does mine.

With equal tenderness do I mention the name of my dear friend, A. W. Doniphan, not so much for what he has actually done, as for what he has always held himself ready to do. I was raised an ob-

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scure boy in his own town, in Missouri, without one claim upon his liberality; and yet when he saw me struggling for an education, he stepped forward, the true nobleman, but asked not for my pedigree or great name, and pledged himself to me and mine for aid and comfort whenever they should be needed. "Unbosom yourself to me like a brother," was his noble langnage in a letter to me, "and I will send you all the aid you want." Such language as this, to one so humble, by one so distinguished, may tingle strangely in the ears of some people; but no one can mistake, that the generous heart and the manly mind alone could give utterance to it. Nor did he ever forget these pledges. Even in the midst of his great expedition, far hence in the land of his foe, he found leisure to remember me in the same feeling style. These acts endear him to me more than all his chivalrous deeds of war.

Among the few congregations which have considered my wants, while here, worthy of their regard, I mention with peculiar attachment the congregation at Liberty, Clay county, Mo. During my whole sojourn here, this congregation has never once failed to forward me her liberal assistance, and to promise more when needed. These acts of kindness shall not be forgotten by me on my return home. And to her members, one and all, I tender my most sincere and grateful thanks.

To the Faculty of Bethany College, individually and collectively, I cannot close without offering my warmest acknowledgments. Without money and without price, kindly and generously, have they educated me. To them I owe more than to any other living men; and gladly do I acknowledge the obligation. How well I have deserved their favors, time alone must disclose. May the Lord of heaven and earth assist me to act worthy of the trust they have committed to my hands; and may I never degrade myself from the rank to which their steady good will has raised me.

The above friends and congregations I have mentioned, not because I received assistance from no others, but because I was left to rely upon them alone for the certain means of completing my education. They alone, therefore, deserve this public expression of my gratitude.

Respectfully and always truly yours,

MOSES E. LARD.

Bethany College, July 4, 1849.

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SLAVERY.

LEXINGTON, Ky., July 1, 1847.

Dear Sir:—Some of your friends allege that the views alleged in your Kentucky Tract are not in good keeping with your views expressed in Scotland on the subject of American Slavery—indeed, that they are irreconcileable. I promised to write to you for an explanation. Will you please explain, or enable me to explain, wherein they differ, and oblige your friend and brother, J.

Brother J.:—In the absence of any specification I can only say, that my views on that subject, expressed in Scotland and the United States are identically the same, though not expressed in the same words. All that I published on that subject in the Scotch papers has been submitted to my readers, in the Millennial Harbinger, except one letter written and published in Glasgow, while I was in prison. A very ungenerous notice of my views appeared in the "Glasgow Examiner," of Sept. 6th or 7th, 1847, to which I responded on the next day in the following words. This letter has never been published in this country, and it is the only one written on this subject which has not appeared in the M. Harbinger. I now lay it before my readers, without note or comment, from which every man may judge for himself. This, as far as I remember, completes all I have written, or desire to write, on the subject at present.

Yours respectfully, A. C.

MR. CAMPBELL AND SLAVERY.

To the Editor of the Glasgow Examiner.

GLASGOW PRISON, Sept. 8th, 1847.

Sir—You have honored me with one of your kind notices in your Examiner of last week. Had you an opportunity of having previously *examined* my writings both on American Slavery and Original Christianity, you could, and I trust, would, have done me still greater honor. But being as uninformed of my views as you are of my person, you must of course be governed by the judgments expressed by others. Never having trespassed against you in thought, word, or deed, you can have no provocation to do me an injury. Your free-will offering to the public respecting my views of religion and of slavery was, therefore, not dictated by any unkind feeling to me, but from a readiness on your part to promote the intelligence and safety of the citizens, your readers and supporters. I will, therefore, request the favor of correcting some false views and impressions which may likely occur from the perusal of what you have written.

You make but one quotation from my writings and speeches. This, too, is not exactly correct. My 'sympathies,' you say, 'are with the slave-

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holders, their heirs and successors, rather than with the slave and his posterity.' These are not exactly my words. The contexual meaning of my words is essentially different from what you represent it. My argument is —Allowing American slavery to be all that is said against it, at home or abroad, in its direct influence upon the slaves, I argue that, both in its direct and reflex influence upon the families of slaveholders, not under the Christian influence of faith and righteousness, it is more injurious and calamitous than upon the slaves themselves.

In families not under Christian influences, where all labor is performed by slaves, the children are necessarily reared in idleness and voluptuousness, and even with a contempt for the pleasures of labor, under the name of low and menial services. The tendency then is to haughtiness and licentiousness, and, in many instances, to dissipation and vice. These are fruitful parents of many curses. In the grave 'the slave is free from his master,' but the master's sons and daughters neither in life nor in the grave are always free from the entail of those habits and vices generated under the presiding genius of domestic slavery.

You can now make your readers understand why I should be opposed to American Slavery, as a great and manifold evil, injurious to both parties; —to the slave often physically, but to masters and mistresses and their offspring, especially where Christianity is not on the throne, alike injurious both physically and morally, and more in both respects to them than to their slaves. This is a good reason to call forth sympathies for both parties, but more for that that is most injured by it. I will be told that on the part of the masters it is voluntary, but not so on the part of the slaves. This is sometimes true, but very far from always true. Time has been when masters ran away from their slaves, and many more would run away if they could. This, is, however, another subject. As things are, my sympathies go with those most injured, irrespective of those accidents and contingencies. And now may I request you to insert the letter enclosed from the Edinburgh Weekly Journal, which I hope will fully define to your readers my position. Say not to them, I entreat you, that I am a slaveholder, or that you 'think that I would flog a slave, and putting the reeking whip into my pocket, mount the pulpit and proclaim liberty to the captive!!!' In America and everywhere that I am known, such a saying on your part would only provoke contempt for any thing you might say.

Touching my religious views I need say nothing. The whole world that have ever heard me will, on reading your piece, know that you have been grossly imposed on by some evil genius. Such sayings as these:—"Of all systems Campbellism is the most soulless and insipid, as well as the most blasphemous,"—they will think arise from something worse than ignorance.

You add, 'He has even expunged the word *grace* from his translation! and having cut off man from favor with God, he comes across the ocean to cut off the slave from British favor.' This will appear equally ridiculous and uncalled for.

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You add, 'The people of Scotland think more closely and reason much better than his American slaves and slaveholders.' I thought so once. But my experience in Edinburg and Glasgow has almost, if not altogether, swept away this my fondly cherished opinion. In some respects they are, indeed, remarkably clear-headed reasoners. They can decide intuitively upon the merits of any man, or of any doctrine. They need not the tardy operations of examination, comparison, and induction. Like the greyhound, they spring upon their prey. In America, we slowly advance to conclusions. We have to read a book through before we can decide what is in it; and in all controversies we are obliged to listen to both sides before we can decide which is right.

But, sir, I have extended my introduction to my letter on my position to slavery to an unintended length. Your remarks upon my position both to popular theology and also to this much vexed question, are my apology. Permit me, however, to say, that my views of the Christian religion are wholly contrary to the picture your imagination, or your reading, may have suggested. With me the Gospel is the *grace of God*, abounding through the sacrifice of Christ, through faith, repentance and baptism, unto remission of sins, the enjoyment of the Holy Spirit in our hearts, and the hope of eternal life, inducing us to live soberly, righteously, and godly in this present evil world. A Scotsman of your perspicacity will readily perceive that these fundamental views are quite irreconcileable with that heartless, hopeless, joyless, lifeless, spiritless thing of which you may have heard. Our religion is that of faith, and love in principle—of peace and joy in the heart, and of temperance, justice, and humanity in practice. Wishing you a large portion of this,

I am, sir, your most obedient servant,

A. CAMPBELL,
Of Bethany College, Virginia.

A PRIZE ESSAY.

ADVERTISEMENT.

A Christian Observer, whose object is truth in its simplicity, in looking at, and considering the general aspect of Christianity as exhibited in the country at large, is so fully satisfied regarding the truthfulness of the following propositions, and their corrupting and debasing influence on the Christian profession, that he thus publicly announces the following invitation and request:

1. *That hereditary Christianity, as indicated by Infant Baptism, being destitute of Scriptural authority, is one of the chief causes in the production and prevalence of nominal Christianity.*

2. *That the attempts made to sustain it from the inspired record, are in general so managed, that the greatest violence is done to many portions of the Sacred Writings; and such palpable violation of all the sound can-*

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ons of Scripture interpretations; that all such attempts have proved in innumerable instances the cause, and a prevalent occasion of the spread of Infidelity.

3. *That it is the radical cause from which all State religions take their rise. And hence the futile attempts of the Anti-State efforts to subvert the unscriptural union, while the root of the evil remains untouched.*

4. *That Infant Baptism, with its sponsors, proxies, and vows is the first link in the iron chain, by which the mind of the subject is enslaved to human tradition—in which liberty of conscience is subverted, and the party prepared to become the dupe of a fellow mortal.*

5. *That in its essence, and all its tendencies, it is decidedly Anti-Christian.*

6. *Conclusion. By a solemn address to the various parties embraced in the preceding positions.*

The advertiser invites the aid of those who prefer truth to all worldly considerations, who possess the requisite scriptural knowledge and literary ability, to apply their energies in illustrating and proving the verity of the above positions in a plain, forcible, and unadorned style; adapted to the capacity of the mass of society, and if possible not to exceed 200 pages duodecimo.

The reward for the literary labor expended on the production, as well as the determination of the most successful effort—to be adjudged by two impartial and otherwise competent adjudicators, who will be named in a succeeding advertisement, as well as the person and place, where the sealed productions shall be sent.

The advertiser reserves to himself the right of bestowing whatever remuneration he may think proper on the successful.

No manuscript in answer to the above request will be received after 1st November, 1849.

For particulars apply to D. King, editor of the Bible Advocate, 71, High Street, Camden Town, London.'

The above was communicated to me, per last steamer, from England. It was received from brother George Dron of Auchermuchty, Fifeshire, Scotland. A. C.

CONVENTION.

I AM of opinion that a Convention, or general meeting, of the churches of the Reformation is a very great desideratum. Nay, I will say further, that it is all important to the cause of reformation. I am also of opinion that Cincinnati is the proper place for holding such Convention. But the questions are—*How shall such Convention be obtained, when shall it be held, and for what purposes?* These I cannot more than *moot*, or propound. I must, however, to suggest considerations to our brethren, say that it should not be a Convention of Book-makers or of Editors, to concoct a great book concern; but a Convention of messengers of churches, selected and

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constituted such by the churches—one from every church, if possisible, or if impossible, one from a district, or some definite number of churches. It is not to be composed of a few self-appointed messengers, or of messengers from one, two, or three districts, or States, but a *general* Convention. I know that neither wisdom nor piety are rated by numbers; still in the multitude of counsellors there is more general safely, and more confidence than in a few.

The purposes of such a primary convention are already indicated by the general demand for a more efficient and Scriptural organization—for a more general and efficient co-operation in the Bible cause, in the Missionary cause, in the Education cause.

The time for such a meeting is the most difficult matter to arrange. The cholera, during the fall season, may be expected to be prevalent in several portions of the west as well as in the east.—November, in the present aspect of Cincinnati and of the lower country, appears to me the earliest date at which such a meeting could be general. Not that I apprehend the cholera will continue in that city till November, which may the Lord forbid! but it must have ceased so long before that time in that region as to give space for the dissemination of the knowledge of that fact throughout the area of the churches expected to attend, or to be represented there.

The month of May is the popular season of American church anniversaries. It is a very suitable season. While, then, November might, to many of us, be a suitable season, it appears to me that in order to secure a general meeting of our brethren, and to have the community more generally enlightened on the subject and better prepared to act discreetly and advisedly on the premises, it would be more expedient to appoint our meeting on the 1st Monday of May. It is all important that the brethren act in this great affair advisedly, and that they may do so the interval should be devoted to the ascertainment of their views, and to the general enlightenment of the churches on what is yet wanting to the full attainment of the great objects contemplated and desired by us all. For this purpose, during the interim, a free and full exchange of our views on the whole premises should be attempted. All of which I submit with much deference to their jndgment and decision. Meantime we shall be pleased to receive communications from them on all the premises.

A. C.

DISSENTERS OF ENGLAND.

The different bodies of Dissenters in England comprise a large portion of the wealth, industry and intellect of the island. When the celebrated Dr. Drummond, Archbishop of York, attacked the

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Dissenters with great virulence, stigmatizing them as men of "close ambition." Pitt the elder, the great Lord Chatham, in his reply, made the following remarks:

This is judging uncharitably, and whoever brings here a charge without proof, defames. The Dissenting ministers are represented as men of "close ambition." They are, so my Lord; and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrine of inspired Apostles, not to the decrees of interested and aspiring bishops. They contend for a Scriptural creed, and for a Scriptural worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The reformation has laid open the Scriptures to all; let not the bishops shut them again.

CHANGES IN EUROPE IN 1848.

Earnest Augustine, of Hanover, is the only King of Europe over 70 years of age. The year 1848 has witnessed more changes among the European sovereigns than even the year 1830. The aggregate of Sovereigns has been reduced from 47 to 33. Six monarchs have either made a voluntary or forced abduction of their power, viz:—Louis Phillippe, on the 24th of February; Louis of Bavaria, on the 21st of March; Charles, Prince of Hohenzonhollern Sigmaringern, on the 29th of April; Henri LXII., Prince of Reuss Lobenstein Eberdoff, on the 21st of October; Joseph, Duke of Saxe Altenbourgh, on the 30th of November; and Ferdinand I., of Austria, on the 2d of December. The Dukes of Medona and Parma have been forced to abdicate by their subjects; but the first has recovered his power, and the Duchy of the second is governed in his name by the Austrians. Three reigning Princes have died—Christian of Denmark, on the 20th of January; Louis I., Grand Duke of Hesse Darmstadt, on the 16th of June; and Gustavus, Landgrave of Hesse Homberg, on the 8th of September.

RELIGION.

Religion is not ours, till we live by it, till it is the religion of our thoughts, words and actions; till it goes with us into every place, sits uppermost on every occasion, and forms and governs our hopes and fears, our cares and pleasures. He is the religious man who watches and guards his spirit, and endeavors to be always in the temper of religion; who worships God in every place, by a purity of behavior, who is as fearless of foolish thoughts, irregular temper and vain imaginations at one time as at another, who is as wise and heavenly at home or in the field, as in the house of God.—*Law.*

MISSIONARIES IN THE WORLD.

THE number of Missionaries laboring under the direction of Evangelical Societies, in different parts of the world, is estimated at 1,452; assistant Missionaries, 151; native assistants, 2,028.—Number of members, 190,623. Scholars in missionary schools, 145,706.

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NEWS FROM THE CHURCHES.

PLEASANT HILL, June 1, 1849.

The progress of the Gospel is onward with us. In last month I attended a meeting in Bates county, at Antioch, embracing the second and third Lord's days in May, where I received five from the Baptist and three from the Methodist church. One old father, about sixty years old, who had been a member thirty years of the Methodist church, obeyed from the heart that form of doctrine delivered by the Apostles. Two by letter of commendation and fifteen by confession and baptism—making in all twenty-five.

C. P. ARBUCKLE.

COLUMBUS, Mo., June 6, 1849.

We have just closed a very interesting meeting of four days, with five confessions and four other additions. Brethren A. Wright and S. Swinford were with us. L. ELGIN.

WARREN, O., June 10, 1849.

On Friday preceding the first Lord's day in June, in company with Bro. Calvin Smith, I attended the yearly meeting of the Disciples of Beaver county, Pa., near New Castle. Fourteen persons, male and female, from the ages of 14 to 85, were induced to confess publicly their faith in the blessed Saviour. The Lord be praised for his goodness to the children of men. Two others have obeyed since. The prospect for more, it is believed, is good.

JAMES E GASTON.

DEERFIELD, June 13, 1849.

Our yearly meeting, in this place, closed last week on Monday. Seventeen confessed their faith in the Messiah, and were immersed into his death. Brethren Everett, Rider and Belding were our chief speakers. E. B. HUBBARD.

PALMYRA, Mo., June 19, 1849.

On the second Lord's day in this month I held a meeting at Houston, in this county, and received seven confessions—mostly young persons. This congregation is in a most prosperous and happy condition, under the superintendence of their worthy and excellent Evangelist, Bro. E. Ballinger. They have additions almost every meeting. They have many most devoted and pious men and women in their number. The congregation is large and attentive. Permit me also to introduce to the acquaintance of the brotherhood, through the Harbinger, Bro. John Shanks, of Louis co., Mo., a most efficient and successful proclaimer of the Gospel of Christ, in the northeastern counties of Missouri. He has commenced preaching since I left that county, and has turned many, if not hundreds, to righteousness, and yet he is too modest and retiring to report them, or even to have his name appear in the Harbinger. He has done, and is doing, a great work in these counties, and, I think, it is right that

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it should be known. He has an amiable and religious family, wife and children, who are a credit to their profession. Yours truly,

JAMES CREATH, Jr.

MADISON, Ia., June 19, 1849.

There have been sixteen additions to the church of Christ, in this place, during the present month—eleven by baptism and five by recommendation.

ELIJAH GOODWIN.

BLOOMINGTON, Ill., June 30, 1849.

Bro. Campbell—I write to inform you of the progress of the Gospel in this vicinity. Bro. G. W. Minier, aided by Bro. Palmer, held a meeting at White Oak Grove, in this county, and immersed seventeen, and some others united.

I have just heard, by Brother E. Lane, of a union meeting, held in an adjoining county, conducted by Brother W. Bowls of the Christian church, a Mr. Rucker of the Methodist church, and a Mr. Morgan of the Baptist church. I am told the most perfect harmony prevailed throughout. Each one preached his own views of Christianity, and then gave an invitation to come forward to such minister as they chose. The result was truly interesting. There were about forty additions to the three churches—the Christian and Methodist about equal, the Baptist not so many. Nearly all the additions had to be immersed, some poured.

To show the effects of sectarianism, I will mention, that each minister acknowledged to the other, that he had labored in that neighborhood long and hard without effect; the congregations became lukewarm, and many went back to the world. By conference with one another, they determined upon this union of effort, and it is hoped not without a blessing. It was the desire expressed by them, at the close of the meeting, that they should continue to unite their efforts for the conversion of their neighbors.

I trust much good will result from their labors, and that similar co-operations will be had in different parts of the earth, and that a union of God's people will take place, and the prayer of our Saviour speedily answered—"that the world may believe that thou hast sent me." John xvii. 21. Yours in Christian love.

R. O. WARINNER.

PARIS, Mo., June 30, 1849.

Brother D. P. Henderson, of Columbia, and Osborne, of Jacksonsonville, Ill., were with us four days, including the 2nd Lord's day inst., the result 17 added. Bro. M. P. Wills and myself were at Antioch, in Randolph county, embracing the 3rd Lord's day, and gained six—two of whom were by letter, and four by baptism.

HENRY THOMAS.

OBITUARY.

Died, in Howland Tp., Trumbull Co., Ohio, our much esteemed and beloved Bro. ABRAHAM DRAKE, on the 14th of May, in the 44th year of his age. Our deceased brother had been a faithful and de-

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voted disciple for more than fifteen years, and as he approached the Jordan of death, his triumphant faith raised him above the fear of its cold flood. It was the privilege of the writer to be with him but a few moments before his exit, and to hear from him his confidence in the Lord. When asked if he had given up all hopes of getting well, he replied—"Yes, and all desire." In his death the church, of which he was a member, has lost one of its pillars, and society one of its brightest ornaments. He has left a beloved wife, a son and daughter, and brothers and sisters to mourn their loss; but their loss is, we doubt not, his eternal gain. "If we belive that Jesus died and rose again, even so they that sleep in Jesus will God also bring with him."

JAS. E. GASTON.

GEORGETOWN, Ky., June 2, 1849.

Brother Melish:—With deep regret we have to record the death of another of our most amiable, faithful and devoted members of our church, Mrs. ELIZA M. JOHNSON, wife of R. M. Johnson, jr. Being early impressed, by a pious mother, with the precious truths of Christianity, as well as the principles of the Reformation, she became a member of the church some twelve years past. She possessed in an eminent degree, the rare virtues and sterling piety of the primitive Christians. As a wife and mother, she was most devoted, affectionate and lovely; as a mistress, unsurpassed in kindness and indulgence; as a Christian, endeared to all by a meek and quiet spirit, and by a most amiable and faithful deportment;—she was the favorite of all. To know her, was to love her. Unwavering in the faith, she was possessed of an undying attachment to the Church of Christ, and the Reformation. Our loss, which is great, is her gain. She has been taken to her sweet home, to swell the number of the redeemed of the Lord.

Her concern for her family was deep and abiding, ever prompt in doing good and administering relief to the needy. Of a delicate constitution, she has been for several years, occasionally, the patient sufferer of affliction. She was recently attacked with the prevailing fever, and we indulged the hope that she had recovered from its effects; but a few days past she was attacked with pneumonia, and fell a victim to it on the 30th ult. Yesterday, many bleeding hearts, including a most devoted husband and three little children, deposited the body in our family burial ground, where I was born.

Although she was remarkably timid, it was gratifying that she evinced the utmost fortitude, and all the calmness, composure and resignation of a true Christian, in the hour of her dissolution. With a weeping family and friends around her, she anticipated with delight an exchange of worlds, and most fervently implored the blessings of heaven upon her family and friends around.

It is proper that I should say—she was one of the originators of this church's sewing society, for endowing the Kentucky Female Orphan School at Mid-Way. She was Treasurer, and seemed absorbed in its success. I may be partial to her, as a grand-niece and a member of our church, but I am firmly convinced that she was the pride of her sex. May her children be clothed with her virtues, and fill her place in society and the church.

Affectionately,

J. T. JOHNSON.

It was with deep affliction that we learned that Mr. ISAAC MCCOY, of Kanzas, Mo., the youngest son of the late venerable Isaac McCoy, the Apostle to the Indians, died a few days ago of cholera. Our aged sister McCoy has lived to see all her large and promising family of sons and daugnters descend to the grave, but one only son. May God sustain her under her accumulated afflictions.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *SEPTEMBER*, 1849. NO. IX.

TRACTS FOR THE PEOPLE—*No. XXXVI.*

HIERARCHIES, NATIONAL CHURCHES, SECULAR RELIGIONS.

SEQUEL OF TRACTS ON BAPTISM—No. I.

THE Protestant Reformers—Martin Luther, John Calvin, and their associates were, in the age in which they lived, men of much learning and wisdom, of much piety and ardor, of great and lofty enterprize. A noble host, inspired with noble zeal and large philanthropy, they devoutly attempted the reformation of the church. But, unhappily for them and for the world, they assumed that the church of Rome was the church of Christ, and that, therefore, although degenerate, she could be reformed. They occasionally seem, with equal infelicity, to have confounded, or identified, with the reformation of a people, the reformation of their institutions.

Our apology for them is,—a community that assumed to be holy and apostolic, coeval with Peter and Paul, whose temples were filled with busts and statues of the saints and martyrs of ecclesiastic fame, could not, in their apprehensions, be any thing but the true and proper church of Jesus Christ. Enshrined in all their fanes and in their affections were the sainted names of Clement, Ignatius, Polycarp, Hermas, Origen, Ambrose, Athanasius, Basil, Jerome, Hilary, Chrysostom, Augustine, Bernard, Austin, Benedict, &c., &c. How could they, in the absence of the Bible and its Divine institutions, do less than imagine themselves to be the elect, the only and the holy church of Jesus Christ; built on the foundation of Prophets and Apostles, of Saints and Martyrs.

Explain it as we may, the fact is true and veritable;—that the Lutheran reformation assumed to reform the doctrine, discipline, worship and government of the church of Rome, then regarded as the church of Christ. Hence Continental and English "PROTESTANTISM," in the legitimate compass of its technical import, indicates a reform of the church of Rome, and in its various branches contemplates and denominates itself the "REFORMED CHURCH."

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The original conflicts between Romanists and Protestants were about doctrine, discipline and government. True, indeed, the term *doctrine* was occasionally made to cover much ground, and to include almost every theory, whether of faith, discipline, or government. But that which is most vital and essential to Christianity as a kingdom, or social institution, did not enter essentially, and but seldom accidentally, into the discussions of the great authors and finishers of Protestantism. The church of Rome claimed every man, woman and child within its precincts—kings and their realms—rulers and ruled as its members, as under its ecclesiastical or hierarchical direction and control. The church, with them, was *Christendom*, and the world was Pagandom, and those excommunicate from the sacraments of its theocratic priesthood.

In process of time, however, other questions than these were mooted, though not fully nor satisfactorily debated. Hence the English, Scotch and some Continental hierarchies, of less conspicuity, were erected before the most vital of all questions concerning organization was at all discussed by a single master spirit of that day. Justification by faith, without works of law, was, indeed, the great question of that age. It was, and is, in truth, the most vital of all questions as connected with personal salvation, and the discussion of it was most fatal to all the doctrinal pretensions and dictations of Papal Rome. But with regard to the genius, character and constitution of the kingdom of Christ, little was said beyond the simple import of the questions of justification and sanctification by faith alone. The first and most important of all subjects, concerning Christ's kingdom, was scarcely propounded, much less discussed by any one of the "Protestant reformers." The main topic debated, during the personal ministry of the Messiah, was "the kingdom of God"—or the "kingdom of heaven," according to Matthew. The burthen of so many parables, and of so many questions and expositions, in those days, was not the burthen of the Protestant reformation. And yet it must be confessed that the *constitution* of a kingdom, or of a community, is the most rudimental and important question that can be propounded about it. Prior to the form of government is the question about citizenship. Who shall be a citizen is essentially previous to who shall be priest, bishop, or king. This, in the science and learning and taste of the present century, is the first question in all conventional governments, or social compacts, with regard to civil or social rights, immunities and honors.

This, the first and great principle in all social institutions, was

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assumed, not discussed, by the founders of all European, National, or State religions, whether Papistical, Prelatical, or Presbyterial. That there may have been some slight, or accidental, allusions to it may be admitted: but who, of the founders of these institutions, has given us a treatise on the subject, or where shall we find a debate or a discussion on the question;—Who has, *or may have, a constitutional right to be regarded as a member of Christ's church—as a Divinely constituted citizen of the kingdom of God?* Tell me not of Dr. John Owen's "Inquiry into the nature of churches;" nor of "Neal's history of the Puritans;" nor of the Cottons and Matherses, the Hookers, the Edwardses, the Hopkins and the Dwights, of New England. These are too recent. Yet you cannot find among these a discussion, or a treatise, on the constitutional citizens, or subjects, of the kingdom of Christ, or the church of God. This came not into discussion, so far as known to me, in the days of the great Protestant Reformers, or of their immediate successors; nor is the name of any one of them prefixed to any treatise on the subject of constitutional membership in the Messiah's kingdom. Indeed, the Jewish commonwealth and Aaronic priesthood were much more in their eyes than the writings of the Christian Apostles when modeling the Protestant church of churches. But of this more fully in another place.

The Messiah was a Jew by blood and by nation; and as a Prophet, or teacher, sent from God, he instructed his own people in the character and object of his mission. He professed to be the Founder of a New Institution, under the name and style of the "KINGDOM OF HEAVEN," or OF GOD. And as God had already a kingdom on earth —"a holy nation, a peculiar people,"—it was important to lay down, at an early period of his personal ministry, the peculiar nature and essential features, or characteristics, of this new kingdom, by which it was to be contradistinguished from all antecedent and contemporaneous kingdoms, of whatever title or character.

The most essential idea of a state, a nation or a kingdom is a constitution. This is its centre of attraction, its bond of union, its charter of rights, privileges and honors. The first and most essential article of any State, or national constitution, is the article concerning citizenship. All others are based on this. Hence the founders of all States, Kingdoms and Empires either proposed themselves and their fortunes, or whatever their adherents could obtain by their means, as the foundation of their government and rule over them.

The Messiah, in this particular, conforms to these demands of

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human nature and while proclaiming, either in person or by his Harbinger, the object of his visit to our world, or his claims upon the attachment and devotion of mankind to his person and mission, he sets before his contemporaries and posterity the genius and object of a great institution which he was about to establish and ordain on earth, as commensurate with humanity and with time. This institution, while established on earth, he is pleased to call "*The kingdom*," or "*Reign of heaven*"—and sometimes "*The kingdom of God*"—in order to designate its supernatural and Divine origin, character and object.

But as the family of Abraham had long enjoyed the honors and immunities of being constituted "A kingdom of priests and a holy nation," under the especial protection and care of the Almighty, having very peculiar honors and a very glorious origin and destiny; from the sceptred tribe of which he was legally and naturally descended, it behooved him very explicitly to state, illustrate and confirm his own mission, his personal rights and claims, and the peculiar and differential nature of that kingdom which he now proposes to found upon earth, by his life and by his death, to be commensurate with the great globe itself and with its inhabitants—to which all kingdoms and states must ultimately most joyfully yield and surrender.

His appearance on earth, from his nativity to the cross and the crown, is most mysteriously and sublimely unique, and harmonizes with the genius, the character and the fortunes of that kingdom which he came to found, protect and consummate on earth and in heaven. The kingdom of God then existing in Judea and amongst the Jews was soon to be taken from them and given to the nations of the earth, in all its new and essential characteristics and honors. This was a hard lesson to teach, and still more difficult to learn, during the natural and earthly life of the Messiah. Still it must be clearly propounded by him, and carefully learned and studied, and afterwards taught, by his plain unlettered Galilean Apostles and Evangelists.

It is remarkable with what appropriateness, yet apparent indirectness, and condescension to human prejudices and infirmities, he begins to open the secrets of the new reign of heaven to the understanding, the conscience and the affections of men. His sermon on the mount all nations, all ages, all men admire. It is, indeed, preceded by an intimation that he had, before he delivered it, very generally and publicly announced "the Gospel of the kingdom." Matthew says, chapter iv., "Jesus went about all Galilee

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teaching in their synagogues *and preaching the gospel of the kingdom*, and healing all manner of sickness, and all manner of disease among the people." Hence the great confluence on the mount and his sermon to his disciples there assembled.

His discourse on the mount has respect to *characters* rather than to *persons*. The poor in spirit, the unrepining and humble poor—the mourners—the meek—the ardent lovers of righteousness—the merciful—the pure in heart—the peace makers—the slandered and persecuted for righteousness are the blessed—the happy of human kind under the reign of Messiah. Such characters are "the salt of the earth"—"the lights of the world"—the benefactors of man. He elevates the standard of righteousness beyond that of Scribes and Pharisees, and shows who shall be accounted great and who mean in the kingdom of heaven; and also excludes from that kingdom all whose excellencies do not transcend those of "the Scribes and Pharisees."

With regard to citizenship, in his kingdom, much is said in every department of the sacred writings of the Apostles and Evangelists of Jesus Christ. We have the subject exhibited in various forms, and often pressed upon our attention in the Four Gospels, Acts of Apostles, the Epistles and the Apocalypse.

Our attention is especially called to this subject because of its intrinsic importance, and because it is so much and so often slighted and concealed in popular exhibitions of Christianity. The national, secular, and hierarchal forms of the Christian profession have no use for it. On the contrary, it is now and always has been fatal to their pretensions. National and secular forms of religion are sanctioned only by Paganism, and neither by the Jews nor the Christians. True, indeed, in one sense, hereafter to be developed more fully, the Jews religion, or rather the Mosaic dispensation, was national, worldly and carnal. It was typical and, therefore, must have been "a *carnal* commandment," or institution "imposed on them till the time of Reformation."

For this reason our Saviour and his biographers—Evangelists and Apostles—are at much pains to distinguish the substance from the shadow—the antitype from the type—the spirit from the letter—the gospel from the law, and Christ's kingdom from that erected by Moses under the old and antiquated dispensation of star light and moonlight, which, during "the times of ignorance" in other nations, gave to the Jews higher conceptions of God and brighter

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expectations of a more spiritual and rational religion than any then known or accredited in the world.

According to the testimony of the Apostle John, the Messiah, on his first appearance in Judea, was neither recognized nor received, by his own people, in his Divine person and mission. His words are:—"He came into his own country, and to his own people, and they did not receive him; but to as many as did receive him he gave the privilege to become the sons of God—to them that believed in his name." This remarkable fact called for an explanation. His countrymen and kinsmen—of his own nation and religion—the circumcised children of Abraham, *as such*, did not receive their own Messiah. But a portion, a small portion of them, did. These were enfranchised with new privileges and honors, both spiritual and Divine. They were constituted what, in the old or Jewish church, they had not been, to-wit:—SONS OF GOD. The development of this mystery is immediately given by the Evangelist:—"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here, then, we have a new birth, a new relation, and new privileges vouchsafed by the Messiah to those introduced into his kingdom, which are not peculiar to a class, but common to all its citizens—to all "that believe on his name."

Two important facts are here indicated. The first, that a person, a private citizen, a son of Abraham, according to the flesh, a circumcised Jew, might be a lawful and fit member of the Jewish national church—a Divinely established hierarchy—and that he might enjoy a fair reputation without either faith or regeneration. These are instructive and important facts.

But should any one allege that this was a peculiar and a rare case, that of a private citizen in unfavorable circumstances, we turn the leaf, and on the next page of the same Evangelist we have a most notable example, that of Nicodemus, a ruler of Israel, one of the governors of the Jewish commonwealth church; a name most familiar to the whole Christian world. This ruler of the Jews made a special visit to the author and founder of the Christian church. Recognizing him as "*a Prophet sent from God*," sustained by miracles, demanding credence from all men of sense and learning, and desires from him instruction. To him the Messiah propounds the nature and terms of citizenship in his kingdom. His proposition is a universal one, immutable as any other law of God—"Except a man be born again he cannot see the kingdom of God." And as to admission into it he says:—"Except a man be born of water and of the

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Spirit, he cannot *enter into* the kingdom of God.* The philosophy, or reason, of this is so important that it is not left to be inferred by human prudence or sagacity. It is declared by the great teacher himself:—"That which is born of the flesh is flesh; and that which is born of the spirit is spirit." This, then, in the most clear and express terms, makes regeneration, or faith *in all cases*, essential to admssion into Christ's kingdom—sometimes called "the kingdom of heaven," and sometimes "the kingdom of God."

But a strange and unwarranted speculation has, in some cases, been propounded, by mere theologians, to escape from the difficulty in which their practice is involved, in receiving unregenerate persons into the church. They assume that the new birth here spoken of refers to the kingdom of heaven above; the ultimate destiny and dwelling of the children of God. But, as if in anticipation of such an assumption, the great Prophet adds: "If I have told you *earthly* things, and you believe not, how shall you believe if I tell you of *heavenly* things! No man hath ascended up to heaven, but he that came down from heaven—the Son of man who" (whose abode) "is in heaven." That this new birth has respect to the present and earthly condition of the kingdom of God, or the reign of heaven in the hearts of men, cannot be reasonably doubted. Many other arguments and evidences of this fact can be adduced from what is said to the members of Christ's church, in the Apostolic epistles, as well as in the Acts of the Apostles. They are solemnly declared, by the Apostles Peter, Paul and James, to be born again.† In the mouth of three such witnesses, certainly, such a fact is well established. James says, of the Christian church—"Of his own will" (regenerated or) "begat he us by the word of truth"—of course this word of truth was believed.

Paul says: "He saved us" (the church) "by the washing of the new birth," (regeneration,) "and the renewing of the Holy Spirit."

Peter adds: "He hath begotten" (or regenerated,) "us to a living hope through the resurrection of Christ from the dead." These views would have been affirmed, by these Apostles, of every Christian church then living, had they been called to address them in their proper character and relations.

When it is affirmed that regeneration is essential to admission into the church, we do not mean any human establishment, such as that of Rome, England, Scotland or Geneva. We mean the true church of the true God. They all make the "*washing of regeneration*," or baptism, in some form, human or Divine, essential to ad-

*John iii. 3, 6. †Peter i. 22, 23; James i. 18, Titus iii. 5.

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mission into the secular or national churches. But the washing of regeneration is not regeneration. Faith always precedes regeneration. Indeed, it is the means of it. Hence we are said to be born again—not by "a corruptible, but by an incorruptible" element—"*by the word of God*"—(believed, not disbelieved)—"which liveth and abideth forever." Indeed, to enter into the spiritual enjoyments of Christ's church, faith in his person, mission and character is absolutely essential.

Suppose a savage were plunged into a river in the name of the "Trinity," or an infant dipt into a font, with all the solemnities of the forms of prelatic episcopacy, without knowledge, without faith, withoul repentance, without a change of affections, what spiritual renovation, what peace, hope, joy, gratitude could such experience, in being enrolled in the church book, as having been "regenerated unto God," alias, sprinkled with holy water! Reason revolts at such a misconstruction, at such an abuse of sacred language. Regeneration—or *faith which purifies the heart*, is essential to admission into the true church of Jesus Christ—essential to our enjoyment of such relation to the invisible God, the invisible Saviour and the invisible multitude of the spirits of just men made perfect; with all whom we commune, when savingly introduced into the true and real church of the Redeemer.

We need not labor this point as one of doubtful authority, of dubious evidence. In the lucid intervals of the most enthusiastic defenders of a worldly and mixed communion—of a church founded upon mere natural birth, or ancestral and hereditary membership, there are concessions made, admissions uttered fatal to the theory. Ask the most ardent devotee to Rabbinical authority, to old traditions, to ecclesiastic canons, to synodical decrees, are they severally or collectively a safe guide. He will answer—NO. He will sometimes respond—"All synods and councils have erred, and may again err." "But the word of Jehovah stands for ever." He will admit that the qualifying condition for apostolic baptism, or introduction to the church, was—"If thou believest with all thy heart thou mayest." He admits there are not two doors into this world, nor out of it; neither are there two doors into Christ's church, nor out of it. He will say, "without faith it is impossible to please God;" for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And thus conceding he admits that into Christ's fold there is but one door; and that faith in God is essential, in each and every act of life, to Divine approbation, to

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evangelical repentance, to baptism, prayer, praise and the communion of saints.

The kingdom of nature has its constitution and laws, because God is its author and end. And for the same reason the Jewish commonwealth and the Christian church, or kingdom of Christ, have each a Divine constitution. The only question is, where shall it be found? The old constitution and the new are the central ideas of Judaism and Christianity, and are, therefore, to be found in the two volumes on which a hoary antiquity has imprinted the names of "*The Old and New Testaments*," or constitutions. True, this title was not prefixed, to the two collections of Jewish and Christian scriptures, by Divine authority; but by human expediency. These two constitutions, as set forth by Moses and by Paul, are couched in so few words that they might be written on the palms of any man's hands. One was written on two blocks of marble in ten precepts. The other, by Paul, is comprehended in four provisions.*— Those are the eternal and immutable principles of Divine government, on the principle of both LAW and GOSPEL, of *justice* and *mercy*. And these combining in Christianity give to it all its superlative power, excellency and glory.

The kingdom, or reign of grace, is, therefore, a *constitutional* kindom; having one head, who is Prophet, Priest and King—and, as king, is lawgiver of angels and of men. His church is, indeed, his great solicitude. Its interests, honor and happiness his chief glory. Hence it is a well defined dispensation of grace and glory to man. Its peculiar differential attribute is read by all men who read God's book. The Messiah himself, in a very trying hour, uttered it:— "MY KINGDOM," said he, "IS NOT OF THIS WORLD." This grand and paramount oracle must, before the tribunal of human reason and every man's individual conscience, forever settle this great and characteristic kingdom, or church, of our Lord and Saviour Jesus Christ.

Evident, then, it is—that the constitution of the kingdom of Christ contemplates, as citizens of that kingdom, enlightened, voluntary and spiritual persons, and none else. It makes provision for such and only such as are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And, therefore, only "to such as received him" did the Messiah grant the privilege of becoming, by adoption, the sons and heirs of God.

So spake David of his Son, the Messiah, "when in spirit he saw his glory," and spoke of him and his kingdom, Psalm cx. "A will-

*Exodus xx. 1, 17; Hebrews viii. 10, 11, 12.

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ing people"—volunteers—"in the day of thy power shall come to thee."

Before Calvin was born these words, "*the day of thy power*," indicated not the days of his abasement and weakness on earth; nor did they indicate a special influence, put forth by him, on the minds or hearts of some, withheld from others, to bring them to him; but, as we say of a friend, when arriving at majority, he is coming into power; so the coronation of Jesus as "*Lord of all*," as King of angels and of men, was, after the style of earth's princes, regarded as coming into power. Since his ascension to the throne of Jehovah, his Father, he has been in power, Lord of all—and since his coming into power willing millions have rallied round his banners and joyfully threw their honors at his feet.

When raised to the throne of the universe he received, not for himself but for his dispensation and bestowment, the promised "gift of the Holy Spirit;" and in pursuance thereof he shed forth the most glorious display of spiritual influence upon the Heralds of his kingdom; who, under plenary inspiration and the concomitant gifts of miraculous powers, went forth into the nations of the earth and inscribed the symbols of his glory and the monuments of his power, not on pillars of brass, nor on temples of magnificent structure, but on communities of regenerated men and women, transparencies of heavenly light and love, adorned with righteousness, purity and truth; who, like illuminated towers on mountain tops, have ever since attracted the attention and commanded the admiration of the world. Such, then, were, and still are, the glories that adorn, and the trophies that decorate the sceptre of our liege sovereign, "THE PRINCE OF PEACE."

As head of the church his sword is spiritual, his law is spiritual, his reign is spiritual, his subjects and his kingdom are spiritual. They are not of this world. Such being the biblical doctrine and facts in this case, no national church, no political hierarchy, no church patronized, cherished, or ruled by the state can, by any possibility, be regarded as the church of the Redeemer of men. Such institutions are virtually, necessarily and forever sold to the god of this world. They are streets of *Babylon the Great*, enlarged and improved—better lighted—better ventilated—better garnished, but yet portions of the same city; inspired by the same spirit, and doomed to the same destruction.

It is remarkable, and worthy often to be stated and always remembered,—that the constitution of any society—political, economical, moral, literary, or religious—is the reflected image of the

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people that made it, or have adopted it, and who, of choice, delight to live under it. Hence the provisions for citizenship in every constitution are either carnal or spiritual—earthly or heavenly—according to the character and views of those who have sworn to maintain it.

This can be amply illustrated and, indeed, proved by the first, or old constitution, under which God himself placed the Jews. God is the author of three grand constitutions, besides many subordinate ones. These three grand constitutions are those *of Nature*, *of Law* and *of Grace*. The first is, with us, mundane; the second, is legal and carnal; the third, spiritual and eternal.

The Jews were a constitutional nation—designed for types and figures of a better and enduring nation. As we approach the spiritual through the natural, the eternal through the temporal, so God has lead us through the blood of Abraham to the faith of Abraham; through the letter to the Spirit; through the seen to the unseen; through the earthy to the heavenly. Hence arose, in all its glory, the Jewish nation under the dispensation of Moses and the law. To this I make but one allusion at present. The Jewish nation when Divinely constituted a holy nation, a kingdom of Priests, a peculiar people, were to be of one natural blood. Proselytes were added by faith, or by interest, and ultimately became with them one blood. Flesh, then, and not spirit, law and not grace, worldly and not spiritual interests were the bond of union, the centre of attraction and the national characteristics ot the Jewish people. They were, indeed, outwardly, or relatively, *holy*. They had a worldly holy place—worldly ordinances, a worldly heaven and a worldly spirit.

Spiritually minded men were amongst them as worldly minded men are amongst Christians. They were accidentally among them, but not essentially of them. These brief notices of their differential and characteristic peculiarities are now stated, not developed, merely to furnish material for one leading illustration of the burthen of this essay.

God gave the Jews a national and worldly constitution, and to the antitype—the true church—a spiritual constitution. Theirs was written by the hand of God in marble; ours by the Spirit of God on the heart. Both are now written on parchment, to be read by all men. They are public documents, and, as such, we will use them.

Now, then, to the point of the present essay. The constitution of the typical nation—the laws—made provision for a people in the flesh. Hence it received all of one blood, and in virtue of fleshly lineage and descent. The constitution of the antitypical nation—the Christian church—makes provision for a people not of one blood, nor of one flesh, but of all nations and of all kindreds—in virtue of

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faith and a spiritual birth. Thus, we see, as if written by a sunbeam, on a tablet of ebony, that in every institution the character of its subjects is the primary article in its magna charta, the first item in its fundamental stipulations.

The covenants of promise to Abraham, concerning his fleshly seed and the inheritance for them provided, are engrossed in the provisions of the covenant of circumcision. And, therefore, from this covenant the whole nation are called "THE CIRCUMCISION." It was necessary that every male descendant should, in virtue of the stipulations to Abraham, be circumcised the eighth day. The proper subjects of this covenant and of its seal, whether he was an idiot or a Solomon, whether he was sold into slavery, or whether he was free born, without respect to one moral or spiritual qualification or excellency, was a fit and proper subject of this singular and appropriate symbol of a fleshly covenant. Natural and not supernatural birth, flesh and not spirit, lineage and not faith, the blood of Abraham and not the grace of God, entitled every male descendant of Abraham, in all future time, while that institution was in force, to the privileges and the symbols of the Abrahamic and Jewish covenant. Ishmael as well as Isaac, Esau as well as Jacob, the sons of Leah as well as the sons of Rachel, Saul as well as David, and Judas as well as Nicodemus, were legally and equally, by covenanted rights and privileges, entitled to circumcision. And in that case, as well as in all others of a similar character, whatever the institution imparted and secured to one, it imparted and secured to all.

Circumcision in the family of Abraham was, therefore, coextensive with the whole male issue of the nation; and whatever it sealed to one it sealed to all. It was, therefore, truly a worldly, temporary and fleshly symbol, and brought into the Jewish communion alike the good and the bad. In one word, there was no world, no church, in Judea, in Samaria, or Galilee—in Palestine, or out of it. It was all church andall world, alike a worldly church and a churchly world. Its king was not only the head of the nation, but also the Lord's anointed. And Abner, Joab and Ahab were as legally participants of circumcision and the Passover as were David and Josiah.

So true it is that Christianity and Judaism are essentially different institutions, and never to be confounded. And yet every corrupt form of the Christian religion necessarily tends to an assimilation of the Christian to the Jewish institution. It is most revolting to many orthodox ears to hear it affirmed, that the child of the most exemplary Christian in Christendom, as such, is not by nature any more to the church of Jesus Christ than the son or daughter of Nero, or Caligula, of Caiaphas, or of Pontius Pilate; and that a national church, or political hierarchy, is as far from the Christian kingdom as a Mahommedan mosque or a Jewish synagogue. Yet if the words of the Christian lawgiver are true and veritable, Nicodemus and Tiberius Cesar were equally distant from the kingdom of heaven, and alike in need of the Christian regeneration.

A. C.

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FATALISM.

THE doctrine of necessity evidently implies that the Bible has no claims upon man. For necessity itself, says the fatalist, is on account of the origin and preservation of all things. Hence two questions naturally occur; which, if affirmatively true, exhibit the weakness of the fatalist's theory. First, is there a God! Second, is the Bible a revelation from him! That man cannot originate an idea is an almost universally admitted truth. Words are the medium through which ideas are conveyed. Hence our ideas of things precede the names by which they are called. A writer first obtains ideas on the subject about which he intends writing, and then employs terms to express those ideas. Therefore, the title of a thing is to some extent a proof of its existence, for the latter can be without the former, but not the former without the latter. But a thing may be apparently multiplied; for example, a society may possess a certain number of silver dollars, and some one in this society may counterfeit and thus apparently increase the amount of money; this, however, is no proof that the former money was not, nor that it was not good money, but rather a corroboration of the contrary. For true coin exists prior to counterfeit.

Whence, then, originated the word GOD! Every age has used it. It is stamped in living characters upon the pages of even profane history. The name certainly could not be, had there not previously existed an idea concerning a Supreme Being, of which this word is the sign, for words are the signs of ideas. But the name of a thing implies its existence; hence there is a God.

Again; Polytheism has existed for many ages, and still prevails throughout the world. Greece and Rome, though famed for their orators, statesmen, philosophers, and even moralists, bowed in humble submission to dumb idols, and in poetical strains extolled to the very heavens Apollo, Jupiter, and Diana. Every cottage had under its roof a family idol, every palace a household god. The reputed progenitor of the Roman race, Eneas, is represented as protecting the gods of his adoration. The founder of Rome, Romulus, founds a city and then invents gods, whom its citizens worship. But as counterfeit is proof of true coin, so Polytheism is to some extent proof of the existence of but one God. For, as mankind become wiser and better, Polytheism decreases; and as they are more enlightened, their belief in the existence of God is corroborated. The genius of Socrates, though beset with heathenish darkness, led him to believe that one soul penetrated the entire universe. An Athenean poet represents man as living, moving, and having his being in God. But why did Socrates and Aretus entertain such views? Because their wisdom constrained them. Socrates, it is true, as history attests, was a Polytheist; but not an ultra one. Why not? Because he was wiser than those who were. Hence the knowledge of man may be such that Polytheism cannot exist: but when this is so, he believes more firmly in the existence of one true God. There is, therefore, but one God; and, consequently, to

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him the preservation as well as creation of all things must be referred.

But man cannot originate an idea. Our idea, then, of God presupposes that there is a revelation from him, and it is natural to conclude that this revelation would not, in describing his attributes, run counter to nature, but be in unison with it; for instance, nature exhibits to us power, wisdom, and goodness; this revelation should ascribe each one of those attributes to God. The book, then, that does this, must be that revelation; the Bible is the only book that pretends to do it. So far is it from running counter to nature, that there is rather an "analogy existing between the declarations of the Bible and ascertained facts in the structure of the globe. It frowns upon the conduct of all wicked men, discountenances idolatry and every sin; and though it condemns the course of a great majority of mankind, yet every age has preserved the Bible. This clearly proves that a power superior to man's keeps the Bible inviolate. Another proof of its authenticity is that it relates the bad as well as the good deeds of all its characters. Few, if any other books, do this. Why is this so? Why does not the Bible, like other books, eulogize its actors; proclaim to the world their goodness, and draw a veil over their bad ones? Because the Bible is of Him "to whom all things seem as they are." Other books are of men.

Again, as men become enlightened, the Bible is more extensively circulated; it does not shun investigation, but rather demands it. Indeed the Lord says, "It is a light come into the world." Since, then, the Bible carries with it light; since it represents its characters as they really are; since it condemns the conduct of almost all men, and yet has not been extinguished by any age; and since its declarations are substantiated by ascertained facts in the structure of the globe; since all this is true of the Bible, the conclusion is unavoidably correct, that the Bible is a revelation from God. The two questions, then—1st. Is there a God? 2d. Is the Bible a revelation from him!—are, from the foregoing arguments, affirmatively true. Hence the Bible has pre-eminent claims upon man; it is worthy of his investigation and of his obedience.

AN ALUMNUS OF BETHANY COLLEGE.

COMMUNINGS IN THE SANCTUARY—NO. X.

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.

HOSEA XII. 14.

THE universe consists of the living and of the lifeless. The lifeless exists by the living, since all life proceeds originally from the one living and life-giving Deity—from Him who "hath life in himself." The lifeless exists, not only *by* the living, but *for* it—for the glory of him who hath created it—for the use of the living which he has created.

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The lifeless can impart no life, since it does not possess it. Everywhere in nature it is the living that imparts life. In vain would we attempt to produce the humblest plant without the seed which encloses within its woody husk the mystery of life. That seed has transmitted from age to age the animated germ formed by the first plant that grew. It is that living archetype alone which has power to appropriate to itself the unorganized elements of material nature, and to evolve the living organization to its just proportions. Yet it is the lifeless which is made on earth the basis and the sustenance of the living. The animal may have fed upon the plant, but the plant has derived its substance from the lifeless materials of the inorganic world, and yields, in its own death, these elements to the living.

It is in religion as in nature, not only that the living proceed alone from the living, but that life is sustained by death. The seed that germinates is the word of God that lives and abides forever. It is the Spirit that quickeneth. "As the living Father hath sent me," said Jesus, "and I live by the Father, so he that eateth me, even he shall live by me." Yet this "bread of heaven" is He that *died* that he might give life—this living food is the flesh and blood of a *crucified* Redeemer!

How like the work of God that Death should bring forth Life! 'Twas he who created the world out of nothing. 'Twas He who brought light out of darkness. How appropriate that He should bring life out of death! This was the work of God. This was the mission of Jesus. He came to abolish Death; to destroy, through death, him that had the power of death, and to bring life and incorruptibility to light. How glorious the triumph when the enemy is not merely conquered, but compelled to act as a friend until the hour of his destruction! How inconceivable the power, wisdom, and goodness which can thus reverse extremes and reconcile opposites; educing salvation from ruin; life from death, and incorruptibility from the grave!

Jesus died. He belonged to both the lifeless and the living; and of these great classes must all be members. The living shall become lifeless:—again, the lifeless shall become the living. It is the struggle of Life to conquer Death, and this was the combat and the victory of Jesus! And this too is the contest, and, through Him, the triumph of his people. As the germ, touched by the life-giving light of heaven, struggles through the darkness of the cloud, and lifts itself aloft towards the skies, so the awakened soul springs up to meet and enjoy the vivifying influences of the Sun of Righteous-

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ness. How joyful are His beams! How grateful His invigorating power! How glorious His light of life! How ennobling to contend thus against death, and thus with Jesus to wage a warfare against the powers of darkness! How noble the enterprize which the Christian shall thus achieve, and how vain the triumphs of earth's proudest conquerors when compared with the victory of Life over Death—the rescue of the ransomed from the grave!

Earth's conquerors have fought to live upon the scroll of earthly fame. That moth-eaten scroll contains their names alone! They triumphed by means of death, and pyramids of skulls have been their appropriate monuments, or the cold and lifeless marble, crumbling beneath the touch of Time, and vainly endeavoring to record, by a defaced intaglio, their work of slaughter. Their monuments but record that they have perished, and these monuments shall perish with them! But the monument by which Jesus is here remembered, commemorates the destruction of Death's power; the victory of Life; the conquest of eternal joy and renown. This monument is not a proud mausoleum, a stately obelisk, a sculptured pillar. This loaf—this cup of blessing—these appropriate elements, lifeless, but life-sustaining, speak of Him who became lifeless that we might live by Him. It is in these that faith beholds that celestial manna; that living food; that bread of Heaven, which gives life to the world, and sustains the soul amidst the conflict against the powers of death. And these sacred emblems shall continue to publish in every land, and amidst all the nations and tribes of earth, the dying love and life-giving power of Jesus, until Death itself is swallowed up in victory. R. R.

BIBLE CIRCULATION AND MISSIONARY OPERATIONS.

Brother Campbell—I AM truly glad to see among our editorial brethren a general desire for a meeting of delegates from the churches to decide finally upon our course in reference to Bible circulation and Missionary operations. The want of harmony which prevails at present is very injurious to us, and must appear even ridiculous to those who are unfriendly to our cause. A short time ago brother Maclay, an agent of the American and Foreign Bible Society, visited Maysville, and received from the Christian church a liberal assistance, amounting to three life memberships. In a week or two after that time, brother Murdock presented to them the claims of the Christian Bible Society, and received also considerable assistance, but not one-third of the amount that could have been raised if there had been only one Bible Society to claim our support. This state of things cannot continue, and it ought not to

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be encouraged. It would be far better for us, as a people, to adopt unanimously either the Christian or the American and Foreign Bible Society than to divide our strength between two; and certainly we ought not to have the name of a society of our own, unless we can unite cordially in its support. I do not believe that it was desirable or necessary for us to erect a new society for the purpose of printing and circulating the sacred writings.

One great society served for many years as a centre of union for all the jarring factions into which American Protestantism was divided. It was truly a bright spot—a sort of oasis of charity in the midst of a moral desert. The difficulty about translating baptizo arose, and naturally called for a second society in which all immersionists might combine their strength. Is the American and Foreign Bible Society an institution adapted to the exigency? I humbly think that it is. Its founders have based it upon broad and catholic principles. They denied themselves a charter and its advantages for years rather than have the name of Baptist forced upon them. They are fully aware of the greatness of their field and the strength of their cause, and are very anxious to combine the immersionists of America that they may combat on something like equal terms the strength of Pedobaptist influence and artifice.

The American and Foreign Bible Society are willing to print and circulate any faithful translation which our Missionaries might make of the word of God. They are ready to supply our Missionaries abroad and our churches at home with Bibles in full proportion at least to the amount that our churches contribute. They cordially invite our brethren to become life members and life directors, and are willing that we should elect and be elected on the Committee of Management on equal terms with themsslves.

Now I am utterly unable to see any thing more that we could ask at their hands—unless, indeed, we wished to have, not a proportionate share, but the whole management of the institution to ourselves. Now if they should ever trample upon these rights, thus guarantied to us, then indeed we must of necessity work alone; but the very fear of our funds being withdrawn would render such encroachment very unlikely to arise. Now the more I reflect upon the subject, the more strongly it strikes me that we should be the last people instead of the first to raise the standard of disunion. We consider our Baptist brethren as blameworthy in refusing union with us on the broad ground of Christian faith and practice, yet practically reject an easy and highly desirable union for a benevolent object when they offer it. Will the public ever give us credit for sincerity in preaching Christian union, if, when we have opportunity, we are unwilling to practically prove our love for it?

But whilst I thus record my most firm conviction that our churches did not need a society specially for their use, I am yet too anxious for unity of action among ourselves to stand one moment in the way of any thing that will bring it about. If a majority of our churches wish a Bible Society for ourselves, I am willing to lend it all my assistance; and as the question is one of expediency rather than of principle, I am satisfied that the minority in our ranks ought

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to yield their preferences and give all their strength and zeal to the work of making it a strong and efficient institution.

But if a majority of our churches prefer the American and Foreign Bible Society, then, beyond a doubt, the friends and founders of the Christian Bible Society should cease their efforts in its behalf and employ their energies in Tract distribution, Missionary operations, or something else more imperatively required at present.

This question loudly demands to be settled; but *when*, *where*, and *how* shall this be done?

On these points I will venture a few suggestions, which will pass with the brotherhood just for what they are worth:—

1st. A meeting must be held for the purpose. The discussion held and action taken last fall in Cincinnati has not settled the question; time has shown that the difficulty subsists as before.

2d. Both sides should pledge themselves to abide by the decision. The editors, I mean, who are in favor of the American and Foreign Bible Society, on the one hand, and the Committee of the Christian Bible Society, on the other, should submit the whole matter to the decision of delegates from the churches.

3d. Cincinnati is evidently the most suitable place for a meeting. It is central, it is easy of access from all points, and it can furnish ample accommodation to the delegates who may assemble.

4th. The time had better be identical with the meeting of the Christian Bible Society, that the expense and trouble of two visits may be avoided. The meeting ought to take place some two days previous to the meeting of the Bible Society, that the Committee of the Society may arrange their affairs for the following year in view of the conclusion arrived at by the meeting. If cholera should be prevailing on the river and in Cincinnati during the months of August and September, the meeting ought to be postponed till next spring.

5th. The persons who are to decide this question. Evidently the members of the Christian Bible Society will not ask to decide such a matter in their own regularly organized meeting. This would be to pronounce judgment on their own case. Neither ought the decision to come from a mere mass of assembled brethren without any principle of representation. This would not give the mind of the churches, but would enable one congregation to crowd the meeting and influence too much the decision.

What think you of calling upon each church to send a delegate instructed to cast its vote, and to afford to the larger churches the weight of two votes if they have two hundred members; three votes if they have three hundred, and so in proportion?

Besides, if such a meeting is held, our Editors will do well to remind the churches that it will be their duty to provide for the traveling expenses of their delegates—that our preachers, who are but poor in the good things of this world, may have the opportunity of coming together to consult about the affairs of Zion.

I do not know that the plan thus sketched is any better than many others that might be presented. What we want is something that will enable us to reach the end desired in the shortest way; and

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I am satisfied that a full meeting could be obtained and the whole question finally settled in some such way as I have proposed.

In immediate connexion with this matter, and while assembled, the delegates from the churches should proceed to lay a basis for Missionary operations and form a society for sending evangelists to the heathen. Whatever may be thought about our need of a Bible Society, there will, I think, be perfect harmony in the conviction that we ought to send the gospel to the heathen. We all remember that this work occupied the Apostles and early Christians so fully that they could not spare time for the petty controversies in which we are too often engaged. Sometimes we are so fastidious about doing a thing scripturally that we most unscripturally do not do our duty at all. The great command of our Lord is, "Go into all the world and preach the gospel to every creature;" but we are not fulfilling it. Others, with less knowledge of the divine word than we possess, have gone abroad and are winning thousands from Paganism to the service of the living God, and earning for themselves imperishable crowns, while we stand gazing on, priding ourselves on being the Reformation of the 19th century, but not doing the works which might honor and justify this high claim.

No other society will send evangelists abroad to preach the gospel for us. We must act in this matter for ourselves. The great head of the church requires this work at our hands. The state of the world at present affords encouragement for us to begin, and the increasing wealth of our church members will make us absolutely without excuse before God and man if we do not arise with one heart and engage as one man in this noble enterprize.

JOHN YOUNG.

WASHINGTON, Ky., May, 1849.

INTERPRETATION OF THE SCRIPTURES.

NO. XII.

HAVING now considered the *moral* qualifications necessary to an interpreter of the Scriptures, and discussed incidentally the intelligibility of these sacred writings, we proceed to enumerate those *literary* attainments which are usually regarded as essential to any one who assumes the character of a biblical teacher, and which are highly useful, and, to some extent, even indispensable to the private student of the Divine Oracles.

The first of these which may be mentioned is: *A competent knowledge of the ancient languages in which the Scriptures were first written.* That this knowledge is absolutely necessary to the *translator* is of course obvious; and it is the almost universal sentiment of the religious world, that it is indispensable to the teacher of Christianity also; as well to give him confidence in his own deductions, and to

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impart to these authority with others, as to secure, on his part, a just acquaintance with language in general, and a familiarity with the particular idioms and phrases of the Bible.

There can be no question that what is commonly termed a classical education is of the utmost service to the teacher of Christianity; and that, all other things being equal, the educated will far surpass the uneducated teacher in efficiency, influence and power. Such is the nature of his profession, and such the character of his public duties, that it is impossible for him to be too well acquainted with language in general, and especially with those ancient tongues which not only embody in them the genius and history of the people to whom the biblical facts relate, but constitute the only unchangeable depository of the unchanging truths of revelation.

It is to be conceded, nevertheless, on the other hand, that learning can never be a *substitute* for natural talent, nor for piety, fidelity or zeal. If it may be added to these, they will be more efficient, and shine with greater brilliancy, but it can never replace them, or any one of them. These qualities, however, without classical learning, may accomplish much. Indeed, it is not to be denied, that the world has been more benefitted, upon the whole, in every department, by uneducated native genius, struggling against obstacles, and working out with infinite labor its own conceptions, than by all the droning book-worms, and learned blockheads that have ever lived. Society has never yet been so well organized as to place the means of complete education within the reach of all, and fortune has by no means favored the most deserving of the many. Hence it is, doubtless, that education is so often without results, and illiterateness so often prolific of all that is good and useful. If, however, the path of native talent were smoothed, and the dense and dark forests of ignorance traversed by the rail-car of science, and illuminated by the sun-light of knowledge, its progress, as said before, would be incomparably more rapid and agreeable, and its achievements infinitely more glorious.

But it is not our present purpose to consider the value of classical education to the public teacher of Christianity. Our design has been rather to notice some of those qualifications and rules of interpretation which are necessary to the private student of the sacred volume; and whatever may be said of the advantage of a liberal education, in any case, it is evident that since they cannot be enjoyed by many of those of whom we speak, they do not appropriately come under our special notice. The great majority must be content to accept from the learned a version of the scriptures in their mother

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tongue; and to receive from their religious teachers such views and explanations of difficult passages as they are able to present. And hence the world must remain, as heretofore, dependent upon its teachers to a great extent; liable to be deceived and led astray by the false, and recovered with difficulty from error by the true and faithful followers of the Great Teacher of truth and righteousness. The private student, then, who is unlearned in ancient languages, and hence but imperfectly acquainted with his own, especially as it appears in the very best version which we have of the scriptures,* should realize his dependence upon those who are familiar with such studies: but, at the same time, he should exercise the greatest possible caution, lest he should be unwittingly misled by a blind confidence in a favorite instructor, who may be himself deluded by theory, avarice or ambition. The truth-seeker will never be able safely to disregard the sacred admonition, "Beware of false teachers;" neither will he ever be able to render himself independent of the aid of good and faithful instructors. Hence the necessity, as formerly urged, of trust in Divine Providence, and of prayer for Divine direction and guidance, that the wisdom from above may not only be fully and fairly presented, but that the heart and mind may be properly prepared for its reception, and suitably impressed with its value.

There are, indeed, many matters of minute verbal criticism as yet undetermined amongst the learned. Happily, however, but little depends upon these unterminable controversies, and the biblical student will wisely avoid all unprofitable discussions. It is where matters of faith and duty are involved, that he should exercise the greatest precaution and diligence in his investigations. It is fortunate here, also, that in all the more important points of Christian doctrine, the Divine record is so full and explicit, as to be perfectly clear to a mind unclouded by prejudice, and unperverted by sectarian speculations. It is against himself, then, that the student is to be chiefly on his guard. The prejudices of his education; the peculiar associations of early life; the fixed habits of thought which he may have formed, will be the only obstacles in his way. To all who are perfectly unbiassed, the great leading facts and truths of

*The English of the most approved version of an ancient author differs very remarkably from that in current use, and from that of popular original writers, not only in single terms, but in idiom, construction and the turn and arrangement of the sentences. It is always a hybrid, and partakes the more of the nature of the original tongue in proportion as the translation is literal—a necessary quality in the version of the Bible. Hence one unacquainted with the original tongue must remain in a good degree unacquainted with the precise import of many expressions in translation.

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Christianity will present themselves in the same light from the pages of the sacred word. Hence it is, that, as it were, in defiance of partyism, there is so general an agreement as to these matters among the pious of all denominations. Like the great facts of nature, they lie upon the surface, and are obvious to all; and not only so, but to all sincere lovers of truth they will speak the same language and impart the same instruction. The reason of this is, that the minds of all, who sincerely seek truth, are in the same favorable condition for its discovery, and that the same things will, consequently, make upon them similar impressions. Such, indeed, is the mutual relation and agreement of all the truths appertaining to Christianity, and such the readiness with which the sincere mind can lay hold of truth, that the conclusions of such a mind in reference even to doubtful matters of criticism which affect more or less the sense of a passage, are more likely to be correct than those of the mere linguist who is, for the most part, as opinionative as learned; and who frequently involves the subject in greater darkness amidst the pits and galleries of his profound investigations.

The student of the Bible, then, who, with unbiassed mind, and a heart sensitive to the impressions of truth, devotes himself to the perusal of this sacred word, will have but little occasion to regret the want of classical learning. His interpretation of the Divine volume will be seldom erroneous, if he will avail himself of all the means of information within his reach. The foreign idioms of the translation; the transferred terms; the imperfectly rendered passages will, in the use of such means, become clear to his mind. Comprehending the great truths of the gospel; guided by the analogy of faith; imbued with the Divine Spirit by whom the words of sacred truth were dictated, and aided by the Providence of God, he will be able "to know the things that are freely given to him of God," and to become at length "perfect and thoroughly furnished to every good work." R. R.

EGOTISM—A FEW HINTS TO SOME PREACHERS.

For we preach not ourselves, but Christ Jesus our Lord; and ourselves your servants for Jesus' sake.—2 Cor. iv. 5.

Such was the language of the great Apostle to the Gentiles, in reference to himself and his brother Apostles. In them every thing like *self* was avoided, we mean in the egotistical application of that word; and when they did allude to themselves it was not only from necessity, but with a modesty, with a diffidence and humility well worthy of the imitation of every disciple of Christ. They were

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model teachers, of the right kind; and in them shone the spirit of the Great Teacher: "Come unto me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and *learn of me:* for I am *meek* and *lowly of heart;* and you shall find rest to your souls." They could repeat, with truthful propriety and self-application, the language of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name be the glory, for thy mercy and thy truth's sake." They could all exclaim, with Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Would that all our preachers could imbibe their spirit, and carry it out in their discourses and in their lives.

But what is the fact! and how is it with some of our preachers? We are pained to say, and we say it with mortification, but it is a well known truth, and sometimes the subject of general remark, that their *egotism* is constantly showing itself in every thing they say or do; in the pulpit, in the social circle, and in almost every action of their lives! It is sometimes absolutely disgusting! One man, for instance, will publish a book, and unsolicited and unsuggested perhaps, he will put before the title page an engraving or lithograph of his own portrait, which will be the *first thing* to *obtrude* itself upon the attention of the reader, when he opens the work; but as is generally the case, nothing remarkable, or very unusual, is to be seen in the features or the formation of the head, unless, indeed, the great prominence of the organs of *self-esteem* and *love of approbation,*—no indications of very superior genius, unless, indeed, it is the genius of *egotism!* How much it looks like, in many of these egotistical cases,—

"*I* am SIR ORACLE;
And when *I* ope *my* mouth let no dog bark."

Not only will this egotism be peering in the portrait, but it will be showing itself every where it can in the work. Like smothered fire, it will be bursting out every where it can; and *always smoking!* If he, perchance, happens to be an editor, or periodical writer, then that big personal pronoun I will be showing itself every where it can emerge forth—constantly popping up, like cork held down in water. And like cork, too, it is its very lightness that is too generally forcing it up! Hence the difference observable in reading the writings of different men. In some, the *writer* will constantly be intruding himself on the attention. The subject will be swallowed up and absorbed in HIM; and like a talkative, troublesome and annoying guest, (or *ghost,* if you like it,) he will be continually intruding himself on their attention. While in reading another you will hardly ever think of the writer. Another, to render himself conspicuous, will be constantly seeking or engaging in public discussions with the "sects." It is true, he is always *forced* into them—could not help it, they would make him, not of his seeking, &c. But it does not require very hard forcing! And then you may see his egotism in his lofty, self-dignified and absolute bearing, in the "debate," and in his *dog*matical manner, (like "Sir Oracle,") and triumphant tones! Another will be constantly interlarding his dis-

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courses with *anecdotes*, in which he (the preacher) plays a very conspicuous part. Now we do not object to an occasional anecdote, or the introduction of some circumstance or event of an illustrative character, or applicable to the subject, where it will the better impress it on the mind; but where they are irrelevant, and, perhaps, of the ludicrous kind, and sometimes even of a wicked character, we do most solemnly protest against them. But *very few* anecdotes should ever be introduced, and they *strictly pertinent*. But such is the quantity of these anecdotes, with which some preachers interlard their discourses, that they sometimes constitute half or more of their discourse, and become absolutely disgusting! And whence are these anecdotes too generally drawn from! Common characters wont do at all! Some great General, Colonel, Major or Doctor, or some other important man or woman, is made to figure! And in all the scenes, the *preacher* himself, *of course*, occupies a prominent place and bears an important part! But enough.

Now, what says our Saviour of such seekers of popularity—of the praise and applause of men? "They loved the *praise of men* more than the praise of God." "Verily I say unto you, they *have* their reward." Much of this *egotism*, we fear, is concerned in the conduct of the following characters, as given from the pen of one of our *really* best and ablest men: "I have regretted, and do regret, the *spirit* of *forwardness* and *insubordination* manifested by *many* of our *junior* brethren towards their *superiors* in age, in *talents*, in *services*, in *virtues*, in *literature*, and in *character*." From this spirit of egotism may we all be delivered. ARCHIPPUS.

BROTHER CAMPBELL:

Dear Sir—I have read, with some interest, of late, your articles titled "THE BAPTISTS." As in them you have given extracts and testimonies from Baptist authors, to show what they have been and now are in some places; it has occurred to me that I had, lying by, in manuscript, an essay which, or a part of which, perhaps, you might use to advantage, on the *Baptist creed*. I therefore copy it below. In the best of bonds, ADELPHOS.

Near Southbridge, July 6, 1849.

AN ESSAY,

BY F. W. EMMONS,

Read to the Ministerial Conference of the Sturbridge Association, and accepted by it, at its Fourth Quarterly Meeting, July 13, 1846.

Have we, as Baptists, any other creed or confession of faith, than the Holy Scriptures?

A creed is something believed. A confession of faith is a declaration of belief—an authoritative declaration, binding the person or

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persons making it, as the will of Heaven, and is a bond of union, fellowship and communion, for the reception of others to the privileges of church membership. Such were the Nicene, the Athanasian, the Arian creeds, of early Christian times. Such are the canons and decrees of the Council of Trent, and of other Œcumenical councils to and for the Romish church. Such is the Augsburg confession for Lutheran Protestants—the Thirty Nine Articles for the church of England—the confession of the Westminster Assembly of Divines for the church of Scotland and for all Presbyterians. But what is the creed—the confession of faith of Baptists? We have *none such*. As a denomination, we exist individually; and as individual churches, associated and unassociated. But there is no such organization as *the Baptist church*, one of our leading tenets being, and ever having been, individual, personal responsibility to Jesus, the Messiah, the Captain of salvation and King of Zion, and the independence of the churches—the independence of every individual church of all other churches. Hence, in all associations of Baptists this has been prominently set forth and distinctly understood.* In the mouth of two or three witnesses, now, we will establish these affirmations. And 1st. I will give the testimony of "ZION'S ADVOCATE," the organ of the Baptists in Maine. It speaks for Maine, and for all New England at least.

"We regard Christian churches as voluntary associations, entirely republican in their character and government, and each church independent of every other. Accordingly, we have no general confession of faith. So, also, we have no common code of by-laws or rules. Each church establishes its own code. And while we feel bound to adhere to the laws of Christ, so far as they are promulgated in the Scriptures, as we understand them, we feel at liberty, like other voluntary associations, to adopt such temporary and local regulations in raising funds, and other matters, as do not contravene the precepts or spirit of the gospel."—[Advocate for May 16, 1843.]

Our next witness is "THE WESTERN BAPTIST REVIEW." It speaks for the West and for the South. I copy from the "Mississippi Baptist" of May 29, 1846:

"Let us then calmly examine creeds, as used by Baptists. * * * They never published any creed, long or short, at any time, as a bond of union and communion. These are notorious facts, and we

* The first article of our own—the Sturbridge Association, reads: "This Association claims no jurisdiction over the churches of which it is composed."

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assert them in the face of the thousand and one statements to the contrary, made of late years in print and in the pulpit."

Have we, then, no creed—no confession of faith? Certainly, we believe something; and what we believe has oft times been declared, and written, and published. I have just given the testimony of two witnesses, which have testified in part; but let us hear the last witness a little further:—

"And we here state, and we defy all contradiction, that the only bond of union and communion ever recognized by the Baptist denomination is the BIBLE. This every man acquainted with the [our] history knows."—[*Ib.*

To this agrees the testimony of a third witness—BROWN, our lexicographer. He speaks as do the others, for the denomination at large—for the North and for the South, for the East and for the West. In his Encyclopedia of Religious Knowledge, under the head of Baptists, he says:

"A well known denomination of Christians, distinguished by their simple adherence to the SCRIPTURES: by their views of the spiritual constitution of the Christian church, and the holy design, subjects and mode of baptism."

For church organization, *that* of the primitive churches, as recorded in the New Testament, is our model. Our churches all are, or profess to be, "visible saints—voluntary compacts of piety, virtue and brotherly love." "This new and beautiful organization," says BROWN, "so unlike all national establishments founded on national principles, we believe to be *the kingdom of God* foretold by the Prophet Daniel, and announced by John the Baptist as at hand."

And again: "Hence the Baptists reject the baptism of infants and national establishments, as obvious innovations, incompatible with the spiritual purity of the visible church of Christ."

What Chillingworth declared to be the religion of Protestants, therefore, is the creed of the Baptists—THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE. All who receive this, who believe in Jesus as the Messiah and Son of God, who openly profess this faith by being immersed into him, are Baptists.

I am aware that it may here be asked, What means that *Confession of Faith*—a book, but not the Bible—published by Baptists in London in 1643? What means "*The Philadelphia Baptist Confession of Faith?* What means "*The Articles*," printed and written which are to be found, now, almost in every Baptist church throughout the length and breadth of the land!

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I answer: That none of them were or are *creeds* or *confessions of faith*, according to the definitions with which I commenced this Essay. None of them are "an authoritative declaration, binding the person, or persons making it, as the will of heaven, and a bond of union, fellowship and communion, for the reception of others to the privileges of church membership." The first named—that published at London, I believe to be the first that was ever put forth by the Baptists; and that was not under the name of Baptist Confession, but of "Seven Congregations in London." "The *name* Baptist," as is observed by Adams, in his History of the Religious World, "is only of modern date, and of local application." *Anabaptists*, and *Anti-pædo-baptists* had been the usual epithets, by which Christians who believed that the immersion of believers was baptism, had been called by their opposers. They professedly published the confession of faith, for the information and satisfaction of those who did not understand what their principles were, or had entertained prejudices against them, on account of sentiments which they did not entertain. In their Confession they say, "We confess that we know but in part: to show us from the word of God that which we see not, we shall have cause to be thankful to God and to them. But if any man shall impose upon us any thing that we see not to be commanded by our Lord Jesus Christ, we should, in his strength, rather embrace all reproaches and tortures of men, and, if it were possible, to die a thousand deaths, rather than to do any thing against the truth of God, or against the light of our own consciences." They did not assume or bear the name of Baptists, but professed themselves Baptist Congregations.*

So much for the first Baptist Confession of Faith, and for those who published it. It was merely a *declaration* "for the information and satisfaction of those who did not understand what their principles were:" but the BIBLE, and THE BIBLE ALONE was only considered authoritative. Such, too, we believe to have been the Philadelphia confession and all others, which have, at different times, and in different places, been fabricated and used in Baptist churches. They are now *unauthoritative declarations*. They tell our faith—what we believe, and how we believe, in general terms, as far as they go; but not to bind us or any others any further than we and they see the same to be taught and enjoined in the Holy Scriptures.

When a person offers himself for membership among us, the great question to be decided by us is, Is he a Christian? Does he

*See Fishback on "Christian Union"—Ch. Bap. vol. 3, p. 245, 2d Edit.

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love the Lord Jesus Christ? And is it the fixed purpose of his heart to serve—to obey him? To answer these questions, we examine him—not by any epitome of Christian doctrine, or written or printed articles of our faith; but we ask a revelation of the dealings of God with his soul. We ask, What think you of Christ?—What of the blood of the atonement? We want a Bible experience, and the confession of the Ethiopian officer to the Evangelist Philip, and on these we baptize him. When baptized, if a Christian, he is a Baptist. He is a member with us of the body of Christ. Christ is his head—his lawgiver—his captain and king: and it matters not whether he has ever seen or heard of any other book on religion than the Bible. By taking heed to this he may be *perfect*, thoroughly furnished to every good work.

The BIBLE is our creed—the BIBLE is our confession of Faith, and we acknowledge nothing else as of any authority to regulate our faith or our practice.

But it will be said, The Bible, too, is the creed and confession of faith of the "*Christian connexion;*" of the "*Reformers*" or "*Campbellites*"—of the "Congregationalists," the "Unitarians," the "Universalists"! Wherein, therefore, do we differ from them? Wherein do we excel?

We differ from them in our understanding of sundry passages of the Scriptures—from some, more, and from others, fewer passages—some embracing, in our view, the vitals of the Christian system; and others, of minor importance, but all essential. We differ from most of them on the reception of the Bible as a whole: for, with us, "all scripture is given by inspiration of God, and is profitable." With us there are no "non-essentials" in the Bible. And we differ alike from them in our practice. Wherein we excel, if we excel at all, it is for others and not for ourselves to say.

But why do we receive the Bible, as our creed and confession of faith, to the exclusion and repudiation of all others? I answer: Because it contains the word of God. It is a divinely inspired creed. It tells us the mind and will of God—all his mind, all his will, and nothing more nor less than his mind and his will. "It is profitable," says an Apostle, "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii: 16.

We receive the Bible as our creed and confession of faith: because this, and this only was the creed and confession of faith of the first Christian Churches in primitive times. The Bible tells us of no other: Ecclesiastical history tells us of no other: and no other, fro m

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the times of the Apostles has come down to us. The so called "Apostles' creed," which is among the most ancient epitomes of Christian doctrine—the shortest and the best of human fabrication —is not theirs. The Testimonies, called Gospels, of Matthew, Mark, Luke, and John—the book of Acts of Apostles, the Epistles of Paul, Peter, James, Jude and John, and the book of Revelation, were their work; and these were the creed by them fabricated for all the disciples of Christ, and for every age of the church.

What, then, it may be asked, is the need of any other *declaration* of faith than the Bible?

Some attach more, and others less importance to the church's having a written or printed summary, or articles of faith. Many of our churches have none. They have none in the First Baptist church at Providence, R. I.—the first constituted in America, by Roger Williams, in 1639. They have none in many of the old churches in New York, in Maryland, Virginia and elsewhere. Some twenty years ago I attended a meeting of the Baltimore Association, and was struck with the declaration which headed several of the letters from the churches, which announced this fact. A certain church in New Jersey had no "Articles," and needed none to make a Baptist of brother B., who now occupies a prominent position as pastor of the 1st Baptist church in P——. Do you ask, How then was he made a Baptist? I will tell you his own account of the matter, as it was told to me.

When first converted—brought from nature's darkness unto the marvellous light and liberty of the gospel, he began to look about him, and determined thus: Because my father and mother, my uncles and aunts, and all my connections are Presbyterians, is no reason why I should be one. I will examine for myself. I will procure the creeds of all the different churches—I will compare them together, and with the word of God; and, then, that which in my judgment, shall appear to be nearest the Sacred Oracles, I will adopt, and the church professing that creed, I will join. He did so. He proceeded to collect the different creeds; and after procuring all within his reach, he inquired for the Baptist creed. He inquired of a Baptist minister, whom he went several miles to see and hear preach. With the simplicity of a child, he asked that it might be shown to him. "Yes, with pleasure," said the minister. He went out of the room and soon returned with a copy of the Scriptures in his hand, and presenting it said: "This is our creed—This is our confession of Faith."

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"And have you no other?" asked young B.

"No other," was the reply.

"Well, if this be your creed, you must certainly be right," said he, "for the word of God is truth."

His next business was to satisfy himself that the peculiarities of the Baptists, as a religious denomination, were taught in the Bible. And having gone through with the examination, he became a Baptist himself. He became such a Baptist as was Peter, having purified himself by obedience through the Spirit, unto unfeigned love of the brethren, he loved with a pure heart fervently. He said, "Lord, I will follow thee whithersoever thou goest—I will esteem none of thy commandments *non-essential*, I will obey them all. He became such a Baptist as was Paul—having had his heart sprinkled from an evil conscience, he had his body washed in pure water, being baptized into Christ, into the name of the Father, and of the Son, and of the Holy Spirit.

The experience of young B. is, doubtless, the experience of many others also.

As a bond of union and communion, any declaration of faith, other than the Scriptures, is a Procrustean bedstead by which to cut off the heads and heels of the feeble lambs of Christ's flock—a yoke of bondage, which ought not to be worn by any of those whom the Son of God has made free. To give information and satisfaction,—to be used as an apology—a defence against misrepresentations and the malignant attacks of enemies,—a summary declaration of our faith, touching the point or points of misunderstanding and misrepresentation, may, at any time, be made with all propriety; and when made, is to be regarded and used as any other writings of our great and good men, who have written our history and our defence.

But the importance or use of such "articles" is not our subject. It is enough for us to have shown—(which I think I now have done)—that, as Baptists, we have no other creed or confession of faith than the Holy Scriptures.

BLUNDER OF A PRESBYTERIAN SCRIBE.

I LATELY met with a little work, entitled, "Letters on the Subject and Mode of Baptism: in Two Parts. By J. T. Hendrick, Pastor of the Presbyterian Church at Millersburg and Carlisle, Ky. Millersburg: 1842." This is considered by many of his brethren, as one of the ablest and most popular works of the kind: and the author

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(now Pastor of the Presbyterian Church at Clarksville, Ten.) as one of their ablest and most popular preachers.

In taking a cursory glance through it, I find the following:—

"Philip comes to a man passing a desert, reading Isaiah liii. 7; the man asks him to ride with him, 'and Philip began at the same scripture and preached unto him Christ.' Now turn to Isaiah, and you will find in the same paragraph the Eunuch was reading, these words referring to Christ—'So shall he sprinkle many nations.' This is the only part or word that says any thing about BAPTISM; and from this, doubtless, the Eunuch took the idea of being baptized." page 126.

The reader will see the confidence with which this assertion is made. Now on reading it, I immediately turned to my Bible, but could not find the passage referred to in Isaiah liii. Notice, Mr. Hendrick says, "You will find IN THE SAME PARAGRAPH," &c. But the passage, "So shall he sprinkle many nations," is not only NOT in the same paragraph, but not even in the same chapter!—unless, indeed, Mr. H. has gotten hold of a different Bible from the commonly r ᵉ ceived version.

Now when a popular Divine of one of the most learned sects in the land, in a popular work, makes such an egregious blunder as this, what are we to think of his other assertions! May he not also make blunders in them! Does it not teach us to take nothing upon trust; but to examine well, weigh evidence, and know for ourselves! H.

But suppose it had been in the same chapter to a man of scriptural knowledge at this latitude and in the 19th century, he would have been incapable of such an allusion: for the original and the context render SPRINKLE an absurdity in our common version. It literally and contextually indicates 'So shall he ASTONISH or fill with admiration many nations.' This meaning of the Hebrew CHAZEH is well sustained, and moreover the Septuagint THAUMASONTAI sustains it. It reads so rendered, 'So many nations will look on him with admiration and kings shall be silent in his presence,' or stop their mouths. A. C.

A NEW "SECRET MORAL BENEVOLENT SOCIETY."

Mr. Editor:—THE age in which we live is not only prolific in new inventions of every kind, but is also remarkable for the origination of 'secret moral benevolent societies.' Every few years adds some new one to the list. Each one has its MYSTERIES; as SECRECY is indispensable to success. To use the words of one of the most talented Presbyterian Rabbies in this region, "To render our society more attractive, we have thrown around it the CHARM of SECRECY."

But I now have to record the invention of one which I think will cap the climax! I think that it will give the finishing touch to

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these things; and that nothing can now be added. They call themselves the "Socialists;" and are already multiplying their societies. But I think the proper name, the most appropriate cognomen, would be, the "DUCKING Society." I am CORRECTLY informed that the following is their initiatory process:—They blindfold the candidate for admission, conduct him into the hall or chamber of their meeting, swear him to secrecy, and then tell him to hold down his head to kiss the Bible; when, instead of the Bible, there is a TUB OF WATER placed, in which his head is soused, to the no small amusement and merriment of the members of the Society. From what I can learn every thing else is pretty much on a par with this! They have their signs, "grips," pass words, &c.

Now, Mr. Editor, do you not consider these initiatory doings as blasphemous and a profanation? Is it not also a mock of the solemn form of an oath, as used in our courts of justice! What do you think of this society?—and of the propriety of professing Christians being engaged in them?—for I am also correctly informed that such is the case! Yes, sir, I am told that grave men and women, some of them with their "heads blossoming for the grave," not only engaged in them, but are the principal officers and actors! And also, (and the blush of shame almost comes over my face whilst I say it,) that persons called "Disciples of Christ," are also among them. Please let us hear your opinion upon these things and in regard to the conduct of such; and what ought to be done with them. ARCHIPPUS.

Dear Sir—I must suspect the above to be a hoax practised upon you. Nothing but my respect for you could have induced me to publish it. But should it be a real positive entity, it needs no other refutation, exposition, or reprobation but to print it. A. C.

THE MINISTRY THE AGE DEMANDS.

THE following remarks from the pen of the Hon. Baptist Noel, on the ministry the age demands, will be read with interest and profit by our brethren. They are the sentiments of a man whose position to the establishments of the old world, and especially to the assumptions of her religious hierarchies, must be regarded by reformers with peculiar interest. It is a favorable sign of the times in which we live, that while an occasional freak of vanity or lapse of pride may smuggle a man into High Church fraternity, the sober good sense, sound scriptural knowledge, and Bible education of more gifted and noble minds, lead them to forsake the bastard romances of half-blood apostacy, and to rally as champions for truth under the banners of reform. Such, no matter how imperfectly apprehended at present, is the real position of the writer of the sub-

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joined article, and his clear, manly style, and vigorous thought assure us that he will prove no weak advocate of the principles he proclaims. W. K. P.

"God has called his ministers in this country to an honorable but arduous work. It is their mission to maintain the doctrine of the gospel in its purity, to elevate the piety of the churches, to direct their energies, and call Christians of all classes to combined and powerful action in the service of the Redeemer. They have to defend, in this day of mental activity and fearless research, the inspiration of the Scriptures, the truth of Christianity, and even the being of God; not only must they evade the carelessness of the fashionable classes, and bring down the towering pride of nobles, who scorn to hear that they are perishing sinners, who, without humble faith in Christ, must lie under the wrath of God forever; but they have to address the judgment and conscience of men of literature and science—lawyers, physicians, engineers, and editors—Goliaths, who scorn those who cannot grapple with them with a giant energy like their own, and who are not to be reduced to discipleship by any child's play. They have to recover to Christ, Chartists and Socialists, whose hatred of religion is embittered by the detestation of the political institutions with which it is allied. Mechanics and operatives—whose rude energy is no more to be drilled by authority, and who never again will be the tame human herds, which in other days the pretenders to apostolical descent could drive to what theological pastures they pleased—now claim a brotherly, frank, and respectful attention; while the thronging myriads, who, in the cities and manufacturing districts of the kingdom are totally disconnected with the churches of Christ, cannot be brought to listen to the gospel without much self-denying assiduity.

"Never were such varied attainments needed in Pastors and Evangelists, because the world was never so well informed, independent, and fearless. Sound criticism of scripture, extensive knowledge of men and things, authorship, preaching, and pastoral activity, are all requisite to them, if they are not to be despised as the stupid bonzes of Foh-kien. Antiquated claims of an apostolic authority, transmitted by descent, are now treated with merited contempt as absurd, if they are not repelled with indignation as a barefaced imposture. Henceforth, mind, heart, and character, are the only titles to consideration, as our Lord has prescribed. Pastors, therefore, must be, above all, experienced Christians, with much faith, hope, and love, who pray in the Holy Ghost, and therefore obtain what they pray for. Laborious students, they must yet be rather men of the world than men of the cloister; of the cottage and workship, rather than of the drawing-room; not butterflies, who have fluttered through a sunny day over a paradise of roses, but soldiers, who, in the storm and strife of duty, have learned hardship; not aristocrats, not plebeians, but men who, taken from all ranks, belong to all, and sympathize with all; a class who, by their knowledge and wisdom, their virtue and their zeal, have risen to an intellectual and moral nobility; the successors of Luther and Calvin, of Bunyan and Baxter, Whitefield and Wesley, of Scott and Martyn, the ELITE of the nation for piety and force."

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THE DELUGE—BIBLE CRITICISM.

In the account of the Deluge, which we have in the Bible, the following passage occurs, in the description of the immediate causes which brought it about:

"In the sixth hundreth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." (Gen. vii. 11.)

There are *two* causes; and the Deluge seems to be attributed as much to the one as to the other; or, if the order of the narration makes any difference, it is in favor of the former, which thus has the precedency, and the greater agency in bringing it about.

The opening of the "windows of heaven," is a figurative expression, which is easily and generally understood to have reference to the universal *rain* that fell "forty days and forty nights." But the one preceding it, "all the fountains of the great deep were broken up," is not so easily understood, or has vague and erroneous notions attached to it. By the "great deep" is generally understood, we believe, the *ocean*; and by the breaking up of its fountains, the overflowing of its shores, or something, vague and indefinite, of this kind. But it is much more rational to suppose, and much more in accordance with philosophical principles of what the earth then was, that by the "great deep" was meant the *central waters* of the earth. The expression, "great deep," seems to imply a contrast, and to have reference to a smaller deep, or deeps, the ocean itself that then existed on the exterior of the earth, or seas of any extent.

That before the Deluge, the interior of the earth was *filled* with *water*, as it is now with *fire*, is, and has been, we believe, the opinion of several of the learned. The poet Thomson, the author of the "Seasons," in his "Spring," in that work, thus beautifully and sublimely alludes to this:

> "Hence in old dusky times a deluge came;
> When the deep cleft-disporting orb, that *arched*,
> The *central waters round*, impetuous rush'd,
> Headlong into the universal gulf;
> And o'er the high pil'd hills of fractured earth,
> Wide dash'd the waves in undulation vast,
> Till from the centre to the streaming clouds,
> A shoreless ocean tumbled round the globe!"

There is not, perhaps, in the whole compass of the English language, or, indeed, in any language, a more comprehensive and sublime *line* of poetry, than the last in the above quotation:

> "*A* SHORELESS OCEAN *tumbled round the globe!*"

There is a description of the Deluge in a *single* line, and that inimitably grand and sublime: "A SHORELESS *ocean!*" But all this by the way.

This "great deep" being these "central waters," to understand what these "fountains" of it were, and their "breaking up," we

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must notice the state of the earth before the Deluge. That changes great, and most materially affecting its structure, external and internal, and its atmosphere, were effected by that great and awful event, must be conceded by all. It seems that there was *no* rain: "The Lord had *not* caused it to *rain* upon the earth.—But there went up a *mist* from the earth, and *watered* the *whole face* of the ground." (Gen. ii. 5, 6.) Not only this positive testimony, but the *absence* of the rainbow, is evidence that there was no rain; for it was not until *after* the Deluge, that God "put his bow in the clouds;" and the rainbow, it is well known, is caused by the refraction and reflection of the rays of the sun upon the falling drops of *rain*. The earth was then watered, it seems, by the condensation of the mists or vapors upon its surface, in the form of what we now term *dew;* and the *evaporation* and *condensation* must have kept up a constant *balance*, as evaporation now somewhat does with the rain and dews; but it must then have been much more uniform and regular than now, as it is hardly ever entirely balanced now; for sometimes the evaporation is greater, and we have an excess of clouds and rain, and then again it is less, and we have dry weather. The water courses and rivers must have then (before the Deluge) been supplied with water differently from what they are now. Now they are supplied, principally, by *rain* penetrating the earth, after it has fallen, and forming springs and fountains, and the superfluous water running off over the surface of the earth. Then they must have been supplied by "*fountains*" from the "great deep," the mass of *central waters* of the earth. How these waters were made to *rise* to the surface of the earth, through these "fountains," may be a mystery to us; but it was probably in the same manner as water is now made to rise in the *Artesian* wells. It is a fact well known, that by boring into the earth to the depth of five or six hundred feet, or more, that the water, met with at that depth, will *rise* to the surface of the earth, and flow off. Thus may the appearance of springs on the mountains, above any *reservoir* of water to supply them, be accounted for; and fountains of fresh water on islands, in the ocean, too small, or with two little surface, for them to be supplied by rains; and thus also those in the *oases* in the Great Desert of Sahara, in Africa. These antediluvian "fountains" formed streams, and these again rivers, which rolled on as they now do to the "seas," the great reservoirs for them. Then by these they sank back into the great mass of "central waters," to find their way up through the "fountains" again, filtrated and purified in their course, of all foreign ingredients, and poured out, cold and clear as crystal. Thus was a constant *circulation* of water kept up, as now, though very differently.

What a world of beauty and glory, must have been this primeval and antediluvian earth! No torrents of rain swept the soil off of the surface of the earth, destroyed the vegetation, and marred the labors of man! Neither man nor beast were to be seen wet and shivering, while all nature around drenched with water seemed to sympathize! The earth was never to be seen, now parched, dry, and dusty; and now flooded and miry! None of these disagreeable and unhealthy vicissitudes of weather were ever felt, which are now the result of the effects of clouds and rain, or their absence,

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upon the weather! No icy and piercing blast now swept along; or sultry and fiery Simoon suffocated as it went! The streams, dark, turbid, raging and foaming, never swelled over their banks, and drowned and swept all before them!—but clear, pure and gentle, always calmly flowed on the same. No storms and hurricanes prostrated all before them; but breezes and zephyrs fanned with their gentle wings, and bore sweet and spicy perfumes from fresh and blooming nature! All nature was beauty, and life, and animation. No clouds obscured the face of the sky, and shut out the light of day. The sun rose in brightness from the chambers of the morning; rolled along in splendor through the blue dome of the sky; and sank in glory in the golden pavilion of evening!

But all was destined to be marred by *sin;* God determined to destroy the world with *water.* The "mists" gathered into clouds, which soon congregated into one thick, dark and universal spreading mass, that every where enveloped the world! Nature was wrapped in her funeral pall! For forty days and nights there poured an unabating torrent of rain on the earth! The earth within sympathized with the earth without; and she disgorged herself of her "central waters." The "*fountains* of the great deep" ceased their office and to pour forth their gentle streams, and "were broken up." Another element began now to take the place of water at the heart of the earth; and the FIRE, (for "nature abhors a vacuum,") kindled by the all-creative power of the Almighty, began to grow, and increase, and spread and press the waters out; which, breaking up the fountains, boiled, and heaved, and, with the giant power of steam, rending the earth, rushed forth! The streams and rivers, thus swelled by the waters from beneath and the rains from above, soon rise and overflow their banks! Spreading from hill to hill, and from mountain to mountain, they roll on their broad and devastating currents to meet the waters of the sea, which, having broken over their shores, are rushing on to meet them!

What a conflict in the interior of the earth? *Fire* and *water* struggling for mastery, and fire the stronger! When we ourselves see the effects of these two elements, when brought into contact and conflict, shall we wonder at the *changes* wrought upon the world by their struggle in the Deluge? A mere overflowing of water was not sufficient for this. The changes which we witness, as having taken place at the Deluge, must have been the effect of tremendous convulsions, such as the joint action of fire and water were thus capable of producing, such as they were only capable of effecting, and such as they must have produced. In the very rocks under our feet, how often do we see the effects of fire and water—fire in fusing or melting them, and water in suddenly cooling? We know the appearance given to any mineral, when thrown into water in a melted state; and how often do we see this in some of the rocks? Thus can we account for almost every formation of rock and mineral, which we usually attribute to the Deluge. And while the earth was thus entirely covered with water, who knows what changes were going on, by fire and water, in its structure and minerals?—*granite* and *gneiss* heaved up; and shells and shell-fish settling and conglomorating into *limestone!* We know not how near the internal

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fire was then to the surface of the earth; as we know that this same internal fire has, for thousands of years, been finding vent through volcanoes, on the tops of the highest mountains. And the waters of the Deluge might have been necessary, in keeping the surface of the earth *cool*, while these changes were going on, until they were completed, to suit the post-diluvian world.

We know not the size, depth, and extent of the ante-diluvian oceans and seas; but since the "central waters" of the earth were all thrown out, they were probably much smaller than they are now, mere *basins* of water in comparison, and covered much less of the surface of the earth. Now we have on the surface all the waters the earth had before, and all the "central waters" in addition, in the form of vapor in the atmosphere, moisture in the earth, and fresh and salt water, in the streams, lakes, seas and oceans. Greatly must be changed the surface of the earth; as now about *two-thirds* of it are *covered* with waters of the *ocean!* And the balance, the land, how changed from what it was! How true speaks Young, the poet:

> "A part how small of the terraqueous globe
> Is tenanted by man! the rest a waste,
> Rocks, deserts, frozen seas, and burning sands;
> Wild haunts of monsters, poisons, stings and death.
> Such is earth's melancholy map!"

We know not, too, the *depth* of the antediluvian oceans or seas; but the depth of our present oceans must have been vastly increased, to contain the "central waters," in addition to what they contained before. The subsidence of the water which was not evaporated, from covering the tops of the highest mountains, must have required a vast increase in depth and extent of bed, or a great, general upheaving of the earth above them, or perhaps both.

As the earth, before the Deluge, carried within her bosom the seeds of her own destruction, in the "central waters" she contained, so *now* she carries within her the *seeds* of a second and last destruction, in the "*central* FIRES" in her bosom! And as the ALMIGHTY changed the state of the atmosphere, so as to bring about a universal rain, and broke up the "fountains of the great deep," so as to cause the earth to disgorge herself of her "central waters," and thus brought about the Deluge, and destroyed the world; so HE can just as easily change the state of the atmosphere again, so as to bring about a universal reign of "FIRE *and* BRIMSTONE," as He did on Sodom and Gomorrah, which is but a mere *type;* and can break up the "fountains of the great deep" of FIRE; and thus bring about a DELUGE OF FIRE, that shall destroy the world a second and last time!—when Etna, and Vesuvius, and Hecla, and Cotopax, and other "fountains," that fed from the "great deep" of fire, and have been burning for thousands of years, shall pour out overwhelming torrents of fire!—

> "Amazing period! when each mountain-height
> Out-burns *Vesuvius;* rocks eternal pour
> Their melted masses, as rivers once they poured!"

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This supposition that the earth carries within her the seeds of her own destruction, in a vast mass of internal fire, receives confirmation from examinations that have been made. It has been found that in descending into the earth, the heat *increases* in a ratio that would make it, at the distance of *ten miles* below the surface, nothing but a mass of fire! Our globe, then, is a mere *shell;* and a very *thin* one, compared to the *eight thousand miles* diameter of the earth!—And this is still further confirmed by what we know of *volcanoes.* Some of these have been burning for thousands of years; and where could they have been supplied, but from this inexhaustible source? It is *impossible* for them to have contained within them materials to have fed their fires so long!—they would have been exhausted centuries and thousands of years ago!

But we are left at no doubt on this subject, but the *declarations* of God himself, the Almighty Creator, Sustainer, and Preserver of the world; and in which He makes the destruction of the world by *water*, a *type* of that by *fire.*

"By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are *now*, by the same word are kept in store, RESERVED *unto* FIRE against the day of judgment and perdition of ungodly men. The day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also, and the *works* that are *therein* shall *be* BURNED UP—wherein the *heavens* being *on fire* shall *be* DISSOLVED, and the *elements* shall *melt* with *fervent heat.*" And here the admonition of the Apostle, in this same connexion, should be impressed on the mind of the disciple: "Seeing then that *all* these things *shall be dissolved*, what *manner* of persons ought ye to be, in all *holy* conversation [*behavior*] and *godliness.*"

But in the midst of this "war of elements, wreck of matter, and crush of worlds," the Christian shall be safe. Borne upon angel-pinions he will rise safely above all this scene of conflagration:—"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and the trump of God. and the DEAD IN CHRIST shall *rise first:* then we which are alive and remain, shall be caught up together with them in the clouds, ~~to~~ *meet* the Lord *in the air:* and so shall *we* EVER BE with the Lord." And although the world shall be "burned up," yet the star of hope, lighted up by the promise of God, beams from beyond its destruction. A new world, Phenix like, shall spring up from the *ashes* of the old: "Nevertheless we, according to the *promise*, look for a *new heavens* and NEW EARTH, wherein dwelleth righteousness." And now, "seeing that ye *look* for *such things*, be *diligent* that ye may be found of Him in *peace*, *without spot* and *blameless.*" Amen. J. R. H.

THE LORD'S SUPPER—ITS USE AND ABUSE.

THE Lord's Supper is one of the most impressive and significant institutions of the kingdom. It recalls, at once, the sublimest

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spectacle of divine love—the brightest display of divine justice and the most touching exhibition of disinterested suffering ever presented to angels or men. It points us to "the Lamb of God that taketh away the sin of the world." It uncovers to us the deep foundation of our hope,—shows how God may be just in justifying the unrighteous; plants the tree of life upon the ruin of the grave and opens the doors of mercy to an alienated and condemned world. Without the shedding of blood there were no remission of sins, and without the remission of sins none could hope to see God. It is the emblem of a mighty deliverance,—the passover which looks not to protection from the shadowy wing of Egypt's scourge, but to a more blessed aid, which points us to the blood of sprinkling that cleanses from all guilt, and marks us for mercy, not for a night, but forever. It is the perpetual embodiment of the mercy of God, for in it is revealed to us the power of God unto salvation,—even the gospel itself. As oft as we partake of it, we do show forth the death of our divine Saviour till he come, and what is this but our hope of life everlasting!

It is a custom of many slightly to regard this commemorative feast and for causes wholly inadequate to refuse its life-giving emblems. Whilst the church is seated around the table of the Lord, and are engaged in the solemn commemoration of their great deliverance, how often does it happen that some of the professed followers of Christ are engaged at home in the frivolities of idle conversation or strolling, in vacant indifference, over the fields, without a thought of the God that made them or the blood that bought them. Upon the first day of the week, when the disciples of old came together to break bread, *they* are engaged in worshipless idleness, and when the cup and the bread, which are the communion of the blood and body of Christ, are passing around to awaken in the heart of the true disciple memories grateful and sweet, of that divine friend who gave his own life a ransom for us, we look in vain for their faces. The things of life have no charms for them, and the spectacle of the Saviour's death touches no chord of sympathy in their bosom, enkindles no flame of love upon the unsanctified altars of their hearts.

It is said that the primitive Christians soon lost confidence in the professor who could habitually abstain from the table of the Lord, and hence it became the frequent occasion of discipline and excommunication. According to the earlier writers, all,—in the language of St. Ambrose, *omnes Christiani, omni dominica, debent offere*,—"all Christians ought, on every Lord's day, to partake of the Lord's sup-

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per,"—and on what ground, but a strange misapprehension of the nature and obligation of this institution, the want of all spiritual appreciation of its import, or the absence of a feeling and a desire to remember Christ, can any one refuse or neglect it! The true and most devout Christians in all ages have regarded it as one of the most precious privileges of their holy communion, and from the times of the Saviour till now we have good reason to believe that its observance has never been suspended. The unbroken continuity of no ceremony in the church stands on clearer evidence than does this. The writings of Paul down to the 60th year of the Christian era afford the most explicit instructions as to its nature and design—and from the allusions of Pagan writers as far back as the year 100, we learn that the primitive Christians still celebrated the death of Christ. The Apostle John lived thirty years after the destruction of Jerusalem, and died about the time the celebrated epistle of Pliny to the Emperor Trajan was written. In this epistle allusion is made to the observance of the Lord's supper as then a regular part of the Christian worship, and from this time down through all succeeding centuries, we have ample evidence of its uninterrupted observance. It is a historical fact, therefore, that down to the death of Paul and down to the death of John, this supper was among the ordinances of the Lord's house, and *that*, under apostolic sanction and authority. No Apostle ever gave the least intimation that it was to cease till the time the Lord shall come; and history shows that, long as an Apostle lived to counsel the church, she cherished and kept alive this most sublime and significant of all her social commemorative rites.

No one can pretend to deny that Paul teaches the fitness of observing the supper till the time the Lord shall come; but it is by some contended that the coming of the Lord, referred to by him, took place at the destruction of Jerusalem, and that since that time, therefore, Christians are under no obligation to show forth his death farther;—that the observance of the supper should have ceased with the destruction of Jerusalem. Now this event took place in the year 70, yet we find that for thirty years after this, the supper continued to be celebrated by the primitive Christians, and that too, under the observation of the beloved Apostle John, and of course with his sanction and approbation. If John knew the mind of the Spirit, certainly this fact must be regarded as conclusive, and it leaves no room for cavil as to the Christian's duty now.

But let us look at this objection in another point of view. What is the meaning of the ceremony? Is it not the Christian's Passover?

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for even our passover, Christ, is sacrificed for us. 1 Cor. v. 7. The Jewish passover was both commemorative and typical. It called up to the grateful recollection of the Jews, the mighty deliverance from Egyptian bondage which had been wrought for them through the agency of the angel of death, and pointed to the Lamb of God that would deliver us even from the bondage of the grave. The emblematic continued till the true Paschal Lamb appeared, and that was Christ. Before and in anticipation of the breaking of his body and the spilling of his blood, he gave his disciples a new institution, presented in appropriate symbols, and commanded it to be observed in *remembrance* of him. It is then a commemorative institution, designed to recall to the Christian's mind the sufferings of their Great Deliverer and to awaken in their bosoms grateful recollections of him who, for their sakes, spared not his own life. It is a memento of an absent friend, reminding us of the great love wherewith he loved us, by symbolizing before our eyes the sublime spectacle of the sufferings he bore for us, when he cried mightily in the agonies of the cross. Paul, in commenting upon this institution, after quoting the language of the Saviour, (1 Cor. xi. 24, 25,) adds, *Wherefore, as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come.* Now suppose we grant that in some sense the Lord did come at the destruction of Jerusalem, can it be concluded that this coming was such an one, as to do away the design of the Lord's supper? If this supper was designed, as the Saviour declared, to make us remember him, was there any thing in the destruction of Jerusalem, that made it unnecessary thereafter to remember Christ in the sufferings of his death? If it was intended to make us REMEMBER him, was there any thing in the destruction of Jerusalem that supplied its place and answered as a better memento of Christ's death? Suppose Christ did come, in the sense of an overwhelming judgment, at the overthrow of that ancient Temple and City of God, was there any thing in that, to make us Christians of the 19th century remember him in his life-giving death? How many signal judgments of God intervened between the institution of the passover and the sacrifice of the Lamb of God; yet who ever thought these a reason for suspending the observance of that great feast. Surely the memento of an absent friend is to be cherished so long as he is separated from us, and only when we are restored again to his personal society, may we throw away the cherished symbols of his love. We are as far from the visible, sensible presence of Christ now, as were the saints in the days of Paul, before the overthrow of the last glory of the ancient Jews; and we as much need now, as they did then, the sacred symbols of his

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mighty love. Yes, we must still remember him who died for us, if we would be saved, and still openly publish to the world his death till he come in the glory of the Father to take us again to his bosom, till he return from that place whither he has gone to prepare mansions for us, and come again, not in a destructive judgment simply, but in visible personal glory, to receive us unto himself, that where he is, there we may be also. John xiv. 3.——It is the practice of some disciples to make their little differings and heartburnings ground of abstinence from the memorials of the Saviour's death. Shall we call this a pious superstition? Many good persons labor under the delusion, and we would not stigmatize it by a harsher name. But where is the reason of it? Not, surely, in the nature or design of the institution, but in the mistakes of our heads. When the Corinthians were disputing about the relative merits of some of their teachers, and were actually at variance because of their adherence to men, the Apostle Paul asked, Is CHRIST DIVIDED? WAS PAUL CRUCIFIED FOR YOU? And so when we see a Christian refuse to eat the supper of the Lord because his fellow-Christian has not walked to please him, we feel inclined to ask, DID YOUR ERRING BROTHER DIE FOR YOU? IS IT HIS LOVE YOU CELEBRATE? DO YOU EAT THE LOAF AND DRINK THE WINE TO HONOR HIM? Then why, if your own heart be right, should you abstain from the table which the Lord and not your fellow-man has spread, and refuse to commemorate the death of Christ, because your Christian brother has treated you unworthily? Is not this a wide practical error? It is true that this supper is or should be the communion of the body and blood of Christ; but what does the Apostle mean by this expression? Does he intend to say any thing more than that those who partake of it are joint and mutual participants of the blessings flowing from the blood and body of Christ? The context shows that this is the scope and design of the expression, and not that it was intended to justify a Christian in withdrawing from the Lord's table simply because an erring fellow-mortal had injured or offended him. The joint participation of which Paul speaks, is in the blessings of Christ's sacrifice, and to refuse to signify our participation in and dependence upon these because another, who, we think is not deserving, would claim the same privilege, is, in semblance, to refuse the offer of Heaven because some hypocrites hold themselves forth as candidates for its honors.

The exhortation of Paul is, Let him that eateth examine, not his neighbor, but himself; and take care, not that unworthy brethren may not be there, but that in his own heart there lurk not the leaven

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of malice or wickedness and an undiscerning forgetfulness of the body and blood of Christ. It is to lift the soul above its passions, its enmities, and its prejudices, and fixing it in grateful and rapt contemplation upon the cross, to bury in that fountain which poured from the pierced side of the Lamb, every thought of injury or revenge, and to breathe only in the love of God. Ah! if the love of Christ for us had been like our love for him and for one another, how could he have given himself to die for us, while we were yet enemies to him! Compared with the fervor of his devotion to our cause, how cold is our warmest thought, and before the sufferings of Calvary, how trifling the costliest sacrifice we can possibly make! Yet for the sake of showing our dissatisfaction towards an offending brother, we can despise the memorials of the Saviour's death and throw contempt upon the affectionate injunction of our suffering friend, bidding us, THIS DO IN REMEMBRANCE OF ME.

Beloved in Christ, let us awake to the love of God. Let us not forsake this solemn feast of his house, but, anxious, by all means to manifest our gratitude for our deliverance, let us be ever ready openly to publish his death to the world, and to declare our reliance upon his sacrifice, for pardon and life. It is worse than ingratitude to treat lightly, this last and only token of his love, and to proclaim by our neglect, our contempt for those sufferings which he endured for us, and under the weight of which, he bowed, even to death!

O! for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!

W. K. P.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. VII.

Olympas. James will read from verse 1, chapter v., to the end of the 19th verse.

James. "Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ—through whom we have had introduction, also, by faith, into this favor in which we stand, and rejoice in the hope of the glory of God: and not only so, but we rejoice even in afflictions; knowing that affliction produces patience; and patience approbation; and approbation, hope. And this hope makes not ashamed: because the love of God is diffused in our hearts

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by the Holy Spirit, that is given us. Besides, we being yet weak, in the appointed time Christ died for the ungodly. Now, scarcely for a just man will one die, though for a good man one would, perhaps, even dare to die. But God recommends his love to us; because, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we even rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

"Wherefore, as sin entered into the world by one man, in whom all sinned, and by sin, death: thus death came upon all men (For sin was in the world until the law: but sin is not imputed, when there is no law. Yet death reigned from Adam to Moses, even over them who had not sinned, in the manner of Adam's transgression, who is a type of him that was to come. But not as the offence, so also is the free gift: for if by the offence of the one, the many died; much more the favor of God, and the gift by favor, which is of the one man, Jesus Christ, has abounded to the many. And not as through one who sinned, is the free gift: for the sentence was from one to condemnation; but the free gift is from many offences to justification. For if by the offence of the one, death reigned by the one; much more shall they who receive the abundance of favor, and of the gift of justification, reign in life, by one—Jesus Christ.) Now therefore, as through one offence, *the sentence* came upon all men to condemnation: so, also, by one act of obedience, *the sentence* came upon all men to justification of life. For, as through the disobedience of the one man, the many were constituted sinners; so, by the obedience of the one, the many shall be constituted righteous. Moreover, the law supervened, that the offence might abound; but where sin abounded, favor superabounded—that as sin reigned by death, so, also, favor might reign by justification to eternal life, through Jesus Christ our Lord."

Olympas. The connecting link in this soul-absorbing and beautiful chain of reasoning, with the preceding premises, is the last verse of chapter 4. The Apostle makes the peculiar object of justifying faith—"Him who raised up Jesus our Lord from the dead." Viewing God as raising up his Son from the dead, in its evangelical import, is a most reconciling, purifying and exhilarating view of Jehovah's character, as reflected from the face of our risen and triumphant Lord. For we are told, in connexion with this glorious fact, that he was delivered *for our offences,* and was raised again *for our justification.*

"*Because,*" or on account of, "*our offences,*" "*because,*" or on account of, "*our justification*" would be as appositely expressive of the original as the common version;—*for* our offences *for* our justification. Evident it is that his deliverance was occasioned by our

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offences; and, the style being the same, his resurrection by our justification. Have you, brother Clement, any remarks to offer on this passage?

Clement. The delivering of Christ to death was an act of his Father, as much as the raising him from the dead. The cause of this deliverance and of this resurrection are stated as if prospective or as past—our offences—our justification. Were they really past? Were we regarded as though we had then lived, and as though we had then been justified, Susan?

Susan. The Apostle seems to speak of both as having been already past. He *was* delivered and he was raised. And that on account of which he was *delivered* and that on account of which he was *raised*, seem to be viewed as equally past. But might it not have been prospectively and retrospectively so considered in the mind of God at one and the same time? We were not then born, neither had we sinned nor been justified. How, I desire to know, could he otherwise than prospectively have been delivered for our offences, not then committed, or raised for our justification not then received nor declared?

Olympas. The Apostle is not speaking of time, when one or other was done, but of divine purpose and design. Jesus Christ was "set up from everlasting, ere ever the earth was." "Eternal life was promised" to man through Jesus Christ "before the world began," on certain conditions. These conditions were, in the fullness of time, so far as Christ was concerned, fulfilled; but always contemplated in the divine mind. But the conditions of our faith and repentance were also then contemplated in the divine mind, and he was *raised* for our justification as much prospectively as he was delivered to the cross and to the grave prospectively. He was born about the middle of the ages of time, and as the sun shines on all sides, as much to those above him as to those below him, in our planetary system, so Christ's death and resurrection equally respected the beginning and the end of time.

Ephraim. I am much impressed with the simplicity and the beauty of this annunciation, with which one section of the argument ends and another begins. Our offences procured his death—his resurrection secured our justification. His death was, therefore, an expiatory offering—his resurrection a legal release from the penalty of transgression. Justification, as thus defined, is pardon first, and acceptance or approbation through him, as though we had not sinned. Jehovah, our Father, in delivering him up to the death for us all, laid on him the chastisement of our iniquities—and, in treating us

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as though we had never sinned, "justifies us from all things from which we could not be justified by the law of Moses."

Olympas. In brief, we may say, as the sum of this very full view of the matter, that he was delivered on account of our trespasses *in order to expiate them;* and he was raised on account of our justification, or that we *may be justified* through our faith in his resurrection in all its connections. Let us now consider the fruits of this justification, as set forth in the five first verses of the 5th chapter. Can you specify them, Susan?

Susan. There seem to me four distinct fruits of justification by faith specified in this passage. 1. Peace with God—or a full reconcilation. 2. Hope of the glory of God. 3. Joy in anticipation of that glory. 4. Support also in suffering tribulation for Christ's sake.

Olympas. James, explain to us the meaning of "Hope in the glory of God."

James. I know not whether it is for the glory it brings to God, or the glory it brings to us. Perhaps both.

Olympas. Primarily, no doubt, we are absorbed in the contemplation of the superlative glory that is promised to the children of the resurrection to eternal life. A faint glimmering star setting in darkness and rising in the morning as a full orbed sun would not more than set forth, in earth's best imagery, the difference between the dying Christian and the raised saint.

Clement. Glory and brightness are, to my mind, much alike. The sun, in the greatness of his meridian brightness, is our best conception, nay, it is our only beau-ideal of glory. Hence the righteous are said "to shine as the sun in the kingdom of our Father." This, however, is but earth's best conception of that which the eye of man has never seen. The heart of man has not conceived the glory of the sons of God, emerging from the desolations of the grave. John felt as if dead in the presence of the glorified man, Christ Jesus our Lord, when in Patmos, for a moment he unveiled to his mind the brightness of his glory. But we cannot descant upon all these sublime things, on account of which "we rejoice in hope of the glory of God." I long to hear you, brother Olympas, on one passage in this chapter—on which I have thought more than on any other eight verses in this epistle. These are from the 12th to the 19th inclusive—and, as I will be absent for a few days, may I solicit your attention to them this morning?

Olympas. We shall hasten to them after a few words on the six intermediate ones. The delightful cluster of blessings, enumerated

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in the first five verses, are like the bunch of grapes carried on a pole, over Jordan, into the wilderness, by the spies that explored Canaan, who wished to encourage their brethren to persevere in hope of the promised inheritance.

But in the next six verses we have much to think of as preparatory to our relishing the deep and profound views in the collation of the eight you have named. Indeed, we have three passages in the first nineteen verses of this chapter which give us a volume of ideas of the most soul absorbing and thrilling interest. They are severally, in the common version, the first five verses, the second six verses and third eight verses. If I may so express myself, the first five give us the immediate fruits of justification, the second give us the history of our previous state of condemnation, and the third eight present us with what the moderns call the philosophy, the ancients the reasons of the divine procedure in the case. Let us, then, to help the junior portion of our family, in a few words sketch the views of our former state, given in the second paragraph of six verses. Ephraim, please give us the synopsis I once heard from you of these verses.

Ephraim. If I correctly remember the occasion to which you allude, I endeavored to show that in this paragraph there was a climax of evils, in what may be called, in your style, the preternatural condition of man: for you are wont to say that the Bible presents man to us in a natural, a preternatural and a supernatural condition. You allege that the natural state of man was his Paradisaical or primitive state—his present state the preternatural, or, according to some, his fallen and unnatural state, and his future and glorified state, under the Messiah, you call his supernatural state.

Olympas. These distinctions I have thought necessary to relieve us from an awkward and rather unintelligible and obsolete style, still current in some few sections of our country. But what is your climax of evils comprehended in this present preternatural condition?

Ephraim. Before his illumination and conversion to God, and without an atonement, Paul describes him as—"*Without strength*" —"*ungodly*"—"a *sinner*"—and "an *enemy*" of God. Without an atonement, or an expiatory sacrifice, salvation was impossible—and man could do nothing for himself. In this point of view he was without strength. He could not relieve himself. He could not effect a redemption for himself. He was, also, not only without strength to effect a reconciliation, but he had no desire to do it—he was estranged from God, and cared nothing for him. This consti-

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tuted him "ungodly." He neither worshipped God nor cared for him. In the third place, he was still sinning against God's goodness —for God was yet kind to him;—"giving him rain from heaven and fruitful seasons, filling his heart with food and gladness." Yet, still, man refused to acknowledge his kind providence, and continued to transgress his law. Ungodliness is the negative, and sinfulness the positive, of man's preternatural state. But to consummate the whole, he is actually a rebel, an outlaw, an enemy of God. Now in these four ideas, we have the four cardinal points of human misery. And Paul, in this attempt to set forth the superabundance of God's grace, in our reconciliation, justification, sanctification and adoption, briefly alludes to this outline of man's ruin without a divine and gracious interposition. While *we were "without strength"* Christ died for "the *ungodly;*" and God commendeth his love in sending his Son to die for us while "*sinners,*" and when "*enemies*" in our hearts "by wicked works" we were "reconciled to God" by the death of his Son;—brought into a state of amity, confidence and love; and now we rejoice in God—in hope of his glory through him by whom we have received (not the atonement, for God received that, but) the reconciliation.

Olympas. Very just, brother Ephraim, *katallagee* is contemplated in two points of view. To Godward it is "*atonement;*" to manward it is "reconciliation." It has at least two aspects—one towards heaven and one towards earth—to heaven it is *atonement;* to earth it is *reconciliation.* To God it is justice; to man it is mercy. "Now thanks be to God for his unspeakable gift:" for "the unsearchable riches of Christ"!! We shall now hear you, brother Clement, on the eight verses touching the philosophy, or reason, of this great deliverance.

Clement. I regard this passage as the most difficult of interpretation, or of a clear and satisfactory exposition, of any passage in the whole New Testament. I have, as you know, been rummaging your library for light on it. I have just been reading Chalmers, Stuart, Barnes, Tholuck, Calvin, Boothroyd, &c., &c., and am now more perplexed than ever. I have presumed even to inspect the Greek text of Scholtz, with the readings, both textual and marginal, of Griesbach, and the variations of sundry editions from 1550 to 1633, and am still not fully satisfied in some points. But I will state some of my difficulties to you; fearing, however, that they may not be edifying to the family.

In the first verse of this paragraph, the 12th of the chapter, the version you read has—"in whom all have sinned," instead of "be-

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cause that all have sinned." Making it refer to all men sinning in Adam. Thus, instead of all men dying for their own sin, this version makes them all die because of their sinning in the person of another as their representative. I see that you have good authority for this version; still it is not sustained by your best authorities—Stuart, Tholuck, Macnight, &c. Before I proceed farther I would like to have your present opinion of it.

Olympas. It does not seem to me that much depends upon either version of the words *eph ho*. Whether we read, "because that all have sinned"—or "in whom all have sinned." Connexion with Adam is the cause of human mortality. Every child of the first man dies temporally *because Adam sinned*. No infant sins in its own person. "Death reigns over them that had not sinned after the similitude of Adam's transgression,"—who did not, like Adam, violate any precept of God. They die because he sinned. He communicated to them a fallen nature. If, then, he did not represent them, they die without sin, personal or imputed, and death, in their case, is not the wages of sin. It is to them rather the reward of innocence than the wages of sin. I own that it may be better, in one sense, to follow those who translate it, "because all have sinned," than to follow those who read it, "in whom all have sinned,"—inasmuch as the idea of any one sinning in the person of another is more revolting to most minds than his dying because of his unfortunate connexion with a very remote ancestor. Still, as children live eternally because of "the obedience and death of the second Adam," I see no damage to them in dying temporarily in virtue of the sin of their father Adam being placed to their account. But on all the premises before me, I would as soon, with Stuart and Tholuck, follow the common version, in this particular case, as deviate from it.

Ephraim. How do you view the next five verses, with regard to their grammatical construction?

Olympas. I regard them as a parenthesis, and so read them. In this, also, I have with me a decided majority of learned critics and translators. These verses, indeed, make a long parenthesis, but on this account we cannot, with Tholuck, demur against so viewing them. He regards it as unusual for Paul to make so long parenthetic explanations. It may be so in some of his more practical epistles, but not so in the more argumentative. The whole sixth chapter of the epistle to the Hebrews may be, indeed must be, viewed as a parenthesis, or as a digression, explanatory of some things intimated

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at the close of the fifth. For were we to erase from the text every verse from the 10th of the 5th to the 1st of the 7th chapter the argument would be just as complete and intelligible as it is.

In the case before us, when the 12th and 18th verses are read in connexion, we cannot but see their intimate relation in his mind, and are logically compelled to regard the intermediate five as explanatory of what he assumes in the last clause of the 12th. It will then read thus: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore, as by the offence of one, (sentence) came upon all men to condemnation, even so by the righteousness of one, (sentence) came upon all men unto justification of life." Or, to make the whole connexion in his mind still more evident, we may read them more intelligibly thus: "Therefore, as by the offence of one Adam a sentence of death came upon all men, even so by the righteousness of one Adam a sentence of life came upon all men." Or according to another version, in the margin of our most approved common text:—"Therefore, as by one offence (a sentence came) upon all men condemning them to death, so by one righteousness (a sentence came) upon all men to justification of life." The phrase "justification of life" is a solecism in the New Testament style. It appears to have been adopted for this special case, as a contrast to condemnation to death. Whether the "all men" relates to every individual man, or to all sorts of men, Jews and Gentiles, is also a question on which the most learned speak with a becoming diffidence. It is not literally true that all men have died; for Enoch and Elijah never tasted death; but it is strictly true that all sorts of men, Jews and Gentiles, good and bad die.

Indeed, the argument does not require us to understand the phrase "justification of life," or "condemnation to death," as extending to every individual of the human race. Nor to any definite number on either side. It is not an argument on the comparative number that die by the first Adam, or live by the second, for that may depend upon other provisions or conditions. But so far as our connexion with the first and second Adam is contemplated the sentence is of equal extent. All are subjected to death by the first Adam; all are respited to life by the second Adam. But on what conditions all or any shall enjoy life, or suffer death, is a matter of after special arrangement or provision. All citizens of the United States are, by our constitution, equally and universally enfranchised;—the right of suffrage belongs to them all; but in consequence of other provisions and particular relations all may not be permitted to vote. The relations of all mankind, nationally and individually, to the two Adams are precisely alike; but how many may die by the one, or live by the other, is a matter of special provision. There are thousands of our American citizens sick, abroad, in prisons and penitentiaries that cannot vote, nowithstanding the right of suffrage belongs to every American citizen *as such*. Millions will die by reason of unbelief, although by the second Adam a sentence of justification to life is as universal as the sentence of death, and while all may die

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by the first Adam or live by the second, other provisions and conditions do limit both.

The Apostle does not assume that there is a perfect similarity, or parallelism, between these two Adams and our relations to them. One great point is, indeed, evident, that the actions of neither terminated on himself;—all connected with either of them participate in the consequences of their respective acts. But they do not equally so participate, neither here nor hereafter. One offence incurs death on one side; but one righteousness on the other side transcends ten thousand offences and delivers from them all, and more than delivers from them all, conferring innumerable blessings, spreading throughout the universe and reaching to eternity. Christ's work did much more than countervail the sin of Adam, while it does not counteract it in every case.

But let us consider the parenthesis. It commences in the 13th verse, but originates from a position asserted in the 12th. There Paul affirms that "Death passed" (or seized) "upon all, *because all have sinned*," by or in Adam. The parenthesis proves that all have sinned, and comments upon the fact. In the Patriarchal age they died, while as yet there was no law inflicting death. From Adam to Moses they died. Therefore sin was *imputed* to them, for those who died during that time violated no written law —after the similitude of Adam's transgressing a positive precept. Paul then asserts that Adam in this respect, transmitting sin and death, was a type, a "figure of him that was to come." But not in all respects an exact figure. For one sin of one man ruined the whole race from Adam to Moses, excepting where grace, prospective of the second Adam's one righteousness, interposed. And in this there is not an exact figure, for they died during the first 2500 years because of one sin; but the free gift, or the grace of the second Adam, triumphed over untold multitudes of sins and transgressions. And in the second place its triumphs are infinitely more glorious because there is not a mere remission of the sins committed in all those cases as respected punishment, nor is there a mere restoration of those forgiven to such a life as that which Adam forfeited in Paradise; but the gift of an endless life, a triumphant reigning in life, by and with the Lord Jesus Christ.

This parenthesis not only illustrates the point on hand, but also strengthens the conclusion expressed in the 18th verse. "Therefore, as by one offence of one man a sentence was issued commanding all men to die temporarily; even so, on the same principle of imputation, another sentence was issued conferring eternal life upon all men connected with the second Adam;—faith in the second Adam being the cause of imputation as consanguinity with the first Adam is the cause of a condemnation to death temporal. 19th. "For as by one man's disobedience many were constituted sinners"—regarded and treated as sinners, so "by the obedience of one" other person "many shall be constituted righteous."

Moreover the law entered that the offence might abound—that sins

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might be named and counted; but where sin abounded grace has superabounded. That as sin has reigned ever men to bring them to the grave, even so might grace reign through righteousness—through Christ's own blood, unto eternal life by Jesus Christ our Lord. And here we shall close our present lesson. A. C.

CAMPBELL *versus* ROBERTSON.

Decision of the case of Alexander Campbell versus "Reverend James Robertson," of Edinburgh, Scotland, for slander and imprisonment, before the Lords of Council and Session, held in Edinburgh, June, 1849,—by a verdict of damages of two thousand pounds sterling, approximating, in our currency, to ten thousand dollars, and costs—instituted and prosecuted by our brethren in Great Britain.

[COPY.]

COURT OF SESSIONS—EXTRACT.

"DECREE FOR PAYMENT.

"*Reverend Alexander Campbell & Mandatory,*

"versus

"*Reverend James Robertson.*

"8th February, 1849.

"At Edinburgh, the eighth day of February, one thousand, eight hundred and forty-nine, in the summons and action of Damages, dated and signeted the seventh day of November, one thousand, eight hundred and forty-eight, instituted before the Lords of Council and Session, at the instance of the Reverend Alexander Campbell, President of Bethany College, Virginia, United States of America, and Alexander Paton, merchant in Glasgow, his Mandatory, against the Reverend James Robertson, residing at Twenty-seven, Gilmore Place, Edinburgh, Defender, complaining that while the Pursuer was in Scotland, in eighteen hundred and forty-seven, the Defender commenced a system of virulent and malicious abuse of the Pursuer in the allegations that he was a Slaveholder, &c., Printing and circulating cards in which the Pursuer was represented as a Manstealer, &c., and also that the Defender had maliciously and illegally caused the Pursuer to be apprehended under a warrant as in *meditatione fugae* granted by the Sheriff of Lanarkshire on or about the sixth day of September, eighteen hundred and forty-seven, all as more fully libeled: Setting in judgment the said Lords of the Council and Session, in absence, decerned and ordained and hereby decerned and ordain the said Defender to make payment to the Pursuer of the sum of two thousand pounds sterling in the name of damages and as a *solatium* for the injuries sustained by him as aforesaid, and of the further sum of twelve pounds, twenty shillings and four pence, being the taxed expenses of Process, besides the further sum of seventeen shillings and sixpence, being the dues for extracting the decree, and the said Lords grant Warrant to Messengers at Arms, in her Majesty's name and authority, to charge the said Defender personally or at his dwelling place, if in Scotland, and if forth thereof, by delivering a copy of charge at the

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office of the Keeper of the Record of Edictal Citations at Edinburgh, to make payment of the foresaid sum or sums of money, all in terms and to the effect contained in the Decree and Extract above written and here referred to *brevitatis causa*, and that to the said Pursuer, within fifteen days if within Scotland, and if forth thereof within sixty days next after he is charged to that effect, under the pain of Poinding and Imprisonment, and also grant warrant to arrest the said Defender, his readiest goods, gear, debts and sums of money in payment and satisfaction of the said sum or sums, and if the said Defender fail to obey the said charge, then to Poind the said Defender's readiest goods, gear and other effects and if needful for effecting the said Poinding, grant Warrant to open all shut and lockfast places in form as *effeirs*."

"Extracted upon this and the three preceeding pages by me, Principal Extractor in the Court of Sessions at Edinburgh, the twenty-seventh day of June, one thousand, eight hundred and forty-nine years.

(Signed) "J. PARKER."

The issue in this case was on the truth of the allegata or charges preferred against me by the "*Reverend*" James Robertson. It was, therefore, decided that I had not slandered him; but that, on the contrary, he had slandered me, and without cause had, from malice, imprisoned me. The damages, it is presumed, were the full amount claimed by our brethren. But they did not institute this suit for the recovery of any sum, or for any retaliatory consideration or purpose, but for the sake of the truth which I plead, and for the defence of my character as associated therewith. This is all that I or they sought in this legal investigation, and have, in the verdict given, without any pecuniary consideration, obtained all that we could desire. We have, therefore, the pleasure to be assured that, in the judgment of one of the most learned and able tribunals in the world, we have suffered an unrighteous persecution, at the hands of Mr. Robertson and his religious and anti-slavery colleagues, who, in dereliction of their professed Christianity and humanity, have, in this instance, scandalized both it and themselves into the bargain. A. C

THE Alumni of Bethany College have an address from some one or more of their fraternity every year, on the evening preceding the 4th of July. They were this year represented by Messrs. Joseph H. Pendleton, of Va., William Baxter, A. M., of Miss., and T. C. McKeever, of Pa. I had the pleasure of hearing these very interesting addresses. They were all creditable in their kind. The following one by Mr. Baxter, who furnishes us occasionally with an offering from his Muse, we judge worthy of being presented to our readers in the pages of the Harbinger. A number of his musings, which all breathe a good spirit and have a moral tendency, have found their way into the periodicals of different denomina-

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tions; and are very favorably regarded by the amateurs of good poetry, good sense and good manners. The following speaks for itself:— A. C.

AN ADDRESS

Written by Wm. Baxter, A. M., *and read before the Alumni of Bethany College, July 3d,* 1849.

O, mighty Past! I gladly turn to thee,
Exchanging hope for solemn memory,
For oh! I've learned that hope, though angel bright,
Sheds on our path a false, delusive light;
Bright in the distance her fair visions seem,
But oh! they're false and changeful as a dream
Which bears the sleeper to the bowers of bliss,
In brighter worlds, to wake again in this,
Thus making sadder ev'ry earthly scene
By contrast with the world where he has been.
In childhood, oh! how bright d es youth appear,
How slowly then moves each revolving year;
Life then seems bright, and oh! we long to stand
In that charmed circle traced by fancy's hand,
Yet soon as gained, we backward turn our gaze,
And softly sigh for childhood's happy days.
Then manhood's scenes attract the youthful eye,
For hope depicts no cloud upon its sky.
The youth beholds no threatening storm to fear,
Sees naught but proud ambition's high career,
Dreams not that he, like thousands more, may fail
And ne'er become the theme of Fame's proud tale,
That in the throng he may unnoticed be
A wave mid thousands on the human sea,
Which wave their crest with loudly swelling roar,
But soon, alas! are broken on the shore;
All these have taught my sad and pensive heart,
That future joys, as we approach, depart,
And in kind memory's pure and chastened light,
Departed scenes alone seem fair and bright,
And joy, that fleeting thing, I've found at last
Leaves the future to riot in the past;
Then to that past, while life's bright flame shall burn,
Oft shall my heart with fond affection turn,
To see again the scenes, the joys of youth
Recall my early friendship's changeless truth;
Call round me some now in their dreamless sleep,
Who once with me toiled up the rugged steep,
Which Learning's young democracy must mount,
To drink pure waters from her sparkling fount,
Or never quench man's noblest thirst below,
The thirst of *mind*, the soul's desire to know.
And as these rise to my delighted gaze,
Around me beam "the light of other days."
Dear *Alma Mater!* what sweet visions rise,
When'er to thee I fondly turn my eyes,
Thy much loved scenes to my rapt fancy seem
Like traces of some dear delightful dream,
So sweet when wakened from it, I would fain

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Sink back and dream it o'er again.
Thy name, like some magician's mystic wand,
Brings to my view the noblest youthful band,
Who with me started for the noble prize
Which thou displayest to thy children's eyes;
With whom 'twas mine, to toil unwearied on,
Until the goal was reached, the prize was won.
But where are they who stood with me that day?
The noblest *two*, alas! have passed away;
Yet requiems more hearfelt were never sung,
Than those we breathed o'er Whitaker and Young.
Though dead, they speak:—let every tear be dry,
For their example calls us upon high.
The rest remain, and though we're severed far,
Our common mother, like some lonely star,
Still doth attract each wanderer's longing eye
To where she shines, in memory's cloudless sky.
But mid the forms which to my gaze appear,
Is one whom you, whom I, whom all revere;—
I seem again to see his brow serene,
His piercing eye, his patriarchal mien,
To hear his voice, as when to listening youth,
He opened wide the stores of holy truth;
For though familiar every classic page,
Of Roman bard, or purer Grecian sage,
'Twas his delight to turn away from these,
Or Virgil's strains, or rapt Demosthenes,
And bid us list the hallowed strain which rung
From evangelic or prophetic tongue;
For sweeter far was David's tuneful lyre
Than all the muse of Rome did e'er inspire;
And naught e'er heard within proud Athen's wall,
Was lofty as the fervent words of Paul.
Beloved instructor of our early days,
Who taught our feet to walk in wisdom's ways;
All who have heard thy teachings must confess
Thy noblest aim was our young hearts to bless;
For like the eagle's, every lofty flight
Of thine was upward to the source of light;
Thy teaching and example both were given,
To bid us place our highest trust in heaven.
And oft for thee our fervent prayers ascend,
That God would thee, from every harm defend;
Give thee long years of usefulness in this,
And then receive thee to a world of bliss.
But I were faithless, Memory, to thee,
In waking thus my humble minstrelsy;
Did I forget the charm that women lent—
No—with each scene familiar she is blent,
Each walk along the gently gliding stream,
Is consecrated by some pleasing dream;
There is no echo but to it belongs,
The sad sweet answer of her sweeter songs;
And there is linked, with every vine-clad bower,
Some pleasing memories, of the moonlight hour;
No scene of mirth did e'er our hearts beguile,
But it was sweeter for her cheering smile;
And honors then were never deemed a prize,
Unless *she* sealed them with approving eyes.

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My younger brethren, now to you I turn,
To tell the thoughts which in my bosom burn.
We ne'er have met upon life's busy stage,
But yet we claim a common parentage;—
Our minds have drunk as from a common spring,
We've fostered been beneath a common wing;
Yet we would take you to a warm embrace,
And see in each a younger brother's face;
For we are bound by ties which naught should break,
We love you, for our much loved parent's sake.
You now have put fair Truth's strong armor on,
Just turned your eyes, to fields which may be won;—
Remember now that Pleasure's day is past,
And life must be a conflict to the last;—
Battle for right, ne'er lay your weapons down,
Though fierce the strife, yet bright shall be the crown.
Beloved classmates, brethren, loved, and true,
My ardent thoughts now fondly turn to you;
I think on days when we together stood
Within those walls, a loving brotherhood.
Past hopes, past fears, past joys, past sorrows rise,
And tears, delicious tears, suffuse my eyes.
My heart to all, I feel, is beating true,
And in my spirit I am now with you;
I seem again your welcome hands to clasp,
And feel mine tremble in your fervent grasp.
I see the smile that on each face now plays,
I hear the joyous tales of other days;
And though the future never can be bright,
As is the past in memory's chastened light;
We have a noble task:—let none recoil,
Before us spreads a noble field for toil;—
Give light to those whom ignorance doth blind;
Break off all fetters, from the prisoned mind;
Plead for the dumb, the orphan's cause defend,
Uphold the weak, and be the widow's friend;
Bid sorrow cease, and wipe the weeper's eyes;
Tell erring souls of mercy from on high,
Toil thus in hope, and you with joy shall see
The coming in of earth's glad jubilee.

OBITUARIES.

CENTREVILLE, Ky., June 23, 1849.

Brother Campbell—Our excellent and long afflicted brother JOHN HERNDON, sleeps in death; at about 10 o'clock, P. M., on the 18th inst., he peacefully expired, at his family residence, near Georgetown, Scott county, in the 70th year of his age. For several years he suffered much from neuralgia; but towards the last a change of disease freed him from his pain, and carried him gently to the tomb. Near twenty years ago he publicly professed faith in Christ, and, when friends to the Ancient Gospel in his neighborhood were few, he gave himself and his influence to aid in forming the church, now called the Church of Christ, at Oxford, (Marion.) He was a brother of warm, generous heart, social disposition, most affable and courteous in his manners. As a Christian, devoted to God, strong in his faith, his love to all abounded; he was truly a friend to the needy, and the

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Lord prospered him. For many years an elder of the church; its welfare and prosperity were near his heart. He has left his amiable Christian lady, eight affectionate children and many friends and relatives to mourn his loss. His last moments were calm and tranquil. After taking leave of his dear family, and exhorting all to meet him in heaven, his servants came forward to take leave of their beloved master. Among them are many bright examples of Christianity. At his request one of them, (Matthew,) prayed, the last prayer ever to be offered together on earth. Soon after he calmly resigned himself to God, and sweetly slept. "Blessed are the dead, which die in the Lord." G.

HYGEIA, MT. HEALTHY, O., July 7, 1849.

Brother Campbell—A few moments since Dr. J. Dawson, of Greene county, left here, having brought the sad intelligence that our beloved Bro. Dr. MATTHIAS WINANS died of the Cholera, this morning, at his residence in the city. Dr. Dawson saw him on the 5th, some eighteen or twenty hours after he was taken; but it was too late to save him.

A father in Israel has fallen! As a citizen, a physician, a Christian and a Christian teacher he was more than an ordinary man. His character was irreproachable—his integrity unquestioned. As a writer, he was peculiarly original and discriminating. For a few years past he had but seldom employed his pen, in consequence of a slight paralysis. He is gone! The wisdom of his counsel and the kindness of his heart are preserved to us only in the memory of other days.

Our church (corner of Eighth and Walnut streets,) has also lost another brother, RICHARD OWENS, aged 36 years. He was a son of father OWEN OWENS, and a man of incorruptible integrity. His manners were unassuming and his spirit quiet. He died in the triumphs of faith, though his illness lasted but a few hours. He was buried June 29th.

About one week before that time, the aunt of the above, Mrs. ANN CRANE departed this life. She also fell a victim of the same disease. Long known to our churches as a devoted Christian, and the wife of Thurston Crane, she will be generally lamented. She was one of the first favorers of what is called "The Reformation," in Cincinnati, and early attached herself to the 1st Church though, because of its contiguity to her residence, she was in the organization of the 3rd Church, where she retained her membership till death. Sister Crane possessed a good mind and fine colloquial powers, which, on all occasions, she consecrated to the highest interests of our race. Yours truly, D. S. BURNET.

HARRODSBURG, July 20, 1849.

Brother Campbell—There is not, to my mind, a more pleasing feature in the system of redemption, than that which seems to make the young, special objects of concern. The wisdom and goodness of our heavenly Father are strikingly manifested in the happy results attendant upon a proper regard to such exhortations, commands, and promises, as, "Remember thy Creator in the days of thy youth"—"Train up a child in the way in which he should go"—"They that seek me early shall find me," &c. And it is to me wholly inexplicable upon any other ground than that of total depravity, not hereditary, however, that parents can observe the wonderful efficacy of the Holy Scriptures in correcting, modifying, purifying, and elevating the character of the young, so as to fit them for usefulness and happiness in life, glory and immortality beyond the grave, and yet feel indifferent in regard to the divine injunction to bring up their children in the nurture and admonition of the Lord. An interesting example of God's blessing upon parental faithfulness in this particular, has recently come under my observation. I have witnessed how the parents and the child, who had, with all fidelity, according to the will of God, discharged their mutual obligations, could be consoled and comforted under circumstances which

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try the souls of men. How God, in his mercy, whilst for a purpose inscrutable to us, he suffered the wound to be inflicted, also administers the balm. On the 15th inst. MARTHA JANE, eldest daughter of brother John G. Handy, whose son is now with you at Bethany College, crossed the Jordan of death, after a short pilgrimage of 18 years in this wilderness of sin and woe. Her bereaved parents, relatives, and friends, whilst they weep and mourn in anguish of spirit, are nevertheless blessed with the consoling and sustaining belief that the separation is but for a season—that "their loss is her eternal gain."

Her mind and heart had been early imbued with the principles of our holy religion, so that when about 10 years old, she made a public confession of faith in Jesus Christ, was immersed, and received into the church. Her conduct to the hour of her death was in beautiful harmony with her profession. This of course implies, as it is intended, that in all other relations which she sustained in life, as a child, as a pupil, as a member of society, she was as faultless as, perhaps, is possible in our present fallen state. Her parents scarcely knew weariness which her vivacity did not make them forget, or gloom which was proof against the cheerful brightness of her smile. She was their gentle nurse in sickness—their ministering angel, constantly giving unpretending but expressive proofs of filial devotion. Their loss, who can estimate! May God, in tender compassion, bind up their broken hearts, and continue to pour in the balm of consolation upon their anguished spirits! It was my fortune to have this lovely girl as a pupil in Greenville Institute for four years, until she graduated, and I consider it but just to state that I have never had a more affectionate, intellectual, obedient, and faithful pupil than Martha Jane Handy,—whose deportment I regarded as proof of the excellency of her training at home.

From the first of her illness, which lasted about 9 days, she seemed impressed with a presentiment of her approaching dissolution; would frequently converse upon the subject of death, solemnly exhorting her brothers, her little sister, and all around her, to a life of consecration to God, that they might be prepared to meet her in heaven. On the day before her death, clasping her father around the neck, she whispered that she was about to die, but felt no dismay; that she was willing to depart and be with the Lord; and, after expressing some wishes with regard to her burial, she thus addressed her dear parents whom she observed to be weeping bitterly, "My dear Ma and Pa, do not weep—do not grieve for me—dont you see how composed I am? I fear not to die, and I do not suffer much pain; and if I did, what would my sufferings be when compared with what my Saviour endured for me! I thought you had more Christian philosophy than this. To die while young, is Heaven's divinest gift." She then indicated a desire that brother Rickets should preach her funeral sermon from the passage, "Blessed are the dead that die in the Lord." Her father asked her whether she thought she was dying in the Lord. She replied, "Yes, I do feel so." The next morning she dictated what she wished to be written to her brother William at Bethany. "Tell him, said she, as the request of his dying sister, to study the Scriptures daily; to turn to God in the days of his youth; to be virtuous, exemplary in all his words and actions; to be studious; in a word, to become a Christian without delay, if he would be happy in this world, and prepared to meet me in heaven."

In the evening I went in to see her; she gave me her hand and seemed much affected, saying that she was greatly distressed. I asked the cause—was she afraid to die? No, no, she answered; but Ma, whose health is very delicate, will soon follow me; and Pa may not live long, and then my poor little sister will be left without a suitable protector, exposed to the vicious influences of the world." I soon succeeded in composing her mind, chiefly by quoting some passages containing assurances that God

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would ever be a father of the fatherless, &c She then requested me to sing for her, and while we sang, "How firm a foundation, ye saints of the Lord," &c., she joined with us and sang quite audibly. But the work of death was well nigh accomplished. Soon after, with placid countenance, she closed her eyes and fell asleep in Jesus, to wake no more until the resurrection day, when, in his glorious likeness, she will be raised to join the blood-bought bands on high, in the never-ending song of redemption.

Truly yours, S. G. MULLINS.

WHITESVILLE, MI., June 25, 1849.

Brother Campbell—I am much grieved to have to say that our venerable brother, J. A. RANALDSON, formerly of Jackson, La., more recently Port Hudson, La., died about two weeks ago, of the prevailing epidemic, cholera, which still proves very fatal at some points on the Mississippi.

D. L. PHARES.

Died at his residence, Plain Dealing, in the county of King and Queen, Va., on the 22d of April, 1849, in the 87th year of his age, JOHN W. DEW, Esq. The deceased has left a large circle of friends and relatives to mourn their sad bereavment and irreparable loss. Although our deceased friend belonged to the moneyed aristocracy of the country, yet there was no display in his manner of that absurd affectation of superiority and distinction, but too common among men of his rank and fortune: he felt and acknowledged that aristocracy of learning, talents, and a high-toned morality, was the only true and legitimate distinction among men. In his manner, he was affable, courteous, and dignified; generous, kind, and humane to all. He was noble, high-minded, and frank, yet warm and affectionate in his nature. The loss of him to the community in which he lived, severely as it is felt, must be comparatively light to the heart-rending agonies of his widow and his three dear little children, who have witnessed his removal to his last resting place. When youth, in its primeval beauty, or hoary age sinks down into eternity, the balm of consolation can cheer the widow's heart or light the orphan's smile; but, oh! when manhood, in its prime, by a violent shock from the hand of death, by the sudden rupture of the ties of nature—when life is in its spring, how much keener the pangs of anguish to afflicted friends!

So far as the writer's knowledge extends, (and I have from my infancy been intimately acquainted with him,) the deceased always showed a deep conviction of the divine authority of the Holy Scriptures, of the value of the institutions of Christianity, and of the importance of personal religion.

R. C.

GEORGETOWN, KY., August 14, 1848.

Beloved brother Campbell—It becomes our painful duty to record the death of another of our best friends—one of the most amiable and lovely of her sex, and a Christian in every sense of the word. Sister ANN F. M'HATTON, the wife of Charles G. M'Hatton, died in this place on the 4th instant, at his mother's residence. They were born and educated in this county, and removed to Baton Rouge, in Louisiana, a few years past, where, in addition to his business concerns, brother M'Hatton has charge of the recently established and interesting church. Sister M'Hatton became a member of the church at Baton Rouge, on the visit of brother Gano, some two years past. She was not only an ornament to society, of a meek, quiet, and amiable disposition, beloved by all who knew her, but an example to the Christian in profession, and one of the Martha's of the church. The cause of the Redeemer was predominant with her, and its success was her heart's delight. She had counted the cost, and never wavered or hesitated when duty called. She was about 27 years of age, and the mother of a most interesting little daughter, of — years old. With a husband and child, whom she loved and doted upon, she was blessed with every earthly comfort. Her health had been delicate, and she occasionally experienced

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intense suffering during the last two years. Indeed she was, more than once, considered as in the pangs of death. When at Baton Rouge, last winter, brother Dearborn and myself enjoyed the hospitality of brother M'Hatton and his lovely companion. It was on that occasion, with crowds of visitors, that I learned to appreciate her worth to the cause of religion. She was on a visit to Kentucky with her companion, partly to see their relatives and as a restorative to her health. But she was again brought down by sickness; and although delicate and timid, she displayed on this occasion all the moral and Christian courage of the distinguished Apostle to the Gentiles. I visited her in her last trying agony. She was calm, quiet, and collected. In the most deliberate and affectionate manner she took me by the hand, assuring me that her end was near. I was requested to pray, then to sing; and it seemed to be a feast to her soul. She embraced her husband in a manner I can never forget. He had to say "Farewell" with a bleeding heart. She bade me Farewell with the hope that our next meeting would be in heaven. On Lord's day I preached the funeral to a crowded house and a most solemn assembly. May we all meet in heaven is the prayer of your devoted friend and brother,

J. T. JOHNSON.

A word to Publishers who have on their exchange list "The Christian."

Brother Campbell—THOSE for whom this notice is designed, I presume, are readers of the Harbinger. For this reason I will trouble you for a small corner of your publication.———The call of brethren and friends, and peculiar circumstances, and not my own ambition, brought me before the public as an Editor.———Forming my judgment on the approbation of a few—in my opinion, judicious friends—I imagined that a work conducted according to my taste would command a circulation equal to its expenses. But in this we have been disappointed. "The Christian" closed its brief career with the year of 1848!———The especial design of this note is to thank those brethren who have favored me with an exchange. For their magnanimity in so doing, I wish to express my gratitude. I shall not soon forget their well intended compliments paid to my poor efforts. I wish also to add that as they are no longer under any obligation to retain the Christian on their exchange list, I shall not consider myself forgotten or neglected should I not continue to enjoy the pleasure of receiving their respective publications.———May Heaven's best blessings be abundantly showered on all the means being used for the growth and strength of Messiah's kingdom!———Yours in the hope of the gospel,

W. W. EATON.

ST. JOHN, New Brunswick, May 30th, 1849.

We regret that our devoted brother Eaton has not been sustained in his endeavors to publish the "Christian." We attribute it not to a want of merit in himself, as he is modestly inclined to do, but to the fewness of our brethren in his region. May the Lord bless him and open for him other fields of equal or greater usefulness! W. K. P.

To Correspondents.

WE are compelled to omit several communications of interest, for which we must beg the indulgence of our friends. We have been compelled to postpone a very interesting letter from our beloved brother J. T. Johnson, of Kentucky, containing some cheering church news, and many important and gratifying facts respecting the "Kentucky Female Orphan School." It shall appear, with other excluded communications, in our next number. We sincerely sympathize with brother Johnson in the distressing sickness of his family. We trust he may be soon relieved from this affliction, and his own valuable life long preserved to the church and the world, which he has so long and benevolently served. W. K. P.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *OCTOBER*, 1849. NO. X.

TRACTS FOR THE PEOPLE—*No. XXXVII.*

THE CONSTITUTIONAL CITIZENS OF CHRIST'S KINGDOM.

SEQUEL OF TRACTS ON BAPTISM—No. II.

HAVING in our preceding Tract stated and partially developed our views of Hierarchies, National Churches and Secular Religions, in contrast with the pure and holy church of Jesus Christ, we now proceed to the investigation of what constitutes a legal or constitutional citizen or subject of Christ's kingdom.

It is altogether unnecessary to assume that any of our readers needs to be told, or to have proved to him, that the Lord Jesus Christ claims to be regarded as a king, and that he has a kingdom which he himself in person proclaimed, and afterwards by his Apostles ordained and established in the world. Any one that either denies this fact, or assumes that Messiah's kingdom preceded his personal advent in the flesh is not in our present horizon; and, therefore we address the reader of this essay as one that admits that Jesus Christ is a king, was born on earth to be a king over his own kingdom soon after his departure to be established upon a new constitution, and not after the model of any kingdom then existing in the world.

The Jewish nation, and every Pagan nation then on earth, were in their nature worldly, temporary and founded on fleshly relation, without any spiritual qualification. They had in them, indeed, words and figures which might be so arranged as to give a full and graphic view of what was to follow after their fall and dissolution. But they went no farther. Jesus Christ could not be a king till after he was born again, and, consequently, he could only speak of it in parables and represent it as afterwards, and at no very distant day, to be organized and revealed. Hence both his precursor and himself spent their ministry proclaiming it to be near at hand, and in giving right conceptions of its great peculiarity.

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The Jewish kingdom of this world, in its commonwealth character and with its peculiar constitution, and national worship, served most essentially to introduce, illustrate and establish the kingdom of heaven announced as "at hand," during the personal ministry of the Messiah while in the flesh. But he always, or for the most part, delights to enforce its peculiarities—showing it to be spiritual and not of this world.

Blood, then—Adamic, Noahic, or Abrahamic—could not introduce into it, or convey to any one the right of citizenship. Those who might have boasted of a very near fleshly relation to the Lord Jesus Christ, in the days of his flesh, when inducted into the nature of his kingdom, renounced all such glorying with a "FAR BE IT," "God forbid that I should glory save in the cross"—not in the blood or lineage—"of the Lord Jesus Christ." "For though we have known Christ after the flesh," [as a man and a Jew,] "we know him no more on that account."

Faith, then, and neither flesh nor blood, can prepare a man for the new or Christian kingdom. Not faith, however, in general, but a very special and peculiar faith. Abraham, Isaac, Jacob, Moses, Samuel, David, and all the Prophets and saints of the olden time had faith, some of them most sublime and transcendant faith. But not one of them had the faith necessary to admission to citizenship into that kingdom Jesus Christ came to constitute and erect on faith.

Their faith, indeed, was a divine and sometimes a transcendant faith, triumphing over all opposition. But its defect was not in its strength, sublimity and grandeur as a principle of action. Its inadequacy or incompetency was not there. It had not the proper object. Even many of those who believed that Jesus was a Prophet sent from God, that he cast out demons by the Spirit of God, and that he was an extraordinary messenger of Jehovah, had not the faith required to admission into his kingdom. The object of that faith was still more captivating and soul subduing. It was the sublime proposition that Jesus, the Son of Mary, was the only begotten Son of God and the Saviour of the world. And that which made it worthy of all acceptation was that he became ours and that we became his whenever we embraced him. The cordial recognition of this glorious fact and submission to it is the grand and indispensable prerequisite to admission into his kingdom.

This persuasion ever was, and still is, the grand condition of citizenship in the kingdom of Jesus Christ. A man may, indeed, be a nominal citizen of this kingdom without this faith; but a real one he

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cannot be. It is also true that a man may, in his heart, be a Christian in a national hierarchy. Yet that hierarchy is not, on that account,the kingdom or church of Jesus Christ. It will be admitted that there are republicans in Rome, and democrats in England. But this admission will not convert Rome into a republic, nor England into a democracy. And, for the same reason, it must be conceded that an admission that Christians may be found in the national hierarchies of Europe, will not convert these hierarchies into the churches or kingdom of Jesus Christ. And all the reasons that go to prove that a republican can neither enjoy his privileges, nor exhibit his principles under a monarchy or an aristocracy, will equally show that a Christian can neither enjoy his Christian privileges nor exhibit his principles in the full display of Christian excellency in any secular and worldly church. It is, therefore, all important that a man have the true faith, and be a member of Christ's own church, to enjoy his privileges and to display the true excellencies of a Christian character. An enlightened faith is, therefore, by all enlightened men regarded as an essential condition of Christian church membership.

But faith in Christ as the Saviour of all that obey him is not the only qualification for admission into his kingdom. His kingdom is a constitutional kingdom, and its constitution a written one. It must be understood and acquiesced in by all worthy of being placed under it.

But this requires some Christian learing as well as faith. Faith is not every thing in religion. It is but an admission of its truth, and a confidence in its gracious promises. But this is not hereditary. No one is born into the world with an enlightened understanding and a believing heart. Hence no one ever was, or can be, a Christian in virtue of his birth. Hence the importance and necessity of the illumination of the understanding, the conviction of the conscience and the acquiescence of the heart. For this purpose the gospel must be read or preached. It must be, in some good measure, understood, and acquiesced in, else these fruits cannot follow.

And it is here that the folly and incongruity of all secular churches appear most obvious. They plead for two sorts of members, one of faith, and one of blood. To the first they administer one ordinance, to the other two ordinances. They baptize, or as they say, *christen* the first, and in addition administer the supper to the second. Thus the secular churches have two sorts of members, one born of blood, or of the flesh; the other, born of the Spirit. But the former are the more numerous. For there are always four or five to one who are constituted members in virtue of their parents,

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for one that is received on his own faith. Nay, in most cases the whole church are baptized before they believe, and in all cases the majority are only born of the flesh, and, therefore, have no relish for any thing that is spiritual. Nay, they carnalize more than evangelize the whole community. Hence in all national and secular churches the majority stamp their image on the minority more deeply and enduringly than the minority their views or character on the majority.

In process of time, the flesh prevails over the Spirit, and the whole community becomes rather a synagogue of Satan than a church of Christ. The lusts of the flesh, the lusts of the eye and the pride of life, in full development, give laws and customs to the community. Thus the world swallows up the church. To call such, a "communion of saints" is to perpetrate the greatest outrage upon faith, and reason, and common sense.

The introduction of the world into the church, by christening infants in the name of the Godhead, is no trivial affair. The door into the church is, in all nations where this Papal rite obtains, thus made as wide as the door into the world. Indeed, there are not wanting those who argue, that if the parent be a member of the church, for that same reason his offspring, male and female, are born in the church. Hence some of our Protestant ministry assume, in open day and before the world, that infants are not to be baptized to make them members of Christ's church or kingdom, but because they are so already by natural generation. They argue from an analogy, which they first assume, viz:—That baptism is but Christian circumcision, standing in the same place and covering the same ground; and, therefore, as Abraham's male offspring were circumcised, not to make them his children, but because they were already his children, therefore Christians should baptize their sons and daughters, not to make them Christians, or members of Christ's church, but because they are born members of that church, in virtue of the covenant which God made with Abraham. And when any one is so sceptical as to ask them why they baptize female infants, inasmuch as none but Abraham's male descendants were circumcised, a very popular and much approved response is:—"That Christ came to enlarge our privileges rather than to intrench upon them, and he demonstrates his superior magnanimity and generosity in taking our girls as well as our boys into his spiritual kingdom."

Of the two schools, those who baptize infants because they are born Christians, and those who baptize them to make them Christians, I am not able to say which is the wiser or more magnanimous. I will only say, that so long as the practice wants a divine precept,

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or an approved example from Jesus Christ or his Apostles, we must regard it as a waste of genius, or learning, and of time to attempt to decide where doctors so pious and profound are constrained to differ. We baptize those first taught and constrained to believe, merely because Jesus Christ did not say, according to the common version, baptize them first and then teach them; but because he did say, teach the nations, then baptize them, &c.

If this be not to carnalize and secularize the church, and so far as a nominal Christianity obtains, to bring the whole world into the church without illumination, faith, or penitence, I ask how can this thing be done! To how little purpose, in this view of the matter, did the great teacher say—"My kingdom is not of this world," if the whole world, wherever his kingdom exists, be brought into it by virtue of natural birth and baptism into the name of Father, Son and Holy Spirit.

These churches by law established, and those of the same faith and order with them, not by law, but by assumption established, to be the church of Jesus Christ, divide their members into two classes, technically called "communicants" and "con-communicants," with reference to one institution, although really all communicants in their theory and practice of infant baptism.

This, according to the apostolic style, is an unanswerable argument against their theory of church organization, provided only that Christianity is fully taught in the Christian scriptures. For who does not read, in the New Testament, as much about "Purgatory" and "Peter Pence" as about "communicants and non-communicants," in the Church of Christ!

A change of names is always necessary when a change of things occurs. A "*vicar* of Christ"—an "*arch* bishop"—a "*prebendary* of St. Paul's" or St. Peter's," are not, indeed, more foreign to the language of inspiration than "infant baptism," "church communicants," and "church non-communicants." But such new coin from the ecclesiastic mint is indispensable. They have new institutions, new ordinances, new manners and customs, and must have a new nomenclature.

Having, then, seen that infant baptism is not only a door into the church, but the great door into all secular and national churches, and all other communities called by whatever name; Papistical, Prelatical, Presbyterial, Congregational, or Methodistic, let us carefully glance at its tendencies.

These all receive into the church the infants born of the flesh,

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and put upon them the awful and glorious names of Father, Son and Holy Spirit, with sanctified water and prayer, and then, in some form or other, teach those baptized, sprinkled, or aspersed babies, as soon as they can learn the Lord's prayer and the ten commandments, to answer certain initiatory questions in such a way as to cause them to believe that they were in good faith, and by divine authority, initiated into all the rights, immunities and honors of the true church and kingdom of Jesus Christ, by the efficacy of a few drops of water, sprinkled on them when speechless babies; and, of course, without their knowledge or consent.

The most prominent of Protestant churches teaches its offspring that the benefits conferred upon them by this affusion are such as to constitute them "*members of Christ, children of God, and inheriters of the Kingdom of Heaven.*" And not only this, but that they did vow three things in their baptism—1st. That they should "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2d. That they should believe all the articles of the Christian faith. 3d. That they should keep God's whole word and commandments, and walk in the same to their life's end."

It is not true that their god-fathers did thus vow for them severally in their individual names. Yet they are taught to regard themselves as thus obliged, by their spiritual representatives, and at confirmation are in duty bound to take upon themselves, formally, in their own individual persons, to do those things in consequence of said obligations assumed for them, by their spiritual fathers, not one of whom, for the most part, has either faith, or hope, or love in the Christian sense.

Other Pedobaptist communities virtually, if not to the same extent, follow their example. Now, as the great majority of all Protestant Pedobaptist societies are children, sprinkled in infancy, what can we think of such institutions as constituting the church of Jesus Christ? Can such communities, of fathers and sons, sprinkled without faith and repentance, be essentially, or substantially, the same as those to whom the holy Apostles addressed their letters? Can we address them as "a chosen generation, a royal priesthood, an holy nation, a peculiar people?" Could we exhort such "to shew forth the praises of him who hath called them out of darkness into his marvellous light!" Could we congratulate them as those "who in time past were not a people of God, but are now the people of God," as those "who had not obtained mercy, but now have obtained mercy?" Could we address them as "by one Spirit, all baptized

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into one body, whether Jews or Gentiles, and made to drink into one Spirit!" Could we say, of such a people, that having "been baptized into Christ, they have put on Christ!!" Who could, with any respect to truth, so regard, or represent them in virtue of their infant church membership!

Now if such be the condition of all Pedobaptist churches—assemblies of persons, the great majority of whom are "christened" babies and striplings, and "non-communicating" adults can we regard them in any other light than masses of carnality, differing only in some of the forms of a reflected civilization from those who are yet regarded in the light of unconverted pagans? Their sins and follies,—their pride, avarice, and cupidity, are more genteel and fashionable, than the rough and uncourteous vices of the rude barbarian.

They occasionally display the vices of the Pagan world, but with more polished manners and more polished weapons than with the war-whoop, club, and tomahawk of the wild Indian and ferocious savage. But still the baby sprinkled duelist, the courteous land pirate, and the smiling, cheating, swindling trader, are alike prompted by the same spirit, and impelled by the same motives.

True, indeed, that in these communities there are pious and virtuous persons who are bewailing the apathy and indifference, or the positive and flagrant vices of some, nay, of many of their non-communicating brethren. But I am not speaking of the communicating class of the secular churches. These are but a very small portion of the church, and of that small portion there are not a few that give no clear indications of spiritual life. In a church of one hundred families, averaging five persons each, there are seldom more than one hundred communicants. But the four hundred so called baptized non-communicants, though, in virtue of their "infant baptism," as much members of the church as the others, give no symptom of a new heart or a new life. They are as dead in trespasses and sins, as the wild man of the woods.

Not long since, Italy and Spain, as well as Geneva, Scotland, and Holland, were almost all "christened," i. e. "sprinkled into the name of the Trinity," and constituted members of secular churches, both Romanist and Protestant. Of these, not more than one in five partook of the symbolic loaf, or tasted the mystic cup. But there remain, in all these, four-fifths of non-professing christened men and women. Almost all the crimes of every malignant hue are perpetrated by these non-communicating baptized infidels—members of Christ's mystic body, the church, baptized but not communicating

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members. These always give character to the profession. If three or four in every five baptized persons are, to all intents and purposes, men of the world, whether polished or unpolished sinners, the community that has owned them by baptism, is morally chargeable with all their sins, and must bear the infamy and the guilt. There is no apology for them. They must excommunicate them, declare them unbaptized pagans, or sprinkled infidels, and never as constitutional subjects of an institution indicating a death unto sin, a burial with Christ, and a resurrection to a new life.

Enough, and perhaps more than enough, has been said to sustain our position and manifest our views of the paralizing and corrupting influence of this Pagan, or Papal, rite of infant sprinkling instead of Christian immersion, of a believing subject. Enough, and more than enough, to prove to every candid and unprejudiced mind that infant affusion is the chief cause of nominal Christianity, and the door that introduces the world, with all its lusts and passions, into a community claiming the high honor and holy relation of a church of Jesus Christ. Need I say that such a contaminating and wasting institution is not to be winked at as a matter of forbearance, but to be opposed as a desolating evil, sowing the church with all the seeds of vice, defection and open apostacy from its rightful law giver and king.

No one can easily exaggerate the deleterious influence of the doctrine of infant church membership. Its introduction was the dawn of that fatal apostacy predicted by the great Apostle to the nations. The man of sin was begotten and born before the last of the consecrated Twelve had entered into rest. But yet he remained a speechless babe till the close of the second century. It was not till then that any one presumed to introduce infants into a membership in the Christian church. Tertullian, the first of the Latin Fathers, resisted their admission to baptism. But he resisted in vain. First boys and then babes, with sponsors, began to be counted as the seed of the church. This was argued from the Jewish institution. They overlooked the great biblical fact that the Jewish covenant was intended to be, and was, in part, a worldly institution; a carnal commandment, or a "commandment concerning the flesh, imposed on them till the time of reformation" or reconstruction. Flesh, not spirit, was the essential and differential characteristic of that institution. The flesh, not the Spirit, nor the divinity of the Messiah, was in the body of Abraham. God insulated, as circumcision circumscribed, the family of the promised seed. But they had no sponsors. And without any will or individual responsibility

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on the part of the circumcised, the children of Abraham were covenantees. God himself the covenanter, so ordained till the seed promised should come. Hence his Harbinger proclaimed a new era, and charged his auditors not to presume on Abrahamic blood. "Think not," said he, to say in your hearts that "Abraham is your father." God is able to raise up out of stones a seed to Abraham. Thus spake Jehovah to David's son and David's Lord:—"A *willing people*, in the day of thy power, shall come to thee." But now, although Jesus Christ as *Lord of all* is on the throne and possessed of all power in heaven and earth, still there are those who will carry to Jesus in their arms those who, by reason of age, cannot come to him. They read the promise as if God had said an *unwilling* people *shall* be carried to thee when thou art invested with the government of the universe.

But the Jews had no sponsors. How, then, came the Christians, in the third century, to introduce them? No answer but one can be given. They know that Jesus said, "*come to me*," not *carry to me*. Individual responsibility was assumed and proclaimed from the days of John the Baptist to the close of the gospel and law of Christ. They felt the necessity of it, and on instituting infant baptism they introduced a sort of proxy responsibility.

The Latin *sponsor* was the term that indicated their ideas. A sponsor assumed to *answer* for the babes of the third century. He became responsible for the faith and training of the children of the flesh. On this principle infant immersion was introduced. So ancient history amply records. But we mention this for the great lesson which it imparts. The doctrine of personal responsibility, antecedent to sponsorship, was the doctrine of Christianity, and so soon as they began to depart from the primitive institutions they found it necessary still to have respect to the forms of the apostolic age. They, therefore, had some one both to profess for the babe and to become responsible for his Christian education and deportment.

This was a great and most deleterious innovation, not only as respected the change of the subject of immersion, for yet it was immersion, and immersion only—but in changing the doctrine of personal responsibility. For of all the doctrines, fundamental to moral excellency, that of individual, personal responsibility is of paramount importance. This corrupted, or denied, degrades man from the dignity of a free and voluntary agent, to that of a slave to the opinions and dictates of every demagogue who may chance to ingratiate himself into his confidence and affection.

The introduction of sponsor infant baptism tended directly to en-

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slave man to the dogmata of his intellectual superiors, to take from him the consciousness of innate self-determination, and to make him an easy prey to the intrigues and approaches of the selfish and designing. Like other plausible and palatable innovations it soon spread extensively in the Greek and Roman divisions of ancient Christendom, and flooded the church with a mass of ignorance, impiety and immorality. It brought the laity into the net of the clergy, and multiplied the nominal adherents to the Christian church greatly beyond the intelligent and voluntary converts. The communion of saints was soon destroyed, and for it substituted infant communion as well as infant baptism, on the same assumption of Jewish precedents, substituting these twain innovations for the baptism of believers and the communion of saints.

From that day to the present the ancient landmarks between the church and the world were defaced, and ultimately destroyed. And as the way of transgressors is hard, it grew and spread its paralyzing influence over the so called Christian world, until it was almost wholly immersed in the darkness of superstition and error.

There was, indeed, occasionally a class of faithful and powerful remonstrants that prevented the apostacy from being both complete and universal, contending, as they did, under various distinguished leaders, down to the period of the Protestant reformation. Still the church never wholly recovered from a false philosophy, nor from the fleshly and worldly influence by which she was enfeebled and paralyzed.

The Protestant Reformation was but a REFORMATION of a corrupted Christianity, and not a RESTORATION of the primitive simplicity, beauty, and integrity of the original profession. The world had got into the bosom of the church, and had seized all her fountains of learning and authority. It held communion in her prayers, in her praises, in all her sacred solemnities, and prostituted her most solemn ordinances by administering the one to babes and the other to knaves and hypocrites. From head to foot, from the Pope to the catechumen, like the Jewish apostate nation, she was gangrenous, ulcerous, and corrupt. From the head to the extremities she became a hideous mass of rottenness and corruption.

From that great and almost universal defection she has not yet been healed. Her head is still sick and her heart faint. The saints within are not able to remove the malady that yet presses upon her vitals. Still she numbers her myriads of Doctors; but in their protests, for the most part, there are sundry errors and corruptions retained and honored. Through their benumbing and paralyzing

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influence, reformation, or rather restoration of the ancient and primitive order of things, is slow and feeble. The medicines that Luther, Calvin, Zuinglius, and their associates prepared, and those which Wesley, Whitfield, and their brotherhood prescribed, have not reached the mortal disease under which she wastes and pines away. They have healed the cancerous excressences, but the roots are not extracted. But their eyes were not opened, nor are those of their sons and successors, to the hereditary taint that has stricken her to the heart. The struggle between the two principles—the flesh and the spirit—within the church, as when Esau and Jacob struggled for precedence in the womb of Rebecca, terminated in the triumph of the former over the latter. But, as then, while the younger seized the heel of his brother, the elder secured the heart of his mother, and thus the sons of Esau evercome the seed of Jacob in the visible family of God, and have brought the church into a condition in which the carnally minded bear rule over the spiritually minded, and instead of converting the world to the church have rather converted the church to the world.

Many and strong were the causes that concurred in carnalizing the true church of God. When infants, because of the flesh were numbered as in covenant with God, and had grown up in the spirit of the world, and from the alleged obligation and sanctity of a parental vow assumed for them, had taken it upon themselves, being as much then in the flesh as before, they had no relish for "the sincere milk of the word." But preferring the wisdom of this world to the wisdom of God, they gave heed to those teachers that most accommodated the doctrine of Christ to the taste and style of the times and places in which they lived. Teachers then, as now, delighted in pleasing the majority. Deriving their annual revenues more from the rich, the fashionable, and honorable on earth, than from the poor, the humble, and the obscure, they would have been of extraordinary piety and spirituality not to have catered more or less to the passion and taste of those on whose good will and liberality they most depended for all the good things of this present life.

Add to this the reverence always paid to mysticism and mystery in times of ignorance, allured the elders of the Christian church to pay a courteous respect to the sage philosophy of the times, and to the popular charms of science falsely so called. This gorgeous mystic lore and heathen tradition gradually triumphed over the beautiful simplicity of the gospel of Christ, and brought the church into subjection to the wisdom of the world. The clergy took sides with the majority, catered to their passions and ultimately resigned,

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to the unconverted multitude of baptized infidels, the destiny of the Christian institution.

Infant baptism, in itself, appears to be a very small matter. And so it is, in fact, when contemplated without its bearings on the church and on the whole doctrine of Christianity. The eating an apple, too, is a very trivial affair. But not so insignificant when viewed in all its bearings in the case of the first apple eaten by the first man. It was a small matter to make a golden calf—but it occasioned the death of 3,000 men. And still a smaller matter to peep into the ark of the Lord. Yet of the men of Bethshemesh there were stricken dead fifty thousand and seventy men, in one day, for presuming to look into it while the people were offering a great sacrifice to God.

Many such little things there are in the Bible that are larger than any mountain any geographer ever measured. But if every jot and tittle of God's law is to stand when the present heavens fall, who dares to presume to call any institution of heaven, or the corruption of it, a very little thing. Who can compute the value of a letter in the word of God—the difference between Jah and Jove—between "Jesus called Justus," and "Jesus called Christ!" A single word may have the salvation or damnation of man in it.

Infant baptism is a very little thing. But it has brought a thousand millions into a nominal relation to Christ, and filled the church with untold legions of mere worldlings and hypocrites. It never saved any one; but may have ruined myriads; not by any thing in itself, but because of its assumed value, in all its associations and consequences. It has metamorphosed the gospel, the church and the world just so far as it is believed, and as often as it has been acted on. Without it a Pope never would have been consecrated, nor a hierarchy instituted. It has desecrated the holy communion, and deprived many of the benefits of Christian baptism. It is a positive violation of the last precept of the law, and incurs the last penalty of the gospel institution. God, by Moses, said: "Ye shall not add to the word that I command thee, neither shall you diminish aught from it." Deut. iv. 2. By John, the last of his Apostles, he said: "If any man shall add unto these things, God shall add to him the plagues that are written in this book; and if any man shall take away from the words of this prophecy—(or revelation)—God shall take away his part out of the book of life, and out of the Holy City, and from the things written in this book." For according to Isaiah—*To change the ordinance is to break the everlasting covenant.* Chap. xxiv. 5.

May we not, then, conclude that hereditary Christianity, in any form, as indicated by infant baptism, or any other observance not the fruit of faith, on the part of the subject, carnalizes and corrupts the church, tends to infidelity, deludes the world, ruins the souls of men, and so far dethrones the Christian Lawgiver and Judge of men?

A. C.

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AN INQUIRY INTO THE NATURE, CAUSE, AND CURE OF SPIRITUAL DYSPEPSIA.——No. I.

THERE is not, perhaps, within the entire range of moral or spiritual ailments, a disease, in view of the frequency of its occurrence, more difficult of accurate description, or more intractable in its remediate management, than that which forms the subject of our present inquiry, and which we have denominated Spiritual Dyspepsia. So perfectly protean is it in its type, that it assumes, at times, the form of almost every other spiritual malady. And oftentimes, so difficult of cure is it, that neither the mildest, nor yet the most heroic treatment, will always succeed in effecting a perfect cure. Indeed, to understand fully the pathology or intimate nature of this disease, would seem to require a general acquaintance with the whole class of spiritual ailments. But in view of the frequency of its occurrence, the train of accompanying symptoms, so discomforting to the patient, the truly miserable condition of the habitual spiritual dyspeptic, together with the often intractable nature of some of its forms, all of which conspire to make it necessarily a most interesting disease to the spiritual physician, and to present it as one having the strongest claims upon his attention and sympathy.

But before considering this form of spiritual disease, it would, perhaps, be well, in the first place, to inquire a little into that condition of the system constituting spiritual health. And in the second place, to consider those particular deviations from that condition, constituting spiritual dyspepsia.

Health, whether spiritual or physical, may be defined to consist in that state of the living body in which the parts are sound, well organized and disposed, and in which they all perform freely their proper functions.

In either case, then, whether it be physical or spiritual health, the condition of the living body, as above stated, must exist and be maintained in order to the continued enjoyment of health. But such a condition of the body natural, or spiritual, cannot be maintained unless in conformity to the laws of its own organization or constitution. There is a natural body, and there is a spiritual body. The outward man is of the earth, earthy, and must subsist upon that which is earthy or material like itself. For doing this, it is furnished with an admirable machinery for the reception, digestion, and assimilation of material nature, by which the health, vigor, and comfort of the physical man is promoted and sustained. Just so is

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it with the mind, as the inner or spiritual man. It too has its own peculiar nature, and an aliment as exactly adapted to its spiritual constitution, as the body has with which it is furnished; and faculties too of receiving, digesting, and assimilating whatever is spiritual like itself. Each, then, we perceive has its own peculiar aliment and its own peculiar powers of appropriating and of assimilating it to itself. And thus each in perfect harmony with its own peculiar organization is fed and sustained. Health, then, whether physical or spiritual, whether of body or of mind, requires for its sustenance, first, a sound and well organized body; and in the second place, a regular and constant supply of aliment perfectly adapted to the peculiar organization of each.

Having now, in a very general and brief manner, considered the condition of health, so far as it respects the necessity of sound organs and their proper adjustment in the body, in connection with the nature of the aliment appropriate thereto, we shall, in the next place, consider some of the symptoms or manifestations of good health.

We presume it is evident from what has been said, that the system of the inner or spiritual man must, in order to enjoy spiritual health, be fed and sustained in perfect harmony with its own peculiar organization. His organization then being spiritual, it follows as a matter of necessity, that the aliment which alone can nourish and sustain his life and health must also be spiritual. The communications of the Holy Spirit constitute his proper aliment. They are apprehended by faith. Thus received into his mind or spiritual system, they are assimilated to itself,—they become spirit and life. Faith, trust, or reliance on God, is the principle of spiritual life. The divine testimony, the pabulum vitæ of the mind or inner man. Hence when he receives the words of Christ, he receives the bread of life,—the only proper aliment of the spiritual man. The babe or new-born spiritual man receives them as the pure milk that he may grow thereby. It is thus that both the babe and full grown man are fed and sustained upon the word and doctrine of Christ and of God as their spiritual Head and Father. But as the outer man must daily receive, digest, and assimilate a suitable portion of material nature for the enjoyment of health, vigor, and comfort, so must also the inner or spiritual man. In order to his growth, health, vigor, and comfort, he too must daily drink in the pure milk of the word, and feed upon it as the bread of life. So long as he partakes of this spiritual food with exquisite zest, he has the evidence within himself, the evidence of feeling, that he enjoys

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health and vigor. But he has outward faculties as well as those which are inward and spiritual. For while in the body, he has also the organs and senses of the body, through which he holds communion with the material and spiritual world, with God, with nature, and with man; and through which they commune with him. By these outward faculties he manifests to others, to the world, that the character of the inner or spiritual man is holy and spiritual. His outward members are, as it were, spiritualized, and indeed consecrated to the service of the inner man. The eye, the ear, the tongue, the hand, the foot, all move in harmony with the will of the inner man. They are members of righteousness, because the functions which they perform accord with the feelings and emotions of the mind, or inner man. Hence their proper exercise always indicates the symptoms of sound, spiritual health. The eye, when sound, never looks with concupiscence; the ear, when in health, never listens to evil suggestions; nor does the tongue, while spiritually sound, utter corrupt speech, but, on the contrary, that which is good for edifying. Its speech will always be with grace, seasoned with salt. Nor will the hand or the foot consent to become an instrument of evil or unrighteousness; but, contrariwise, an instrument of blessing one's neighbor. In a word, his mind is not more desirous of devising what is good, than are his outward members active in executing it. But in determining what is good and profitable to men, he will be content with nothing short of the highest standard of moral excellence. He will, therefore, always have recourse to the word of God, to ascertain the mind of the Spirit in relation to what he purposes; and what he purposes in this manner, he feels himself fully able to execute. And as to what he purposes, he will always be found to be not less discriminating and conscientiously scrupulous, as to the means, than he is to the end proposed. His rule of action will never permit him to do evil that good may come. His standard of moral purity and excellence will not allow him to engage in any enterprize, though lawful in itself, that might either in the pursuit, or accomplishment of it, put in jeopardy his reputation as one that fears God and loves righteousness. He is indeed ever careful never to infringe the laws of spiritual health. A conscience void of offence is to him a constant spring of enjoyment. In his transactions with men his Yea is ever Yea, and his Nay is always Nay. The delightful law of kindness is ever seen and felt in his intercourse with men. He loves them that fear the Lord, but condemns the workers of iniquity. He loves and seeks the society of those who bear the moral image of him whom he de-

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lights to serve; and to commune with them in his holy sanctuary, is the joy and rejoicing of his heart.

Such are some of the prominent and unequivocal symptoms of spiritual health.

We are now, in the second place, to consider some of the deviations from this condition, constituting spiritual dyspepsia.

It is a remarkable fact that there is hardly any disease less understood than that which is so often presented to us, and known under the vague denominations of Lukewarmness, Worldly Conformity, and Spiritual Apathy; which seems the more extraordinary, because there is none of greater importance, whether we regard its variety, its consequences, or its connexion with other diseases. In the first place, then, we shall endeavor to present to the reader a review of the symptoms of spritual indigestion, and its more immediate consequences; in the second place consider some of the proximate and remote causes of this disease, the manner in which they excite it, and the changes which take place in its progress; in the third and last place, detail the plan of treatment which has appeared to us most successful.

So gradual and insidious is the approach of this disease, and so slight, at first, is the deviation from the condition of health, as above described, as scarcely to be perceived by the patient himself. He may indeed continue, as formerly, to partake daily of spiritual food, but with a relish somewhat diminished. This symptom, at first so very obscure, does not, however, continue long before there is also felt a slightly impaired appetite, accompanied by a slight impairment also of spiritual discernment. The occasion of the above symptoms would seem not unfrequently to depend upon protracted abstinence from spiritual food; the functions of the inner faculties peculiar to the spiritual system, have consequently, from too long fasting, become weakened, while the outer senses have been, at 'the same time, too long employed or exercised upon outward, secular objects. There is consequently a morbid reaction of the outer upon the inner senses. The outer senses have thus acquired a preternatural strength from protracted, exercise while the inward spiritual senses have become weakened from disuse. It is thus, we presume, that the spiritual functions of reflection, meditation, and assimilation are disturbed, the appetite diminished, and spiritual discernment impaired. Hence it follows that from this undue excitement of the outward senses, the bread of life when received cannot be properly assimilated, because due time has not been taken for the restoration of the spiritual functions of reflec-

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tion, discrimination, and adaptation of the word of life to the particular wants of the inner man.

Should, however, these morbid symptoms of the dyspeptic not be relieved, but permitted to run on unchecked, then we shall have, ere long, those of a more aggravated character. To the impaired appetite, will succeed a slight feeling of spiritual debility. His system becomes morbidly sensitive to the changes of the moral atmosphere around him. He cannot so well resist its oft deleterious influences upon his inner man. In his works of faith and labors of love he sooner becomes weary. There is, indeed, apparent in his gait, a spiritual languor, indicating a great want of spiritual nourishment, and of tone and vigor to the system. When he takes his seat at table, to partake of a spiritual repast, although upon it is spread, in the richest profusion, the greatest variety of the most delicious spiritual viands, he eats with but little relish, and with still less spiritual discrimination. He often, indeed, selects a portion of spiritual meat much too strong for his weakened powers of digestion, the effect of which is not to nourish, but unduly to excite the head and to produce paroxysms of spiritual delirium, in which the dyspeptic talks incoherently of election, reprobation, the final perseverance of the saints, and fancies himself to be rich, and increased in goods, and to have need of nothing.

There is at times also apparent a want of that harmonious healthy action between the mind, the heart, and the remote organs of seeing and hearing. The eye, when it sees that which is the property of another, looks with cupidity. The ear, when it hears evil suggestions or counsels, listens at first with but little dislike; then, after a time, with indifference, and finally, if this effect be not corrected by a healthy reaction of the mind, it goes on at length to approbation, terminating in perverted moral action. In like manner also is it with the tongue, when from under the salutary influences of the mind and heart. Its perverted function will at first be seen in using lightness of speech, jesting, boasting, using words with double meanings, and unless these symptoms are timely remedied, they will shortly go on to exaggeration, prevarication, and confirmed falsification. So also is it with the hand and foot. They, too, if long deprived of the sanative control of the heart, become perverted in their functions. The hand will offend, and the foot trespass, and will thus become the instruments of unrighteousness. The above symptoms, indicating the condition of the outward senses and organs, constitute the second stage of spiritual dyspepsia. The third and last stage indicates the condition of the heart

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itself, as the great fountain from which are the issues of life and health. We have indicated above that love, joy, and hope are amongst the symptoms that denote spiritual health in general. These symptoms depend, however, upon the healthy condition of the heart in particular. The heart itself again depends upon the head for its healthy tone. And it is through the medium of this organ the heart is to receive the pabulum vitæ, the pure milk of the word, and from which it is to issue or be circulated as the great centre of spiritual life, health, and vigor. It must, therefore, continue to receive a proper supply of this spiritual chyle or milk, that it may with vigor perform its functions; first, that of vitalizing or spiritualizing it, and afterwards of circulating it through the entire system of the spiritual man. From the great importance of its functions, we see at once the propriety and necessity of the advice given once by a distinguished spiritual physician: "Keep thy heart with all diligence, for out of it are the issues of life." How serious, then, must be the injury to the whole spiritual constitution when this organ becomes diseased. The spiritual pathologist, however, has always found it difficult to discriminate properly the symptoms that denote functional, from those that indicate organic disease of this organ. This, however, they have always found, that in every case where the heart was really diseased, the head was never found in a sound and healthy condition. This arises, indeed, necessarily from their physiological connection. The functions of the head and heart, whether in health or disease, always act and react upon each other. A. W. C.

REFORMATION—No. XVIII.

We come now to consider the relation which the present reformation sustains to the ancient or rather the original Christian church established by the Apostles. It is to this Primitive and uncorrupted Christianity that most of the parties of Christendom desire to claim a more or less intimate relationship. Each one is careful to display any particular feature in which resemblance to it may be traced; and where all likeness is lost, a confident appeal will usually be made to the musty records of ecclesiastical genealogy, in order to prove a descent, either lineal or collateral, from a progenitor whose divinity admits of no dispute.

The slightest RESEMBLANCE to primitive Christianity would seem to be regarded by many as undoubted evidence of legitimacy. It

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matters not how numerous or how great the differences, if likeness may be traced in a single feature, or if there even be imagined a similarity in the fashion or color of the garments in which they have arrayed themselves. It is astonishing, indeed, upon what slender support the claim of even an exclusive title of succession is sometimes made to rest. A religious community will spring up, and after inventing for itself a system of doctrine and of ecclesiastical polity, will profess to be the true representative of the ancient church, if to its dissimilar institutions it has but attached similar titles. A single word of scripture may, like a minute quantity of pure gold, be beaten out so thin as to cover a prodigious surface of partyism, and give to it in the eye of the uninstructed the substantial and precious qualities of original truth. It is thus that the word "presbytery" is employed by some to gild their frame-work of church government; while for others, the term "conference" is made to serve a similar purpose. Thus, too, the word "baptism" is made to hide a variety of human inventions, and the term "faith," to cover with glittering and delusive splendor a vast superficies of speculative human opinions.

Some, on the other hand, rely upon a claim of transmitted *authority*—upon the virtue of official prerogatives, consecrated by tradition, and perpetuated, in more than one sense of the word, by *imposition*. The chrysmal efficacy of ordination is supposed to impart validity to all religious acts; to give an indispensable sanction to sacred ministrations, and to infuse into divine institutions a balsamic and healing power. Amidst the labyrinth of conflicting claims which bewilder the truth-seeker, it is this slender thread of an alleged apostolical succession, which is thought to be the only clew that can infallibly guide research. It is this floating and unsubstantial gossamer which must attach the soul to its only anchor of hope. It is this sublimated effluence of official grace; this mysterious transmigrant; this ever-living spirit of sacerdotalism, that can alone impart vitality to the body of Christ, or sustain and perpetuate the existence of the Christian church.

It is, however, in other cases, the attribute of ANTIQUITY which is supposed to be the true evidence of genuine descent. To boast the possession of a distinct ecclesiastical organization from an early period, is to prove an absolute identity with the original church. The turbid waters which overspread the slimy and alluvial Delta, are to be regarded as those of the pure and sparkling fountain from which, in the rocky recesses of the far distant mountains, a doubtful geography may have traced the stream. The once seamless coat

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of Christ, so often patched and darned that not one thread of the original tissue remains, is yet to be considered as the identical vesture which chance at first allotted to his foes. But, unfortunately for this claim, if it could be even shown that to trace a regular church establishment up to the times of the Apostles, is to prove this establishment the true Christian institution, the absolute impossibility of following up the confused and time-worn foot-prints of ecclesiastical progression which lose themselves at length beneath the rubbish of ancient ruins, would forever render it nugatory and unavailing. The plea of antiquity, indeed, is the refuge of obscurity, and the hope of darkness. Darkness, however, may cover with its friendly shades the ill-omened birds that dwell in mouldering towers; or conceal the predal and rapacious tribes that lurk within the depths of the forest, but it can never become the safeguard or the trust of those who love righteousness and truth. It is to be admitted, indeed, that truth will be always a little older than error; that the genuine will necessarily precede, in order of time, the counterfeit. But the day of the Apostles, even, would be too late a date, themselves being witness, at which to institute for the former the claim of exclusive possession, or adopt indiscriminately every thing entitled Christianity. There were then false Apostles, deceitful workers, errorists, heresies and sects. Falsehood can boast apostolical antiquity at least, and claim on that account to be accredited as truth, with as much propriety as the church of Rome can arrogate, on the same ground, an exclusive spiritual supremacy.

It will be asked, perhaps, here, Has the church of Christ then perished? Have the gates of Death prevailed? Can any church, if not that of Rome, be traced to the apostolic age? We answer, that if the true church of God has not perished, it has been owing, certainly, to no fault or want of effort on the part of Romanism; and that the same history which records the progress of this great apostacy and its persecutions of the saints, records also their existence; their protests against its corruptions, and their sufferings for the truth. It were easier to follow their footsteps, marked by their own blood, than those of the haughty foes who pierced them; and those traces were far more likely to lead us up to the cross of Jesus.

There is no greater or more common error than to mistake a particular organized community for the church of Christ. The figures under which the church is set forth in the scriptures, applied in too many points, and too literally interpreted, have been perverted from their proper meaning. The worldly mind carnalizes every thing that is spiritual, and instead of deriving spiritual thoughts from the material

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things employed to illustrate them, mistakes the figure for the fact; adopts a worldly symbol for a religious truth, and chooses the shadow rather than the substance. The figures of a city; a body; a building—under which the church is described, have seemed to convey to many merely the idea of a great system of temporal organization. The continuance of such a system, with its forms and modes of worship, is, with them, the perpetuation of the Christian church. The regular succession and order of the clergy; the established forms of its ritual; its alleged antiquity; immutability, and infallibility—furnish, in their view, all appropriate and necessary evidence of a direct descent from the true and original church of Christ. The externals of religion alone are the objects of their regard: the pageantry of outward ceremonials constitutes their piety, and a slavish subjection to the priesthood forms their chief morality. So imperfect a conception, indeed, have they of the spiritual nature of the Christian institution, that they even give the name *church* to the edifice in which they are wont to perform their religious rites. Doubtless, however, this appellation is quite as appropriate to the building as to those who are accustomed to assemble in it. Consecrated to God with greater solemnities, regarded with more religious awe, and sustained and adorned with greater zeal, it may be considered at least as spiritual and as Christian.

But the true church of God is something very different both from any particular community, and from the building in which they worship. It is a spiritual house; a divine temple, invisible indeed to eyes blinded with the dust of earth, but whose gleaming turrets, nevertheless, pierce the heavens, and whose hallowed recesses are the abode of the true Shekinah. Its precincts are indeed holy; its mysteries are divine; its priests are kings. It is there alone on earth that God is worshipped in spirit and in truth, and that pure and acceptable offerings are placed upon his altar.

The children of faith alone are God's people. This is a truth, which, however obvious, the great mass of mankind have failed to comprehend. The followers of Jesus have been strangers and pilgrims—the world has never known them, nor acknowledged them. Though attached, perhaps, to all communities, they have been *in* them merely, and not *of* them. Born of the incorruptible seed of the word, they have been members of the family of God, nourished by the true bread of heaven, and animated by the same life-giving Spirit. In all ages they have been witnesses for God and truth and righteousness, and have constituted always the true and only lineage of heaven.

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The only Christian church-book is the book of life. There alone are correctly enrolled the names of God's elect. There are not found the proud titles of those who have lorded it over the heritage of God, and exulted in the pride of worldly power, and priestly domination. There are not seen the names of the sons of bigotry, superstition, and intolerance, who have sustained the haughty hierarchies of earth, and sought by the fire and sword of persecution to exterminate the saints of the Most High, and enlarge the habitations of cruelty. There cannot be discovered the catalogue of those organized institutions, which, under the name of churches of Christ, have labored only for selfish and worldly aggrandizement, and have not fought the good fight of faith, but waged the ignoble warfare of carnality and crime. But there are seen in letters of living light the names of those who have walked as seeing Him who is invisible; who, born of God and nurtured by the pure milk of the word, have approved themselves to be the true children of light; the faithful subjects of a suffering King whose kingdom is not earthly; and the real members of the mystical body of Christ.

The only source of spiritual lig ht and life and truth is the word of God. Of this every child of God is born. By this every child of God is nourished. Through this every man of God is perfected. How wonderful the providence by which it has been preserved—by which it lives and shall live forever! However religion may have been corrupted, this remains pure. However bodies of human organization may have usurped the name and the authority of the Christian church, this divine word has created, sustained, and perpetuated the true church of the living God. However the powers of darkness and of death may at any time have seemed to triumph, this living word has, in the presence of its affrighted keepers, burst the unhallowed bonds by which priestcraft and political power had sought to retain it in the grave, and has arisen to a nobler victory and a more glorious exaltation.

It is to this great source of eternal truth that the present reformation would direct the exclusive attention of the religious community, in order that they may fully realize the true nature and the precious privileges of the church of Christ. Believing, that in the extremes of partyism, many errors have been introduced; and that in the collision of partizan warfare much truth has been obscured, it calls upon the people of God every where to extricate themselves from the untoward circumstanees in which sectarism may have involved them, and to conform in all points to the divine model exhibited in the New Testament. To them, then, as formerly remarked,

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it addresses itself under the title of a *reformation*. Regarded, however, as it stands related to the primitive and uncorrupted or original institution of Christianity, it proposes not a reformation of any imperfect or corrupt system of this religion, nor an accommodation of the ancient to the modern exhibitions of the gospel; but a direct and absolute RESTORATION of original Christianity, with all its institutions, privileges, and blessings, as clearly exhibited in the apostolic writings.

Adopting the living oracles of heaven as the only authority in religion, it recognizes all in every age who have truly walked by this rule, as members of Christ's church. The society which it creates it desires to form of those who manifest a faithful obedience to the divine commands, and who are united to Christ and to each other in faith and love. It would not claim for it the title of the Christian Church, upon the vain pretence of an *apostolical succession* in the ministry; neither upon the sophistry of that other miserable figment—a boasted *antiquity*. It would not thus entitle it, from any *slight resemblance* in a particular feature, in a single doctrine, institution, or mode of worship; but because of *a willing conformity to the requisitions of the gospel as first prescribed by the Apostles; a sincere and heart-felt spiritual union to Christ, and an unswerving purpose to love, honor, and obey Him as the Great Teacher sent from God; the High Priest of our religion; the Lord our righteousness, and the ever-living King of saints.* R. R.

SKETCHES OF JOHN BUNYAN AND WM. KIFFIN.

BY T. B. MACAULAY.

To the names of Baxter and Howe must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior—John Bunyan. Bunyan had been bred a tinker, and had served as a private soldier in the Parliamentary army. Early in life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem however, to have been such as the world thinks venal. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation—that he had committed blasphemy against the Holy Ghost—that he had sold Christ—that he was actually possessed by a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain tops, on which the sun shone brightly, but from which he was separated by a waste of snow. He felt the devil behind him, pulling his clothes. He thought that the brand of Cain had been set upon him. He feared that he was about

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to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. At length the clouds broke. From the depths of despair the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessings of which he was himself possessed. He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstacy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discourses of great logicians and Hebraists. His works were widely circulated among the humbler classes. One of them, the Pilgrim's Progress, was, in his own lifetime, translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during a century, the delight of pious cottagers and artisans, before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a master-piece. Bunyan is indeed as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakspeare the first of drammatists. Other allegorists have shown equal ingenuity, but no one has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

It may be doubted whether any English Dissenter had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through back doors, with a smock frock on his back and a whip in his hand. If he had thought only of his own ease and safety, he would have hailed the indulgence with delight. He was now, at length, free to pray, and exhort in open day. His congregation rapidly increased; thousands hung upon his words; and at Bedford, where he originally resided, money was plentifully contributed to build a meeting-house for him. His influence among the common people was such that the government would willingly have bestowed on him some municipal office; but his vigorous understanding and his stout English heart were proof against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait intended to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life

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was to decline an interview to which he was invited by an agent of the government.

Great as was the authority of Bunyan with the Baptists, that of William Kiffin was still greater. Kiffin was the first man among them in wealth and station. He was in the habit of exercising his spiritual gifts at their meetings; but he did not live by preaching. He traded largely; his credit on the Exchange of London stood high; and he had acquired an ample fortune. Perhaps no man could, at that juncture, have rendered more valuable services to the Court. But between him and the Court was interposed the remembrance of one terrible event. He was the grand-father of the two Hewlings, those gallant youths, who, of the victims of the Bloody Assizes, had been the most generally lamented. For the sad fate of one of them James was in a peculiar manner responsible. Jeffreys had respited the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the king's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left destitute, the survivor of those who should have survived him. The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an alderman's gown, and by some compensation in money for the property which his grand-sons had forfeited. Penn was employed in the work of seduction, but to no purpose. The king determined to try what effect his own civilities would produce. Kiffin was ordered to attend at the palace. He found a brilliant circle of noblemen and gentlemen assembled.—James immediately came to him, spoke very graciously to him, and concluded by saying, "I have put you down, Mr. Kiffin, for an alderman of London." The old man looked fixedly at the king, burst into tears, and made answer, "Sir, I am worn out; I am unfit to serve your Majesty or the city. And, sir, the death of my poor boys broke my heart; that wound is as fresh as ever—I shall carry it to my grave." The king stood silent for a minute, in some confusion, and then said, "Mr. Kiffin, I will find a balsam for that sore." Assuredly James did not mean to say any thing cruel or insolent; on the contrary, he seems to have been in an unusually gentle mood. Yet no speech that is recorded of him gives so unfavorable a notion of his character, as these few words; they are the words of a hard-hearted and low-minded man, unable to conceive any laceration of the affections for which a place or pension would not be full compensation.

DISCIPLINE—No. XVI.

JULY 2, 1849.

BROTHER PENDLETON:—*Dear Sir*—I HAVE been a constant reader of the Harbinger from its commencement up to the present period, during which time I have been much edified, found much to approve

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and but little to condemn, and so far as I now recollect nothing has so decidedly met my disapprobation as some of your remarks in the June number in reply to "An Inquirer after Truth." I have but little time to write and less inclination to get into a discussion with you on the subject of discipline, as I could not hope to contend successfully with one so capable of defending his position, right or wrong; yet when I see views promulgated which I conceive—1st. Calculated to overturn all our former teaching and practic —2d Contrary to the word of God—3d. Subversive of the independence of the church—4th. To do away the necessity of the Disciples qualifying themselves to understand the will of the Lord—5thly. Creating the Elders lords over God's heritage, setting up their authority as supreme, thereby making them and not the church "the pillar and support of the truth," which to my mind is the very essence of Popery; viewing your teaching in this light, I hope I will be pardoned for joining issue with you until I find some more able than myself to defend the views I entertain.

No people with whom I am acquainted have been more strenuously taught to throw off the power of the Clergy, Priests, and Popes, and to think and act for themselves, than our brethren; and after we have been thus taught and induced to act, we are now being placed under the uncontrolled power of a set of Elders, nine-tenths of whom (leaving out our Evangelists) are deficient in some of the most essential qualifications of the office, and the principal reasons urged for the change now proposed is the fear of difficulties in churches, the incompetency of some to vote understandingly, and the dread of family influence and friends; all of which, to my mind, o not weigh a feather. Difficulties have always existed in the church, under all forms of discipline, and I apprehend always will. The question, then, with me, is not, What will be the result! but What are the oracles of God!

I argue that the same reasons that would disqualify a church from settling her difficulties, would disqualify her from choosing Elders to settle them for her. I have known a church to elect Elders through family influence, and electioneering and for a specified purpose; but would any argue because of the improper conduct of such a church, that no church should have Elders?

Having been taught the views I entertain on the subject of discipline by brother Campbell, and still believing them to be correct, I copy what he has written in support of my 1st proposition. In his essay on Order, on the subject of Exclusion, Millennial Harbinger, vol. 6, page 516, A. D. 1835, he says: —

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"In many cases when complaints are made to the Elders of the congregation on the delinquency of brethren, it will be possible for them to have such matters adjusted without the necessity of laying them before the whole assembly; but in cases of unequivocal public offences the Elders will have the facts and documents, the accusation and the witnesses to sustain it, so digested and prepared as to place them before the congregation, matured for their action. In those cases it will be in good order simply to state that such a charge has been preferred against such a brother; that certain witnesses have so and so testified; that the transgressor has made no defence, or such a defence; that he has to admit so much; that he is impenitent or unwilling to make acknowledgments; and upon the whole premises they do not doubt his defection. The church then is in full possession of the case, and little more will be necessary than to act upon the report, except the accused deny the facts alleged in the report. If he do not, *the church, by its vote*, separates him from its communion; but if he deny the facts alleged, *the church will hear the witnesses*, and then decide—1st. whether, *in its judgment, the facts are sustained*; and on deciding this in the affirmative, will separate him from its fellowship."

To the same effect brother Campbell writes in the "Christian System," page 90:—

"Two things are paramount in all cases of discipline when brought into the congregation—the fact and the law. The fact is always to be established by good testimony or the confession of the transgressor. The thing said to have been done, or the fact being established, the question is, What is the law in the case! The President of the congregation states the fact proved and lays the law before the brethren. They are to be judges both of the fact and the law; and when both are clearly propounded the question is put; the *congregation decides*. This is the oracle of reason, of civil law in all civilized society, and it is the oracle of the Saviour and his Apostles. Private offences, public offences, and those that are mixed, are to be decided according to what is written in the Book. This must be known. Therefore, after the formation of a congregation, the first lessons to be learned are those which concern the relative duties of the brethren; and discipline amongst these first lessons stands conspicuous. It is too late to have to learn the law after a case occurs. When there are no cases of discipline in a congregation, then is the time for the brethren to be taught the will of the Lawgiver, that they may be prepared to act with prudence and propriety when required."

Compare the above with what you have written on the same subject, and if you are able to reconcile them, it is more than I can do. On page 328, June number, you say, "The province of the Elder is to say, that, under the law and the testimony, A *shall be thus separated*, and he is, by *their judgment, legally* excommunicated. But excommunication is both *formal* and *actual*; a large part of the penalty can only be inflicted by the people in their private and social treat-

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ment of him who is separated. Whenever a member has been adjudged worthy of excommunication *by the Elders*, it is the duty of the congregation, not to vote whether this decision is correct or not, but to execute it in their deportment towards the offender."

But suppose in exercising our judgment both of the fact and the law, (which brother Campbell says the brethren have a right to do,) we conscientiously believe the law of the Lord has been violated by the decision of the Elders, and consequently the excommunicated person has been treated improperly, do I understand you that the brethren are bound to sustain such a decision? If so, I can see nothing better calculated to blunt the conscience, make hypocrites, and beget a disregard for the word of God. Under such circumstances no honest person would vote at all.

Again you say, "The Supreme Court of the United States decides what shall be done, and the Executive stands by to do it; but because he must issue his proclamation before the forces of the country can be called into the field, we do not consider that he has the right to reconsider, reverse, or modify the decision of the judiciary:—he is bound to do as they decide and ask no questions about it. True, he has the power to refuse, but this would be rebellion and anarchy; so the congregation have the power to refuse to execute the sentence of the Elders; but this too would be rebellion and anarchy. Suppose, then, it is as we conceive, the duty of the congregation to respond, as we have explained, to the decision of the Elders, and they take it into their heads they will not do it, does their refusal set aside the decision of the Elders? By no means. The offender is legally excluded whether the members choose to treat him as such or not."

In this last sentence you are also at variance with brother Campbell. On page 330, vol. 3, new series, he says—

"They [the Elders] also state the fact, the evidence, and their judgment of the affair to the community, and the community support or do not support the decision of the presbytery or episcopate. If they do, they separate him from the community, and so the matter ends; if they do not, the Bishops resign, either the case or their office, and the community appoint other persons to judge the case or to succeed them in office."

You say excommunication is "both formal and actual." Now, if I understand you, the Elders perform the *formal*, and the members of the church the *actual* part of exclusion; and yet you say the offender is *legally* excluded, whether the members choose to treat him as such or not. Now it is a mystery to me how a member can

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be formally and legally excluded, and yet not actually excluded at the same time!

I admit your argument in relation to the Judge of the Supreme Court would be good and conclusive as to the power of the Elders, if the power, as claimed by you for the Elders, were as well defined in the word of God as the power of the Judge, in the Constitution of the United States; but this is the very thing we deny, and call on you for the scriptural proof, and not your reasoning on the subject.

I have been aware for some time that the views now being promulgated in the Harbinger on the subject of Discipline, are palpably contrary to our former teaching on the same subject, and that they are creating difficulties in churches, and if reduced to practice, will produce disastrous consequences to the cause we all advocate and wish to prosper.

You will please publish the above with such comments and explanations as you may think necessary to a full understanding of your views, forgiving any improper expressions I may have used, and believe me, as ever, yours in truth and love,

J. G. CHINN.

REMARKS.

It gives me pain to differ from any of my brethren on any question in which either their conscience or their consistency may be involved. The conscience, indeed, is generally more easily dealt with than the pride of consistency,—for so soon as argument and proof are presented sufficient to satisfy the judgment, the conscience rather *inclines* us to change our practice; for its impulses are always on the side of what we understand to be right; but not so with that love of consistency, which forms so strong a governing principle in almost all minds, especially those endowed with sufficient strength to make them conspicuous leaders of others. Even good men will sometimes hold on, against all argument and proof, to some view of a particular point, because they have formerly seen it thus; and have contended for it under circumstances which have made them conspicuous for its advocacy. Still the true Christian must submit himself as a scholar, a disciple under Christ and his holy Apostles, and if, at any time he shall discover an error in his inferences from the scriptures or an oversight of some passage bearing upon his faith or practice, he must listen with meekness and submit with godly fear, to be taught the way of the Lord more perfectly. This is the spirit with which we have attempted to study our own duty and to qualify ourself to aid others in determining theirs; and if under its influence, we should be led, even to differ

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from our own views as entertained or expressed in former years, we trust we will not be found reluctant to submit to the stronger reason and to change to the side of truth. We conclude, then, that the question at present under discussion is to be decided upon its own merits, and not by what may have been formerly taught or said upon it, even by our own periodical; yet as our brother, whilst insisting that we shall dispense with argument and confine ourself to scripture proof only, thinks proper to make his chief propositions rest upon the opinions of our beloved father Campbell, it is proper to notice the quotations made so far as to show that they do not fully represent his sentiments on this subject. To do this, we shall only quote a few passages from the Millennial Harbinger for 1840, vol. iv, new series. From page 35 *et seq.* we extract as follows:—

"The Baptist church government has been far-famed for its democracy. Jefferson is said to have got his BEAU IDEAL of the American Republic from a visit which, in his youth, he is said to have made to a Saturday meeting in a case of discipline, for which a Baptist church in his vicinity had assembled. The meeting of the late Congress might be appealed to as proof of it. But fierce as our democracy is, it has been tamed by an old man. There is no Senate in the Baptist church, and therefore it is preposterous to assume that the sage of Monticello learned the frame-work of our government from a hundred and ten men, women, and children, meeting to try a delinquent for an offence against the Lord. In that assembly there was a Moderator, a very shrewd title, considering the elements to be governed; and the whole congregation was a Court of Oyer and Terminer. When the question was put, sixty-one, out of one hundred and ten, only voted—thirty for the delinquent's acquittal, and thirty-one against him.—Forty-nine voted not at all. Thirty-one, then, was the governing vote. But in WEIGHING the names after they were COUNTED, eleven names of the thirty-one were under age—actual minors, boys and girls; and of the remaining twenty, ELEVEN were females. Of the minority THIRTEEN had the age, experience, and wisdom of the church; while the remainder of the thirty were persons of full age and reason, and equal to the wisest on the other side. In weight, the names were as one hundred to ten; but in count, they were as thirty-one to thirty; and so President Numbers triumphed over Presidents Age, Experience, and Moral Excellence; and the delinquent was accordingly excluded." A. C.

Again, page 216, *et seq*:—

"As a sovereign preventive of difficulties in churches we have shown that an able, discreet, and righteous senate or eldership is one of heaven's own ordination—an indispensable prerequisite to the good order, peace, health, and prosperity of a community. This senate must be devoted in heart, and set apart to this business under the solemn vows of fidelity to the King and his kingdom, and with a proper feeling of responsibility to

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the Lord at his coming; else it will degenerate into an ANNUAL THING—a PRO TEMPORE and preparatory measure—a sinecure—a nothing.

But even when this senate is in full and harmonious discharge of its duties to the Lord and his people, it must be submitted to in all its righteous decisions on the part of the community that appointed it, else it will prove utterly useless and unavailing in the grand object of its selection and ordination. The election to rule is, on the part of the electors, an engagement to submit to the elected. On any other hypothesis an election or ordination is a farce. No discreet and devoted servant of Christ would accept of an office in the discharge of which he would not be sustained by the brethren. All that promote to any office a brother, are obliged by every principle of piety and congruity to submit to the administration of that person so long as he exhibits himself faithful to the Lord and the brethren.

It was in this view of the subject that Paul commanded the Jewish brethren to "obey" and "submit" themselves to those who presided over them. His language to the Thessalonians is remarkable: "Consider those who labor among you, and are over you in the Lord, and who admonish you." "OVER YOU, UNDER THE LORD." The Lord, then, has placed over them rulers or elders to whom they were to submit, and whom they were "highly to esteem in love for their work's sake."

Now this submission, obedience, and esteem on the part of the brethren, had respect to matters of discipline in the administration of the laws of the kingdom much more than simply to their teaching. It was not to them as commentators on the text that submission or obedience was due; but as rulers in the discipline and adjustment of all difficulties that might occur in the family of God.

This is a very decisive proof that discipline was not administered by the whole communities in their public assemblies, but by the elders of the church in virtue of their office. There never was a community that got along peaceably and profitably for any length of time that presumed to settle all matters of discipline by a public vote in a public assembly. Such societies as have advocated this wild democracy have either broken themselves to pieces, or greatly dishonored and injured the profession. No family, church, or state could be long kept in order, in harmony, and love under such an economy.

Now if it be no disparagement to our rank as citizens of the state, that we submit to the officers whom we ourselves have created; can it be any diminution of our Christian dignity to obey our own ecclesiastic rulers, who, under the Lord, are over us for our good.

To prevent difficulties in churches these two things are, in my judgment, first in importance—viz. an efficient presbytery in every congregation, and a rational and scriptural submission to them in the capacity of rulers on the part of the whole brotherhood. The difficulty in obtaining a competent presbytery is not greater than the difficulty in obtaining that spirit of subordination, without which confusion, tumult, and schism will inevitably ensue. This difficulty beset the apostolic churches even under the imperi-

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al government of Rome and the despotic military tyrannies of her provinces. How much more may we expect to encounter it under the popular notions of republican equality and right, which generally distinguish the English people in Europe and in America." A. C.

These passages need no comment. They speak for themselves with the usual force and clearness of their author. Even in the article from which brother Chinn last quoted, (M. H. for 1839, page 339,) the curious reader will find language against the whole church voting in cases of discipline, quite as conclusive as any thing quoted above—for in speaking of the composition of a church, it says—

"The Christian community is composed of persons old and young, in years and in experience; of old men, young men, and little children in Christ Jesus—a majority of whom, like a majority of a borough, a parish, a city, or a county, are not always competent judges of either law or fact. They are not, in one word, competent judges of all questions of controversy; and of course it would be a defect in any institution to demand of all its members that which all its members seldom or ever have hitherto attained."

So much for the judgment of Father Campbell, to whom few persons are more indebted for instruction in things pertaining to the kingdom of Christ, than I am, and for whose judgment or opinion few entertain a more just appreciation and respect.

Brother Chinn would, perhaps, think it discourteous in us, were we to animadvert upon the rather dogmatical character of his communication, which pronounces, against my essays on Discipline, five distinct propositions,—upon at least four of which he has not even attempted to offer any kind of proof. We have seen how the proof of his first proposition fails, when presented in all its connections, and instead of the jugdment of father Campbell sustaining it, how completely, so far as it goes, it refutes it. The second assertion is, that the views I have presented are "*contrary* to the word of God." This is an affirmative proposition, and we logically look for the affirmant to produce the scripture that is opposed to us; but, strange to tell, neither in the passages quoted from the Millennial Harbinger, nor in the comments of brother Chinn, is to be found one single quotation from Holy Writ. Not having been able myself to find the scripture that condemns my views, and our correspondent having neglected to refer us to it, we must wait for more light before we concede the justness of this very grave and serious charge. As to the third assertion, that my views are "subversive of the independence of the church," it appears to me, not only wanting in proof, but to contain an assumption, which, to say the least, is very

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ambiguous. What does brother Chinn mean by the "independence of the church?" Does he mean that an eldership, by requiring a church to submit to the laws of Jesus Christ, restrains her liberty, and thus subverts her independence:—if so, then, we say, this is an independence which the King and head of the church has never conceded to her. No church has liberty to live in insubordination to the laws of the kingdom,—and if it be a law of the kingdom that Elders shall "*rule*," and that disciples shall "*submit*;" the claim of a church to be independent of her constitutionally appointed *rulers*, and to refuse *submission* to them that are in authority over her, is unwarranted by law, and, therefore, in its very nature, subversive of that kingdom of which she is a constituted part. Let us not fall into the sophism of considering a church and her Elders as two totally distinct and independent bodies. The Elders are the representatives, chosen of the church over which they preside, and are under law just as much as is the church, and if they "lord it over God's heritage" they are responsible to their brethren, whom they serve. There is no such thing as unrestricted independence on either side;—on the contrary, a church is an organized body, subject to the laws of its constitution, and the various parts have no independence, that is not in harmony with the relations of the whole. Our correspondent will, therefore, discover that before he pushes this proposition any farther, it will be necessary for him to prove, from the scriptures, that *a church is independent of her Elders.* She may choose them, and she may depose them; but while they act under constitutional appointment they must be submitted to. In saying thus much, we confine ourself to the ideas of scripture—and employ the terms *rule* and *submit* just as we find them used by an Apostle. If it be hard doctrine to some, complain not of us, for we are not the author of it.

In the fourth place, it is affirmed that we "do away with the necessity of the disciples qualifying themselves to understand the will of God." Our brother will not think me disposed to file captious objections when I tell him, that in this proposition, also, there is an assumption, which we cannot allow to pass unchallenged. It assumes that the only necessity a disciple is under, to understand the will of the Lord, is that he may qualify himself to vote in cases of discipline! for, says the objection, if you take away from the disciple the right to vote, when a brother is under trial, what need is there of his understanding the will of the Lord at all! But is it the only use of the scriptures that they fit and qualify us to judge the case of our neighbors! Are they not rather given that the man of

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God may be perfect,—competely fitted for every good work? We must search them, not to be able to take the mote out of our brother's eye, but that we may extract the beam out of our own eye:—and as God has not qualified all his disciples to act as judges in the delicate and difficult affair of adjusting differences between brethren and of attending to discipline, so he does not require that they should study the scriptures particularly to this end, but chiefly to their edification in their own personal and relative duties, privileges and hopes. The necessity of keeping the word always in remembrance, in order that we may live and walk with God, I can appeal to the experience of brother Chinn himself, is one that every Christian daily feels, and when he reads it to his family, morning and evening, or meditates upon it during the day and the night, a qualification to perform the duties of discipline is, perhaps, the last motive that presents itself to him. But as we deem it altogether useless further to notice this position, we shall proceed to say a few words on the fifth objection.

Were we, in the scriptural sense of the phrase, to make the Elders "lords over God's heritage," we should most unquestionably violate an express command of the word of God, for the Apostle Peter, 1 Ep. v. 2, speaking to the Elders in the churches of the dispersion, says: "Feed the flock of God, which is with you; exercising the Bishop's office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; neither as lording it over the heritage of God, but being patterns to the flock," &c. We have never learned, however, that an injunction to an officer, not to abuse the powers of his office, is the same thing as to take away those powers. These Elders were to *exercise the Overseer's office*, but in doing so they were not to *tyrannize* over their brethren, nor in a proud, haughty and insolent manner govern the churches, (i. e. *lord it over them*,) but in such a manner as to make themselves patterns of Christian excellence, justice and moderation, to their flocks. This, we understand, to be the true meaning of this passage, and so far from divesting the Elders of the authority to *rule*, it concedes the whole matter, by prescribing the spirit in which they must perform the duty. None will deny that there must be power of governing some where, and even if we place it in a majority, there is the same necessity for this caution of the Apostle; for the most absolutely tyrannical administrations on earth have been democracies, where the people met in masses and decided by their suffrages, questions involving both the policy of the State and the fates of individuals;—so that both from the history of such govern-

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ments, and from the nature of the case, we cannot discover any safeguard against this sort of tyranny, even in the vote of the congregation;—since a majority of men, women and children are as likely, and far more likely, to be wrong, than the majority of a sober and discreet eldership. The fact is, that the danger of running into this excess is inseparable from the exercise of power by any falible tribunal, and it is, therefore, an objection which, if allowed to control our course, must prevent all government, whether by a Pope, an Archbishop, a Presbytery, or a majority.

It appears that the distinction which I drew between *legal* and *actual* exclusion is not comprehended by brother Chinn, and, although at the risk of proving tedious, we must try further to explain ourself. Let it be remembered that we define *legal* exclusion to consist in the sentence of the eldership,—in their decision, both of the *law* and the *fact* in the case;—but *actual* exclusion, to constst in such treatment to those persons whom the Elders may excommunicate, as the scriptures dictate; such as the withdrawal of the usual Christian intimacies, and fraternal intercourse of disciples, and those public and affectionate recognitions of fellowship, which proclaim to the world the relation of a common brotherhood. *Legal* exclusion is effected by the judicial decision;—*actual* exclusion can only exist through the treatment of the members, both in public and private. The members, in this sense, being the executors of the decision made by their own Elders, such decision, though legally made when announced by the eldership, can only be effectual in its *practical* bearings, so far as the members act in correspondence with it. But for the members to refuse to comply with their duty, and to act in public disregard of a legal decision by their own chosen officers, simply because it does not accord with their own notions of the case, is to disregard the most elementary principles of organized society, to stultify their own act of choosing Elders, and to reduce to the merest *puppets* those whom they profess to honor, and to whom they are commanded to submit as *rulers*.

But it is asked, How shall one act, when the decision of the Elders, which he is called upon thus to sustain, is contrary to his own judgment in the case? Is not the rule, which requires acquiescence in the decision of the Elders, calculated in such a case, to blunt the conscience and to make one an instrument of what, he at least, conceives to be unrighteousness? This is, indeed, a plausible sophism, but in as much as it lies equally against all forms of government, that contemplate more than *one* person, as subjects,—we will not stop now to expose it farther, than by asking, How shall one act,

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when the decision made by the *vote of the majority* is contrary to his own judgment in the case? We can ask this question with equal propriety, wherever it is possible to suppose there may be a solitary dissentient, no matter how the decision is arrived at. Perhaps all persons might not give the same answer to the question, but this could not affect the nature of the objection.

I am sorry to have to admit that, the character of many of those among us called Elders, is such as to present a very powerful *practical* objection against the acceptability of the scriptural rule upon this subject. But let it be remembered, this is the fault, not of the rule, but of the congregation, in disregarding the scriptural requirements as to qualifications, in the selection and ordination of Elders. But here, again, I beg leave to suggest a caution against allowing an objection more influence than it deserves. The Elders, in every congregation, it is presumed, are the best qualified persons in it. If this is not the case, then the fault is the congregation's, and it must bear the consequences. Now, suppose the Elders of a church are as miserably ignorant of their duties, as brother Chinn states they are, since they are the best qualified persons in it for the functions of government, what is to be gained by setting them aside and handing the authority over to the masses, who are, confessedly, less qualified for its duties? Our space does not allow us to urge this point farther at present. We submit the question simply as a suggestion.

It grieves me that our respected brother should have discovered so much in my essays so disastrous to the cause of good order and peace in the churches; and his intelligence and experience might well incline me to fear that my labors were about to overthrow the very object I wished to establish, were it not that I recognize, upon my side, the clearest lights of history, the strongest arguments of analogy, and above and better than all, the plain and unambiguous instructions of holy writ. In following these, though, from the present order of things, we may be led to some disagreeable results in a few congregations,—yet, I am assured, we shall, in the end, reap the more peaceable fruits of a scriptural organization, and relieve ourselves of many troubles that now disturb our harmony. I feel, therefore, anxious to see them generally prevail, in the discipline of the churches, and averse, as any one, to discussion for the sake of it, I am yet ready to consider, in a proper spirit, with brother Chinn, or any one else, the entire premises. Should I, in the end, find myself in error, none will be more ready to abandon it than I.

In conclusion, I will express the hope, that brother Chinn may not see, in what I have written, any thing inconsistent with the courteous

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spirit which characterizes his own article, and, if he should, that he will throw over it the mantle of his Christian charity, and excuse it as at least unintentional.

In the love of the Lord. W. K. P.

THE BAPTISTS—No. VI.

THE Religious Herald, of August 30th, refuses to publish my defence from the false and unchristian representation of my views which appeared in a late Herald, "*presumed*" to have been written by Dr. Howells, as connected with the Tennessee Baptist. I did not affirm its authorship, but presumed it. Mr. Sands, the senior editor of the Herald, says Dr. Howells is not an editor of the Tennessee Baptist, but he does not deny that he writes for it, nor does he deny that he is the author of the quoted calumnies, printed in that paper, but throwing smoke or dust into the eyes of his readers, he imports that he is not the author of these calumnies. Let him now admit it or deny it. His admission of it will now inculpate himself, and his denial of it cannot inculpate me. I still opine that he is the author of them. But be this as it may, they being quoted with evident approbation, without a word of apology, or exception, I can yet presume no less than that they appeared in the Herald with his entire approbation.

Of the seven charges, specified by the Tennessee Baptist against my views and teaching, *not one of them is true.* They are one and all literally and substantially false.—I never gathered from the writings of the Catholics—Roman or Greek—any of my tenets on baptism, or any thing else.—I neither believe nor teach baptismal regeneration.—I never denied the divinity of Christ, nor the personality of the Holy Spirit.—I never denied the operation of the Holy Spirit aside from the letter of scripture.—I never opposed praying for sinners, nor have I taught that it is sinful for sinners to pray. I pronounce these allegations, one and all, in the fair construction of them, positive falsehoods. I call upon the inventers, retailers and publishers of them for proof. I fearlessly assert that they cannot, in the fair and contextual import of any language that I have used, sustain any one of them. Mr. Sands, himself, now admits that the 2d and 3d are false and unfounded. The first no man could, with a very small amount of conscientiousness, affirm; not knowing how I acquired my knowledge of any of these subjects

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—whether from this source or from that—even admitting that there was an exact similarity in the tenets avowed. Mr. Sands could, with full as much conscientiousness and as much proof, affirm that any one who became a Baptist did so by reading John Gill, Andrew Fuller or Abraham Booth, as publish I had collected my views of baptism—or of baptismal regeneration, (did I teach it,) from Roman or Greek fathers. It is, therefore, a clear indication of a lack of love of truth and conscientiousness on the part of the inventer and on the part of the retailer of such groundless and truthless assertions. But had I "gathered" them from Pope Pius the *first*, or Pope Pius the *seventh*, does that prove them false. If all the Piuses believed and taught that "Jesus was the true Messiah," and that "he died for our sins," does that fact either stullify or falsify the tenets? Writers who have so little respect for their own understanding as to perpetrate such sophisms, and hazard such assertions, ought not to complain if the community treat them as simpletons, or knaves. If they write upon themselves *ichabod* they ought not to blame us for interpreting their own superscription.

But assertions so gross, publications so reckless, actions so partial aud unfair carry in them, as well as have inscribed upon them, their own condemnation. Why did not these heroic champions of their own opinions gladly lay my defence before their readers, on the conditions proposed of allowing them the same space on our pages as we occupy on theirs. Their timidity, or their cowardice, or whatever they, or the public, please to call it, ought to have taught them something of self-preservation and a becoming timidity; conscious as they seem to be that their cause, or their course, or both, cannot endure investigation. I will only add, lest it might appear unmanly to deal severely with a prostrate antagonist, that the following article, on prayer, will place me in my own proper attitude before the public—which I hope that such Baptist editors as have assaulted me on this subject will lay before their readers. It shall have no personal allusion or imputation in it that can authorize any objection to it on the part of Baptist or Pedobaptist.

But to proceed with my present essay on the Baptists—I must congratulate myself and brethren, because of their evident progress in that line of things which we have been, for many years, drawing between the original gospel and institutions and all the ancient and modern corruptions of them. And, in the first place, with regard to a more true and faithful version of the Christian Scriptures.

The Baptists, as a community, have, within my memory, risen

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much in a literary point of view. There were not known to me, nor to public fame, in the United States, some forty years ago, one dozen of well educated ministers in the whole denomination. I had an acquaintance with Dr. Staughton and Dr. Rodgers, of Philadelphia, in 1816, from whom I personally learned much of the history of the Baptists at that day. Benedict's first history of the Baptists confirmed their representations, and showed off the denomination as much in need of schools and colleges. The accession of Judson and Rice gave a new impetus to the cause of education and to the cause of missions, and ever since the denomination has bestowed more attention to ministerial cultivation and talent than before. They now number a very respectable list of well educated men. And as a sound education liberalizes the mind, subdues the asperities and softens the manners of men; the master minds of the denomination are apologyzing for the past, showing a more catholic spirit, evincing more respect for the leading views of our brotherhood, and steadfastly approaching a line of conduct which cannot fail to promote a nearer assimilation in faith and manners, and a more fraternal spirit in all that pertains to the furtherance of the common interests of the common salvation.

Our new version of the New Testament, "or New Bible," as some very unfriendly spirits called it, is now being honored with the advocacy of a portion of the Baptist denomination, in all its most prominent and essential improvements; and by such a portion of it as cannot fail to give weight and popularity to an improved version, after the manner of that which we have, some quarter of a century ago, given to the public.

The following extracts are taken from a "Tract for the Churches" of the Baptist community, titled "The Bible, its excellence and the duty of distributing it in its purity; with the claims of the American and Foreign Bible Society," having the following appropriate motto—"*Write the vision, and make it plain upon tables, that he may run that readeth it.* Heb. ii. 2."

After quoting the instructions issued by king James, to the translators, expressed in fifteen rules, the Tract adds the following specifications and examples of improper and erroneous renderings found in the common version:

"Under such restrictions was the authorized version prepared. Founded upon the Bishop's Bible, and itself, like that, made by members of the Church of England, under rules which virtually forbade them to make any improvements in translation to the detriment of that Church, it would not be surprising if it seemed to favor episcopacy. Its improvements upon the versions that preceded it,

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are too slight to entitle it in justice to the character of a new translation. Its merits, numerous as they are, existed, with few exceptions, in its more immediate predecessors, and wherever any of them had faults that appeared in the slightest degree to sustain the pretensions of a prelatical church, these were servilely retained and sanctioned. Among numerous imperfections of less consequence, the following have been selected as affecting the character of the work.

The term "Easter" is used in Acts xii. 4 as the translation of *to pascha* (the passover,) for which perversion there is not only no semblance of authority in the Greek, but not even in the Latin Vulgate.

Episcopos is translated "bishop" instead of *overseer*, its plain and intelligible meaning.

Uninspired appendages to the epistles, the offspring of a remote age of darkness, some of them containing most palpable errors, are published as part of the Sacred Scriptures, two or three of them favoring the pretension that prelatical episcopacy existed in the time of the Apostles.

The term *baptidzo* and its cognates, which, if translated, would enjoin immersion, are not translated, but transferred from the original Greek, with anglicized terminations.

The Greek word *agapee* is not translated *love*, according to its legitimate meaning, and it is found in the versions of Tyndale, Coverdale, Matthew, and the Genevan reformers, but is called "charity," from the "charitas" of the Latin Vulgate.

Each writer of the New Testament is entitled "Saint," while none of the writers of the Old Testament are thus *canonized*.

The Holy Spirit is called "Ghost," which conveys an idea so repugnant to the mind, that in many cases the translators themselves seem to have been sensible of its impropriety. They could not say "If any man have not the Ghost of Christ, he is none of his."

Notwithstanding such blemishes the common English version deserves a large share of the encomiums which have frequently been bestowed upon it. It is a model of Saxon simplicity and strength of style. In the main it is a faithful version. Many thousands of alterations have been introduced into it since it was published in 1611, the greater part of which have been real improvements.—They appear to have been made gradually, and by no professed authority. And yet, aside from all the faults already noticed, errors and imperfections of the most decided and undeniable character, are retained and republished with as much tenacity as if they were the very words of the Holy Spirit. A few of these are here presented.

In Matthew 23: 24, a typographical error, by which "at" is put for 'out," is retained and republished in almost every edition of the authorized version. No other version has it. Wicklif, Tyndale, Coverdale, Matthew, the Genevan, and even the Latin Vulgate and the Romish translation from it, all give the idea indicated by the Greek, of *straining* or *cleansing out*, not *straining at* a gnat.

The word "let," although it has now, in common usage, entirely lost its ancient meaning, to *hinder* or *prevent*, is retained in two places,

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Rom. 1: 13, and 2 Thess. 2: 7, where its usual signification, to *permit*, or *allow*, positively contradicts the sense.

In 1 Thess. 1: 15, the word "prevent" is used where its modern signification gives a decidedly erroneous sense. The original signifies, to *precede* or *go before*.

In two places, Acts 7: 45 and Hebrews 4: 8, "Jesus" is put for *Joshua*.

The Genevan Bible thus construes a part of Matt. 5: 29: "If thy right eye cause thee to offend;" but the common version has, "if thy right eye offend thee," which, in the modern acceptation of the terms, is altogether different from the original *skanda lidzei*, make thee stumble, that is, fall into sin.

Obsolete terms, scarcely intelligible to the ordinary reader, such as "do you to wit," "he wist not," "they wot not," "most straitest," are carefully preserved, where modern expressions, such as, "make known to you," "he knew not," "they knew not," "very strictest," would be equally expressive, and far more readily understood.

The horrible idea of "beasts" surrounding the throne of God in heaven, is still maintained in the fourth and fifth chapters of Revelation, although the original Greek is more properly translated by the term *living creatures*.

The term "damnation" is retained in 1 Cor. 11: 29, instead of *condemnation*, although the former is known to be the cause of much error and frequent omissions of duty among weak-minded Christians.

The names of persons are not spelt uniformly, and some from the Old Testament are so mutilated by giving them a Greek form, as to be scarcely recognizable, except by scholars; for instance, "Osee," "Jeremy," "Esaias," instead of *Hosea*, *Jeremiah*, *Isaiah*.

Such are some of the blemishes of a work, which has been so commended by many of its admirers, as to leave it in doubt, whether they did not regard it in the same light as the Roman Church does the Latin Vulgate, as of more authority than the original scriptures the very words of the Holy Spirit.

This book, through the force of regal authority, became the Bible of Protestants, wherever the English language was used. Having been for more than two centuries familiar to the pulpit and the desk, to the family circle and the secret closet, it has acquired a species of sanctity in the eyes of believers, and to many the idea of correcting the common version is associated with that of disturbing the foundations of our common faith.

When Bible Societies were originated in Great Britain and this country, thier operations were naturally directed to the circulation of this version, in which all the supporters of those institutions most cordially united."

These fifteen emendations I will not say are taken from our new version, but they are either in our identical words, or with a few slight variations, of the same import. They are, with one exception, all found in our first edition of it.

It is not a little remarkable that such, and so many, coincidences

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as the above should appear in one tract, patronized by the Baptist denomination, as one of a series, on the cover of which are announced as contributors eighteen of the most illustrious names of the Baptist denomination north, amongst which are those of President Wayland, Pharcellus Church, John Dowling, Orrin B. Judd, Wyckoff, Taylor, Ide, Lathrop, Everets, Williams, Cutting, &c. &c.

This is a commendation of our efforts in this cause, embracing some of the most essential improvements—and those, for a time, most objected to by many, both in the Baptist denomination and out of it—which we could not and did not expect to see so commanded in our own day, but which we were then confident would some day be approved not by Baptists only, but by all enlightened Christians. For all this we thank God, and take courage.

When we remember that, more than twenty years ago, a Baptist minister, in Kentucky, the father, too, of one of the most prominent ministers in the State, after praying some nine days for light upon the subject, most piously built a large wood fire, and, with all veneration for the author of the book, devoutly cast it into the flames, lest, perchance, any one's salvation might be endangered by reading it. I say, when we remember this remarkable fact, we cannot but think that a great revolution has taken place in that and other denominations, on the subject of new translations. I presume out of the pale of the Roman communion, and scarcely amongst them, could any one be now found so bewitched with the spirit of error. But this is but one of the many favorable signs of the times. I am occasionally receiving, from some leading men in that denomination, such communications and encouragement as the following:

"MILLEDGEVILLE, Ga., Aug. 27th, 1849.

Brother Campbell—I have had nothing to say since my last to you, or I would have accepted your invitation to fill, occasionally, a small space in the columns of the Harbinger. I dislike to obtrude myself upon my brethren in Christ, in any manner, not to edification. If I know my own thoughts and feelings, I have an ardent desire that Christians everywhere should love one another, and be one in mind, and word, and deed,—that more especially, those who have been "planted together in the likeness of his death," should arise with the love of God and the brethren shed abroad in their hearts. Love—*agapee*—improperly rendered charity—is the great ligament that binds the angelic hosts of heaven together, and which *must* unite us before the kingdoms of this world can become the 'kingdoms of our Lord and of his Christ.' Where *Love* is, Truth is made manifest by brotherly intercourse, and Error flies before the light of its divine radiations. Does any ask, why a member of the Baptist church has seen fit to write a letter to the people calling themselves Christians? It is because I love them as such, and *know*

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ir doctrines and practices from an intimate acquaintance with ıe of the very best spirits of that connection. True, many of ,ur churches, if I may be allowed to express my humble opinion, nave *knowledge* without a *proper zeal*, too fond of disputation, to the neglect of religion in the soul, *and the love of Jesus in the heart.* But ah! some of us are in the same sad state. May the Great Head of the church give us piety and charity, lest we be as a 'sounding brass or tinkling cymbal.' If Bro. J. T. Johnson is still as ardent in his endeavors to create a proper state of feeling between the Baptists and Christians, or Disciples, as he was nine years ago, I pray God to strengthen him in this great and good work. I knew him well; may the Lord bless him abundantly, and all others who stand watchmen upon the walls of Zion, proclaiming the hours of the night, e.e the glories of the Millennium shall burst upon our yet darkened vision. But what of those, in other denominations, who misrepresent the views of the other and create contention among the disciples of the Lord. 'Tis a fearful position, to stand in the presence of the Judge of quick and dead and professing *love* for Christ, undertake not only to judge his servants but to slander them. May the Lord give us clean hearts and renew right spirits within us, then shall we meet together in harmony, diligently seeking after truth, serving the Lord with fear and rejoicing, continually with trembling. May he bring unity among his people, heal our divisions, and make us one to the pulling down—by the grace of God—of the strong holds of Satan. In this great work we will have no time to devote to worse than useless verbiage. "The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light."

In hope of eternal life. A BAPTIST."

I will only add, that I have, from various sources of high reputation, assurances of a feeling, a sympathy, a conviction on the part of very leading minds, in the Baptist community, altogether congenial with the views and feelings expressed in this communication, from a much esteemed and beloved Baptist minister. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. VIII.

Olympas. The very great emphasis placed on the passage in Romans v. 13th to the 19th inclusive, by commentators and teachers of Christianity, and the difficulty often felt and expressed by Christians in general, in comprehending the meaning and the design of the Apostle in this portion of his reasoning on the wisdom and grace of the Christian system of atonement and reconciliation,

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make it necessary, to the proper instruction of my family, to spend a few moments more in developing the purport of this passage. I will, therefore, read it again, and confine our attention to it to the exclusion of any other subject, on the present occasion.

It reads as follows in the new version:—

"Wherefore, as sin entered into the world by one man, in whom all sinned, and by sin, death: thus death came upon all men. (For sin was in the world until the law: but sin is not imputed, when there is no law. Yet death reigned from Adam to Moses, even over them who had not sinned, in the manner of Adam's transgression, who is a type of him that was to come. But not as the offence, so also is the free gift: for if by the offence of the one, the many died; much more the favor of God, and the gift by favor, which is of the one man, Jesus Christ, has abounded to the many. And not as through one who sinned, is the free gift: for the sentence was from one to condemnation; but the free gift is from many offences to justification. For if by the offence of the one, death reigned by the one; much more shall they who receive the abundance of favor, and of the gift of justification, reign in life, by the one—Jesus Christ.) Now, therefore, as through one offence, *the sentence* came upon all men to condemnation: so, also, by one act of obedience, *the sentence* came upon all men to justification of life. For, as through the disobedience of the one man, the many were constituted sinners; so, by the obedience of the one, the many shall be constituted righteous. Moreover, the law supervened, that the offence might abound; but where sin abounded, favor superabounded—that as sin reigned by death, so, also, favor might reign by justification to eternal life, through Jesus Christ our Lord."

Having already discoursed on this passage at considerable length, I will now endeavor, in a very few words, to concentrate your minds upon the views given in this chapter by the Apostle.

In the first place the Apostle represents the gospel system of justification as producing in those who embrace it—1st. Peace with God. 2d. Joy in the hope of immortality. 3d. Solace in all temporal afflictions. 4th. An assurance of ultimate salvation from all the effects of sin. 5th. Joy in God himself—in his attributes of justice, truth, holiness and love. 6th. Elevated views of the great worth and work of the Messiah.

In every point of view grace superabounds, transcending the tendencies and consequences of sin, not merely by cancelling them forever, and in placing man where he was before, but in positively investing him with all the blessings and honors of a glorious immortality.

Then comes the parenthesis in which it is affirmed that sin was in the world before, as well as since, the law was given; that death, its legitimate consequence, reigned over all mankind from Adam to

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Moses, not only over actual transgressors, but over their unoffending infant offspring. Yet, with all this conceded, he proceeds to show that the *Reign of Grace* immeasurably transcends the *Reign of Sin*. He then proceeds to state and illustrate this glorious transcendency.

He does not, indeed, take into his premises, or conclusion, the simple number of persons that participate in the one or the other. With him it is not a question of arithmetical enumeration of persons; but of the number, variety, and amplitude of the blessings bestowed by the second Adam, in contrast with the consequences of the first Adam's sin entailed upon his offspring.

Adam's sin, indeed, entailed upon all his children a frail and fallen nature, in which the seeds of sin and misery were so profusely sown as necessarily to subject them all to temporal death and, more than that, to render them liable to an everlasting banishment from the divine presence. It did not, indeed, absolutely doom all, or any, of his progeny to eternal death; but it doomed them all to the forfeiture of that life which they had derived from Adam. But as Adam had not eternal life abiding in him, he could not forfeit it either for himself or for his children. Neither could he transmit to them an eternal life—nor any thing which he had not within himself. The stream cannot rise above its fountain. He had, indeed, both natural and spiritual life. He not only enjoyed a sound physical constitution, without one element of mortality in it, but he also possessed a spiritual nature, by which I do not mean that he had a soul or a spirit, but that he had also a pure, a holy and a happy spiritual life, in full communion with God. He had a similar taste, similar delight and similar enjoyment in a degree commensurate with his entire nature and capacity for loving, admiring, adoring and rejoicing in God, and in all his works.

All this Adam lost when he sinned, and became subject to suffer an eternal separation from God. And such would have been the fact but for the mediation of the second Adam.

But in coming into the world the second Adam does not immediately rescue any one from the consequences of the first Adam's sin. Nor, indeed, does he propose to save any one from all the consequences of it. The redeemed of the Lord still eat their bread with much labor and sorrow—and finally return to dust. Yet the consequences of the righteousness of the second Adam infinitely transcend those of the offence of the first Adam. Hence, says the great author of this epistle—"Not as the offence, so also is the free gift." To the Romans he states the sum of the matters that give transcendency to the Free Gift. But we shall place at the head of

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this comparison one specification from his first letter to the Corinthians. It is, indeed, itself a summary. He briefly says, chap. xv. 21–22: "By the first man came death, by the second came the resurrection of the dead: for as by Adam all die, so by Christ shall all be made alive." All die once by the first, all rise again by the second, Adam.

In this point, numerically, as many, at least, live by the second as die by the first. But the death by the first is only the dissolution of nature—the separation of soul and body; whereas the restoration of life by the second is universal and eternal. All that die a second time die neither by the first nor the second Adam. They die by their own personal transgressions. But of those raised from the dead the great majority live forever.

Greatly more, however, than half the human race die in infancy, or before capable of transgression, having done neither good nor evil. These cannot die any more, because for Adam's sin they have already died; and, not having any actual transgressions of their own, they live forever with the Lord who brought them back from the ruins of sin and the grave. Here, then, both in the number restored to life and in the character of that eternal life, with which they are now invested by the Lord from heaven, there is an inexpressible transcendency of grace and glory accruing through the righteousness of the second Adam. Indeed, if not one more than this class of the human family were saved by the Lord Jesus there would be an infinite revenue of transcendent glory to God and mankind by him whose distinctive title is—the RESURRECTION and the LIFE.

But leaving the class already named out of our premises—this great majority of mankind eternally saved by "the second Adam, the Lord from heaven"—we shall endeavor to trace the points in which the two Adams and their children agree and those in which they differ.

1st. In the first place, God gave to each, respectively, a covenant, or institution, for himself and for his people.

2d. Whatever these two great public persons did, under the respective constitutions which God gave them, equally affects those severally connected with them; hence,—

3d. All connected with the first Adam die temporarily; all connected with the second Adam live eternally. So far the first was a *type* of the second.

But there are some prominent points in which they differ. 1st.

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The children of the first Adam are such by blood; the children of the second Adam are so by faith.

2d. The children of the first Adam are, for one offence, all condemned to die. The children of the second Adam, notwithstanding innumerable offences, are all justified to live.

3d. The children of the first Adam, for one offence, lose the present life and the present world; the children of the sscond Adam, notwithstandiug innumerable offences, gain an eternal life and an eternal world.

"Therefore" we conclude, with the Apostle, "as by one offence of one person *a sentence* was issued condemning all men to die; even so by one righteousness of one person *a sentence was issued* "granting to all men the grace of a justification to life eternal." But there is this difference in regard to the certain consequences of the work of the two Adams. By the first we are obliged to die, willingly or unwillingly; by the second, (being of grace without compulsion,) we can only have the tender of *justification to life* eternal; which we may or may not possess just as we choose. But so liberal and free the offer, and so rich and ample the provision, all may be saved if they will accept it. Hence all are invited to partake of it, and "whosoever will may come" and enjoy the rich provisions of almighty love: but if they do not please to accept it, on its own terms, they must forever blame themselves and not God. There is "a balm" and a "physician of souls" provided; if, then, we are not healed it is not because there is no balm, no physician; but because we choose disease and death rather than life. May we not then conclude with Paul—"Where sin abounded, grace has superabonnded," in as much as though sin has reigned to death, grace now reigns through righteousness unto eternal life by Jesus Christ our Lord." A. C.

THE FORCE OF TRUTH.

We copy the following notice, of the baptism of the Hon. and Rev. Baptist Noel, from the British Millennial Harbinger. The subject of this notice has long occupied a large space in the esteem and admiration of the evangelical portion of the Church of England and of the Dissenters. The son of an Earl, cousin of Lord Byron, and intimately related to the aristocracy of Great Britain, if that indeed be an honor, gifted with high talents and liberal education, the most popular lecturer and preacher in London, his example in separating him-

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self from the Establishment, and its golden prospects of a still higher elevation in its priesthood, afford a demonstration of the power of the gospel, somewhat rare now-a-days, in both the Old World and the New. The claims of the world and of Bible Christianity have not recently stood in a more striking competition than in the case before us. But the Bible and orlginal Christianity have triumphed in the person and profession of this excellent man, now more honorable than ever before: for, said the great teacher, "he that humbleth himself shall be exalted." Righteousness and truth, according to Solomon, exalt to greater than earthly titles and honors those who embrace them.

The course of Mr. Noel, in examining the claims of baptism, is very similar to that pursued by myself. I read Pedobaptist authors in order to remove my doubts and sustain my views of infant baptism. I sought not Baptist writers to guide my inquiries; but chose those that I most approved. By their own reasonings I was reproved for my attachment to them, and compelled to regard them as wholly at fault, both in their philology, logic, and scriptural knowledge. The Pedobaptists and the Bible made me abjure my ecclesiastical position, as seems to have been the case with Baptist Noel. He is, indeed, in his notice of the institution also with us in its *meaning* and *design*—as well as with us in *its action* and *subject*. In one word, from the following notice, he and we stand precisely on the same ground on this very vital question; and we know no reason why he should not be regarded by us as a brother, not only in the faith of the facts and promises, but also in the ordinances of the gospel. From the statement below, if I had no other information, I should suppose him to be a "Reformer." A. C.

"The Hon. and Rev. Baptist W. Noel was baptized on Thursday evening week, in the Rev. Mr. Evan's chapel, John-street, Bedford-row. As might be expected, the chapel was crowded. After singing a hymn, the Rev. Mr. Shepherd, Mr. Evan's co-pastor, read the latter part of the 8th chapter of the Acts, beginning at the 25th verse. Prayer was then offered by the Rev. Mr. Morris. Mr. Shepherd delivered an introductory address; another hymn having been sung, Mr. Noel entered the pulpit, and said:—Having been asked, my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point—why a person unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years. I have not come to the resolution to obey what I believe to be Christ's command without having fully weighed the grounds upon which this step is to be taken.—Without having read any thing whatever in favor of the exclusive ight of believers to Christian baptism, I have read all the strongest

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arguments on the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism as an addition to, and which evidently becomes a substitute for, the baptism of believers in Christian churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. It appears to me to be distinctly proved, first, that baptism, as ordained by Christ, is an immersion in water—a being buried in water, and, secondly, that immersion is meant to be a profession of faith in Christ. If these two conclusions are correct—and I believe they will completely prevail with the Christian world eventually—then it follows that a person who, like myself, has only been sprinkled in infancy is unbaptized, because such a person has neither been immersed, nor has he made a baptismal profession of faith; and those two things constitute Christian baptism. So that if these two conclusions are correct, then I, and others, who have been only sprinkled in infancy, are in neither sense baptized. Should we, then, after having professed our faith in Christ at the Lord's table, at many times, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in Him? There are these reasons which have led me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by Him, should be taken as the substitute of another confession, appointed likewise by Him; and, therefore, as He said to us, as well as to others, "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost," "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. On these grounds, it had seemed to him to be his duty not to shrink from a public acknowledgement of Christ's authority, but with his brethren around to be baptized, to acknowledge that he has a right to our subjection. After singing, and prayer, Mr. Noel, and thirteen others, six of them females, were baptized in the usual manner."

KENTUCKY FEMALE ORPHAN SCHOOL.

MIDWAY, June 13th, 1849.

Bro. Campbell:—Since my return from the South I have limited my labors to the congregation at home, until the last ten days, during which time I have been laboring here with Bro. Dr. Pinkerton,

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who is still the same ardent, able, efficient and devoted proclaimer and defender of the faith as formerly, although burdened by one of the best and most flourishing Female Schools of the West. I was particularly gratified in witnessing his vast and unceasing influence in his own community. The necessity for my labors at home, and the expectation of that dreadful and dreaded scourge, the Cholera, induced me to stay at home with my family, until I could feel safe in leaving them to enter the field again. This is my apology for postponing a visit to the good "Old Dominion," the birth place of my fathers.

The meeting here was rather providential than by any human design. Our calculations were not sanguine, and there were some unfavorable indications; but the church, one of the best disciplined in Kentucky, composed of members of deep-toned piety; presided over by Elders J. Ware Parish, and W. F. Patterson, whose hearts are in the cause, and who make every worldly consideration bend to their profession, with one heart and mind entered upon the work. The result has been, thus far, thirty additions,—additions that caused joy inexpressible. The Lord's work and the Lord's cause triumphed here most gloriously. If I wished to witness a specimen of primitive Christianity in its modesty, humility, piety, simplicity, ardor, devotion, intelligence and liberality in Christian enterprize, in providing for the poor, the church at Midway would claim my attention as soon as any I have ever mingled with.

Here is the Kentucky Female Orphan School, originated by Bro. L. L. Pinkerton and the brethren at this place. Five acres of ground have been purchased, a most desirable and beautiful eminence, commanding a view of the country around, in all its loveliness. A most commodious, beautiful and, comparatively, cheap building is in progress, and will be completed in a few weeks, so as to enable them to commence operations by the first of September. It is a favorite scheme with the entire brotherhood, so far as I have learned, and we are resolved to make it worthy of their patronage. We hope there are hundreds in Kentucky who will esteem it a great privilege, without being appealed to, to present one Bank share to the Institution; the interest of which shall be devoted to the education of the orphan girls. To the credit of this church and Woodford county, almost the entire cost of the grounds and buildings has been met by them. The money raised abroad is also to be vested, most sacredly, in safe stocks, as a permanent endowment. We expect the brethren to make speedy work of the endowment. We have much else to do, and we desire to be relieved of this enterprize immediately.

There are some forty or fifty churches in the heart of Kentucky that could finish the work entire without feeling it. The very heavens would resound with praise and joy at the accomplishment of so grand and benevolent an enterprize.

Would it be imprudent or unbecoming to make an appeal for a thousand dollars' endowment from each of the following churches, and such others as may be able, namely: Midway, (she has done the double of it,) New Union, Grassy Spring, Versailles, Georgetown, South Elkhorn, Republican, Providence, Macedonia, Oldtown,

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Cane Ridge, North Middletown, May's Lick, Maysville, Mt. Sterling, Somerset, Winchester, Richmond, Danville, Run of Boyle County, Shelbyville, Athens, Lexington, Mount Zion, and others within these limits.

Our meeting has continued with unabated interest and success: Bro. Pinkerton and myself taking the laboring oars by turns. The final result has been thirty eight additions. I desire to say to the brethren, that the completion of the buildings of the Orphan School and proper management of every thing necessary for the commencement of it by the first Sptember, together with the attention necessary to the new converts of the church, compels Bro. Parrish to remain at home for several months. Individuals and churches, therefore, who wish to aid us, we trust, will act without personal visits. As agent for the Institution, I will visits churches and hold meetings when I can, and receive subscriptions at any time, by letter or otherwise. Payments made to suit the donor, per annum or otherwise. It is important that all who have subscribed send what is due, that we may get the interest upon it for the maintainance of the school. In all affection yours, J. T. JOHNSON.

NEWS FROM THE CHURCHES.

LEXINGTON, Mo., June 6, 1849.

Brother Campbell—The first of April I came to this place with the intention, the Lord permiting, of laboring at this and a few other points for at least twelve months. Since I have been here we have had two valuable additions to the church, by confession and baptism, both citizens of the city; one of them a lawyer of respectable attainments. There have been also twelve additions by letter.

Yesterday I returned home from Columbus, in Johnson county. It was the time of their district co-operation meetings; but owing to the presence of the Cholera at several points in the district, and to fear and alarm at others, there were but few of the churches represented, and the meeting was adjourned until Friday before the 1st Lord's day in September, to meet then at Independence, in Jackson county, at which time we hope all the churches in the district will be represented. We had, at Columbus, a very plesant meeting. Teaching brethren present were, Brothers Swinford, Elgin and myself. On Monday we had four confessions, and four others took membership. It was truly a refreshing time; many tears were shed, and many hearts rejoiced. I started for home to see my family, leaving Brothers Swinford and Elgin to continue the meeting and immerse those that had made the good confession. Our brethren at Columbus have a meeting house under way, but not finished. The Cumberland Presbyterian friends having kindly tendered to us the use of their meeting house, which we occupied during the meeting. Such generous and liberal treatment we do not meet with at every point. May the Lord bless you in your labors of love. Yours in Christ. ALLEN WRIGHT.

FULTON, Mo., June 12, 1849.

Brother Campbell—I commenced meeting at this place on Saturday last; notwithstanding the heavy rains have been unfovorable to the meeting, yet we have had large audiences and a solemn hearing. The result has been

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three confessions, who have been buried with the Lord in baptism. Having had all the speaking to do, as well as to baptize, I am very much broken down. In haste, your brother, T. M. ALLEN.

THE PORTAGE COUNTY (O.) AFNUAL MEETING

Was held this year at Deerfield, commencing on Friday, the 1st of June, and closing on Monday, the 10th. The attendance was unusually large—indeed it was, generally speaking, the largest annual meeting ever held in this county. On Lord's day upwards of 3000 attentive hearers were on the ground. The most cheering evidences were furnished of an increased confidence in, and reverence for, the gospel, and its triumph over hostile influences which, for a few years past, have been in active operation, and have worn a threatening aspect. Nineteen persons became obedient to the faith—among them aged women, trembling on the brink of the grave, several in the prime of life, and quite a number of promising youth, upon whose hearts the truth and the living God had seized with conquering efficacy. The harmony and love prevailing among the brethren; the earnestness and devotion of the Elders and Evangelists who participated in the proclamation of the word of life; the profound attention given by the large audiences in attendance; and the cheerful response to the gospel invitation by so many of different ages and conditions, all combined to make the meeting peculiarly interesting and profitable. It is to be hoped that the churches in this county will feel encouraged to additional zeal in urging the claims of the gospel, and additional diligence in cultivating the fruits of the Spirit, that they may shine as lights in the world, holding forth the word of life.

Below are the statistics of the churches as far as they could be learned from the reports handed in.

Churches.	*Baptized.*	*R. by letter.*	*D. by letter.*	*Died.*	*Excluded.*	*P. no. of mem.*
Aurora,	0	0	0	0	0	00
Deerfield,	20	5	6	2	0	105
Franklin,	0	0	0	0	0	17
Freedom,	0	0	0	0	0	00
Garrettsville,	3	5	10	3	0	53
Hiram,	24	1	6	1	0	117
Mantua,	0	0	0	0	0	00
Palmyra North	0	0	0	0	0	00
Palmyra, South	0	0	10	0	0	30
Randolph,	2	0	1	1	26*	56
Ravenna,	0	11	6	2	0	82
Shalersville,	22	11	2	0	0	97
Streetsboro',	1	0	4	0	0	33
Windham,	1	2	9	0	0	24
	73	35	54	9	26	614

As far as reported, there were $421 appropriated by the above churches for the preaching of the gospel, and $105 for the circulation of the scriptures and other benevolent purposes. Will not the churches endeavor, next year, to prepare more full and accurate reports? ISAAC ERRETT.

JAMES CITY COUNTY, June 22, 1849.

Brother Campbell—Our spring co-operation, at Olive Branch, closed on the 30th of last month. Brothers Goss, Coleman, Henshall, and several others of the preaching brethren were in attendance. The word was preached faithfully and effectually, (we had a fine hearing from the different denominations,) and resulted in the removal of much prejudice, and the addition of ten souls.

Yours in the good hope, EDWARD R. COKE.

*These withdrew from the church, having embraced the doctrine of the Come-outers.

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DANVILLE, O., June 25, 1849.

Brother Campbell—I would again inform you, and the readers of the Harbinger, that I have just closed a tour of some six weeks labor in the blessed cause of our Redeemer, in Kentucky and Ohio, and have truly had a glorious harvest. In Ohio I met with my nephew, Geo. H. Hon, who is proclaiming there. The result of our labors, with him and others, in the last six weeks, has been about fifty precious souls added to the church, mostly by baptism. The blessed cause seems to be progressing this season, so far as I have travelled.

Your brother in Christ, PETER HON.

FRANKFORD, Pike Co., Mo, June 30, 1849.

Brother Campbell—The good cause is progressing a little in this State. There were twelve additions at Ramsy Creek, about a week ago, and some three or four at Fradkford.

As ever yours, THOMAS PITT.

OAKLAND, Miss., June 30, 1849.

Brother Campbell—On Saturday, the 23d, I left home to attend a meeting near the famous Coila Springs, fifty miles south from this place. About 11 o'clock, on Lord's day, I took my seat in the midst of the congregation. Brothers Chambers, Mathews and G. W. H. Smith were in attendance, and were sharing the labors and joys of the occasion. The meeting closed on Wednesday night following, resulting in about ten accessions to the church; of which number three or four were Baptists. The few brethren and sisters there are choice spirits. I am laboring as much, perhaps, as I can. I am preaching occasionally in the villages round about, and find the people interested to hear us. My school is rapidly growing in public favor. I am yet very much embarrassed, and time, energy, and prudence alone can relieve me.

To God our heavenly Father and Jesus Christ our Lord be honor and glory forever, amen! W. S. SPEER.

OAKLAND, Miss., July 22, 1849.

Brother Campbell—We have recently held a protracted meeting at Republican, near this place. Brother Chambers, of Carroll county, was the principal laborer. Brother Wilcox did effective service on the occasion. He has the rare gift of teaching privately in conversation—"from house to house." And although there were but five accessions to our number here, the seed was sown for another and more plentiful harvest. One of my students died during the meeting. As his physicians told me he must die, I could not feel satisfied without conversing with him on his destiny. I found him anxiously concerned. He talked freely—said he had been waiting till he should be eighteen years old before joining the church, &c. He urged us to immerse him,—which we did, after having him confess his faith in the Redeemer. We humbly trust "he sleeps in Jesus." This is a good text for a good sermon to others than young people, but I cannot preach it now.

In five days, including last Lord's day, I preached fourteen discourses at Bethel, Carroll county, to large and listening congregations, without a single confession. It was a pleasant meeting.

Yours in the Lord, W. S. SPEER.

LANCASTER, Wabash Co., Ill., Aug. 3, 1849.

Brother Campbell—I take the pleasure of informing you that I attended a two day's meeting on the fourth Lord's day in July, and the Saturday before in Barney's, about five miles from this place, where I had the pleasure of witnessing the noble confession of fifteen, who were buried with the

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Lord in baptism; and, on Tuesday following, one by immersion and one reclaimed. Brother Ades being in attendance. There are five churches in this county. The number of members in each I am not able to inform you. The church here numbers about twenty. Barney's Prairie church must number above one hundred, and, as far as I have any knowelge, they are all living in peace.

Yours in the hope of eternal life, JOHN HIGGINS.

OCTOGRADE SEMINARY, Aug. 3, 1849.

Brother Campbell—We have just concluded a meeting of nine days in Oakland—with two interesting additions. The opposition there is bitter. And yet a most favorable impression is left on the minds of worldlians generally, and even of a few sectarians. Brothers Chambers and Wilcox were with me. Yours n the Lord, W. S. SPEER.

Father Haden, writing from Springfield, Greene county, Mo., July 31st, 1849, says:—

"I hasten to give you a short sketch of our annual meeting, which came to a close last night. It continued ten days and eleven nights, during all of which time the audiences were large. We had 45 additions; one of which was from the Baptist church.

Great zeal and interest were manifested not only by the brethren but by the people generally, and we yet hope, or expect, much good will be done. Brother D. Elgin and a friend of mine, from Howard county, performed the principal labor. The churches from which we heard are in a prosperous and flourishing condition." He closes, on this subject, by saying—"Truth, in these ends of the earth, is mighty and will prevail."

P. S. WILKES.

COLUMBIA, Mo., July 31, 1849.

Brother Campbell—During a tour to Illinois, of some seven weeks, part of the time with Elder H. W. Osborne Thomas, and other brethren, 98 were added to the church of God. The cause is steadily advancing in some sections; but in too many places it is on the retrograde.

I remain your brother, D. P. HENDERSON.

PITTSTOWN, N. Y., Aug. 13, 1849.

We have had twelve additions, by immersion, since the first of April.

Truly yours, S. W. THOMPSON.

BUREAU COUNTY, Ill., Aug. 13, 1849.

Brother Campbell—You will, no doubt, rejoice with us that, in this delightful portion of northern Illinois, the cause of our blessed Lord and Saviour is gaining in public favor, and additions being made to the number of the faithful Last evening we closed a two days' meeting at Leepertown, in my neighborhood, at which eight persons confessed their faith, and were immersed in the name of the Lord Jesus. One week previous we had a meeting of two days, which resulted in 14 immersions—making in all 22. Our beloved brother, Geo. W. Minier, was the proclaimer. He was on a visit to his friends, during the vacation of his school, and the Lord has greatly blessed his labors. Among the converted were his aged mother, his brother-in-law and sister, an elder brother, and a nephew. A majority were heads of families, and choice spirits. On yesterday we separated the disciples and found the number 37, including scattering disciples who were within reach, and also seven from the congregation in Princeton. I shall probably make my home with them shortly, as it is much nearer than Princeton. Much good seed was sown during our meetings, from which we hope hereafter to reap an abundant harvest. My second son and

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only daughter were amongst the converts. I feel that a heavy responsibility devolves on me to take care of, aid, and instruct these young brethren. In the performance of my duty I humbly ask the aid of my gracious Lord and Master. The Lord bless you, my dear brother, in your labors of love.

Your brother in Christ, GEORGE McMANIS.

BOON COUNTY, Mo., Aug. 15, 1849.

Brother Campbell—It is with great pleasure I take my pen in hand to communicate the following pleasing intelligence, that Christians may thank God and take courage. Old brother Garland Maupin, who lived for many years in Howard county, died in March last. He requested, on his dying bed, that I should preach his funeral on his birth-day, which was on the first Lord's day of this month.

Accordingly, at that time, I addressed a large audience, in a beautiful grove near his late residence, four miles east of Glasgow. In conclusion I gave an invitation, when eleven came forward and confessed the Lord. (Bro Wm. White was in the neighborhood the Sunday previous and obtained two.) On Monday I immersed twelve. I regretted that previous engagements compelled me to leave for Boon on Tuesday morning. Bro. Church was speaking at Roanoke, eight miles distant from me, and obtained seventeen. Bro. Hopson also obtained four in Fayette, at the same time—making in all 37, in Howard county, in two or three days. Brothers Henderson and Wills had commenced a meeting at Bear Creek the Saturday previous: and up to Tuesday evening they had recruited eleven. Wednesday morning I joined them, and Bro. Church came to our aid on Thursday. We all toiled at Bear Creek, and a portion of the time at Columbia, at night, until Saturday morning. On Lord's day (the 2d) Bro. Henderson was in Columbia, and immersed seven. Brothers Church and Wills were at Bear Creek. The meeting closed yesterday, at Bear Creek, with fifty-three additions. On Lord's day (the 2d) I returned to Friendship, and had sixteen additions. On Monday Bro. Henderson was with me there, when there were four other accessions. Yesterday Bro. Wills was with me, when we had eight additions. To-day (Wednesday) Brothers Henderson, Church, Wills and myself were again at Friendship, we had twenty-six additions—making in all 54 additions in Friendship, since Sunday morning. The prospects are still very encouraging. The most of them are from the world, a few from the Methodists and Baptists—embracing much of the intellectual, moral and personal worth of our country. It would rejoice your heart to see the many young men and interesting young ladies who have recently submitted to the Saviour. I wish I had time to detail many interesting incidents connected with our meetings. They would gladden the hearts of yourself and readers. A few days ago I received a letter from Bro. T. N. Gaines. He and Bro. Proctor had just closed a meeting at Republican, in Lafayette county, with twenty-five additions. Yesterday I received a letter from Bro. Joel H. Haden. The annual meeting at Springfield, in Greene county, which held "ten days and eleven nights," had just closed with forty-six additions. The particulars of these meetings the brethren will doubtless give you. The additions I report, in this letter, from Boon county are 107; in Howard 34; in Lafayette 25, and in Greene 46—making in all 212, in but a few days. I am nearly broken down, and so are Brothers Henderson, Church and Wills. We have been toiling day and night, and the interest seems to be increasing, and the cry from every quarter is come, come. In haste, I am affectionately your brother,

T. M. ALLEN.

P. S.—16th.—I am just from Fairfield, where there were 13 other additions to-day—making 67 additions there since Sunday last. This makes 120 additions in this county within the last twelve days T. M. A.

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EDDYVILLE, Iowa, Aug. 15, 1849.

Brother Campbell—Brother James R. Ross, of Lee county, Iowa, is now conducting a series of discourses at this place; and since he has been here there have been seventeen accessions. Truth is triumphing over error, and there is a decided impression in favor of the truth. Men of the strongest sectarian feelings have, from the force in which the truth was presented, been compelled to yield the point. The disciples are much encouraged. But give God all the glory.

Yours in the hope of immortality, R C. WARRINNER.

RUSHVILLE, Ind., Aug. 16, 1849.

Brother Campbell—During a meeting of eleven days, closing on the 9th ult., 58 persons were added to the church in this place; 39 by immersion. Brethren O'Kane, Franklin and Pritchard were the laborers.

WM. B. FLINN.

STEUBENVILLE, Aug. 23, 1849.

Brother Campbell—It is with some degree of pleasure that I can now give you information about the congregation here. Something of the nature of our recent anxieties and troubles you already know. You will, therefore, be the better able to enter into our feelings on being delivered from them,—and that we are now blessed with truth and peace, and the brethren are therefore loving, united and happy:—for we endeavor to edify the disciples with wholesome doctrines, and to hold forth the word of life, by which means our attendance has been greatly increared.

Since Bro. Thompson arrived among us, ten have been united to our number;—five by baptism, two restored, and three by letter. Bro. Thompson's labors are likely to do great good in this place. May the Lord enable him, with all boldness, to set forth the truth as it is in Jesus, that many may hear and believe, and turn to the Lord with full purpose of heart

O! how we ought to rejoice to see sinners saved, and the name of the Lord glorified among us! And may we pray God that the light of his countenance may continne to shine on us, and that we may be the means of leading many to the Saviour.

Yours in love, BENJ. MAUDE.

P. S.—Last night, at the close of our weekly meeting, a Mr. B. came forward, confessed his faith in Jesus, and at a late hour of the night (in the Ohio) was buried with the Lord in baptism. May we thus be encouraged to go on in this great work, expecting more to be added to our number.

B. M.

PARIS, Mo., Aug 25, 1849.

Brother Campbell—At a meeting I held at Union, seven miles south-west of this place, embracing the 1st Sunday in the month, I baptized seven. On Saturday before the 2d Sunday I commenced a meeting at Middle Grove, eighteen miles south west from Paris, and continued it for ten days. The result of which was 76 additions;—69 by confession, and the remainder from other sources. This meeting I had to hold out of doors, which made it quite laborious, and had it not been for the assistance of our worthy Bro. A. Wilson, who joined me on the 5th day and continued the most part of the remainder of the meeting, speaking once every day and aiding in exhortation, I believe I would have failed. I would be delighted to see our brethren have good and comfortable houses, so that we could hold meetings without so much exposure.

I start to-day to hold a meeting in Mexico, the county town of Audrian county. I am yours in much esteem,

HENRY THOMAS.

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SPRINGFIELD, Ill., Aug. 28, 1849.

Since I last wrote you I have witnessed the submission of about thirty to the Redeemer's cause. Yours in the faith, A. J. KANE.

MOREFIELD, Ky., Aug. 29, 1849.

Brother Campbell—It gives me pleasure to say that I am in good health at this time, and am travelling and preaching all my time. I have baptized one hundred persons in the last four weeks, in Nicholas and Montgomery counties; and in the last three months there have been 150 added in my travels. Most of the time I was alone.

Yours in Christian love, PETER HON.

GEORGETOWN, Sept. 12, 1849.

Brother Campbell—I have just received the September No. of the Millennial Harbinger, and I am delighted with its contents. Bro. Carlton has reached here, and we have heard him a half dozen times within ten days. I am convinced you could not have made a better selection for us. We are greatly pleased with him thus far. He is the right kind of a man to take charge of a congregation. He does honor to Bethany College. He has aided at the great annual meeting, in this vicinity, with great acceptance. Brethren Gano and Dearborn have continued the meeting till now with most glorious success. Their labors have been crowned with 23 additions thus far, and more is expected to be done.

Yours most affectionately, J. T. JOHNSON.

BOON COUNTY, Mo., Aug. 27, 1849.

Brother Campbell---The day after my last letter to you the meeting at Friendship closed, with 71 additions. Brothers Henderson and Wills were there the last day. They then commenced in Columbia, where there were 14 additions,—these, added to the 54 additions at Bear Creek, makes 68, I think, at these two meetings; making 139 additions in about two weeks in our county.

On the day the meeting closed at Friendship, Bro. Church and I left for Howard county; he to Mt. Pleasant, where he had 11 additions in two days, and I to the Grove, four miles east of Glasgow, where I was two weeks previous. We commenced on Saturday, the 18th inst., and held on until Thursday, the 23d. Brothers W. H. Hopson, T. N. Gaines and A. Proctor were each present, assisting in the good work a part of the meeting. The result was 29 additions; one or two from the Baptists, the rest by confession and baptism, including some from the Methodists. This makes 42 that have recently been obtained in that vicinity, and about 70 in Howard county within a few weeks. The above accessions embrace some of the most aged and respectable citizens in our county; but the larger portion are the young of both sexes, possessing much intellectual, moral and personal worth. May we be humble and faithful, thank God and take courage.

To-day I received a letter from Bro. Henry Thomas, of Monroe, dated Middle Grove, Aug. 18. He had been laboring there one week, and had obtained 70 additions, and prospects as flattering as ever.

In haste, your brother, T. M. ALLEN.

PITTSBURGH, Sept 11, 1849.

Brother Campbell—In the kind providence of our blessed Heavenly Father I had the pleasure of being present, the first three days of this month, at a large meeting, held by the brethren in Hartford county, Maryland, some 20 miles from Baltimore. Brethren Henshall, from Richmond, and Mingus, from Philadelphia, were present as laborers. Our meeting was certainly one of the most happy that I ever attended. All the brethren present felt

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revived and strengthened in the Lord. Strangers, too, I am persuaded, received impressions which it will be difficult to shake off.

Our excellent Bro. Dungan, of Baltimore, was very greatly blessed of the Lord. His dear wife, two daughters, Mary and Anna, and son William were all added to the church by baptism. His cup overflowed. Besides these, ten others, making fourteen in all, became obedient to the faith. Blessed be the name of the Lord.

The brethren in Baltimore, of whom about sixty attended the meeting, are greatly stirred up. They expect you to call with them on your way to, or return from, Richmond in November.

I must not close this letter without mentioning the kind and liberal hospitality of sister McComas, of the Baltimore church. She owns a large fine house, within about two miles of the place where we met, at which she graciously entertained some sixty or seventy of the brethren. The Lord will reward her for ministering to the saints.

We are all well here by the blessing of the Lord. The church prospers about as usnal, and is in peace. My Christian love to your dear wife and family. Yours with one hope, SAMUEL CHURCH.

During August we made an excursion into the mountains of Pennsylvania, in which we visited the churches in Somerset, Stoystown and Connellsville. Brother W. Lanphear, of Ohio, had a meeting in progress in Somerset, during which several additions were made to this excellent congregation. I have not spent a happier Lord's day, with any church, within my recollection, than with the brotherhood of Somerset. Every thing was done with great simplicity, gravity and devotion. Politically it embraces a highly respectable community, and numbers considerably above a hundred members.

There is a very interesting society in Stoystown, amongst the most bigoted and intolerant community I have met with either in Pennsylvania or out of it.

At Connellsville, the churches in that region held their annual meeting during our stay. It was a very interesting season. Some additions were made. We enjoyed the Christian hospitalities of brother Davidson, whose spacious dwelling was thrown open to the brethren, and well stored with them during the meeting. For some twelve years after his baptism Bro. Davidson devoted his whole mind to the study of the oracles of God. Abandoning political life, in which he enjoyed a high conspicuity, and giving up his estate to the management of others, he took up the Bible as his business, and not satisfied with reading the common translation, purchased for himself the Septuagint version, and gathering around him all necessary helps he went into the study of the Greek language, in which, under his own tuition, he has made, for his time of life, a very remarkable proficiency. Few men in Pennsylvania are better read in the Jewish and Christian scriptures than he. Somewhat dogmatical, of a very powerful mind and having, in biblical knowledge, greatly overgrown his contemporaries and fellow citizens in Fayette county, he cannot well condescend to men of low degree, and is not, therefore, so useful as otherwise he might be. Still he is useful to many, and might be still more so if he could bear with the infirmities of human nature, and with the very imperfect Christian character of the general society around him. But it is not with him a mere intellectual affair. His whole heart is engaged in the cause of the Redeemer, and he daily rejoices in hope of the glories of immortality,

I also attended a very large meeting of the brethren in Washington county, not far from Amity, and had the pleasure of addressing a very large and attentive audience, on the great central truth of the Kingdom of the Messiah. These large assemblies, when properly conducted, are always refreshing seasons to the brethren, and contribute in no small degree to the enlightenment of the multitude that attends them. A. C.

☞ Total, 975.

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GEORGETOWN, Aug. 23d, 1849.

Beloved Bro. A. Campbell—This day closes the earthly career of my companion, the dearest object to me upon this earth, and has been for 38 years. She was the youngest daughter of one of the most respected and beloved families residing on Townfork, Fayette county, near Lexington, the late Judge Lewis. The father and mother were highly respected members of the Baptist church, and exerted a most salutary influence on all around them.

My wife was born on the 13th October, 1796. We were married on the 9th October, 1811. She was the mother of ten children, five of each sex. We lost four in infancy, a little girl, and three little boys. Three of our daughters are married; and the four are members of the church of Christ.

In the year 1821, I united with the Baptist church at the Great Crossings, my birth place; and had it not been for the unfortunate teaching of that day, my wife would doubtless have commenced her religious race with me; for she was remarkably pious, and gave me every encouragement to persevere. In due time, the Christian Baptist made its appearance, and dispelled the traditions of the fathers. The glorious light of the Bible began to dispel the dark clouds of ignorance and superstition. These matters were brought up for investigation; I became a convert to the great principles of this reformation, which you advocated so ably against a host of opposers. Fired with the truth, on the 2d Saturday in February, 1831, in conjunction with two others, I constituted a church, at the Great Crossings, on the Bible alone, with a determination to spend my life in its advocacy. I knew the thorny road I had to travel, and the sacrifices that would have to be made. I have realized all that I anticipated; as the Lord is my judge, so far from regretting the step taken, it has been, and is a source of the profoundest gratitude and highest joy. At that same meeting, I had the unspeakable gratification of immersing my wife, my brother Joel, and his wife. How could I feel otherwise than grateful to you, as the man who had been the means of so much happiness to me! These mighty principles have grown with my growth, and strengthened with my strength.

My friends knew that I had made great sacrifices in money and time, in the advocacy of this cause; but I have never had cause to regret it. For some eight years, the sacrifice of personal happiness, owing to my absence from home, preyed heavily upon my wife, and seemed to be more than she could bear. But the cause was dearer to her than life. She knew it had to be advocated by some one, and that sacrifices were indispensable. We conversed freely upon the subject, and with a truly noble and self-sacrificing spirit, she rose superior to every thing earthly. From that time till her death, she manifested the most entire resignation and Christian cheerfulness.

My beloved brother Campbell, I have enjoyed with her a heaven upon earth, for 38 years! It seemed to me as one bright, sunny day, except when she was assailed with disease. She was ALL IN ALL to her little family. She was a favorite with all her connexions, loved most by those who knew her best. Our entire domestic circle has sustained a loss that can be better felt than expressed. I believe I can truly say, that I have the sympathies of our entire population, for so great a loss. This is to me more precious than the gold of Ophir. This was the 26th day of her sickness—the typus fever. She bore it with Christian fortitude, as all can testify who ministered to her in her affliction.

For ten days, there was an alternation of hope and fear on our part. On three or four occasions I gave up, and apprized her of her approaching dissolution. What perfect resignation! What a desire to depart and be with Christ! She called for her children on each occasion, and I shall never forget the affectionate and interesting interviews she held with them! All the beholders were astonished and delighted. So full of faith, and hope,

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and love! She exhorted them to lead a godly life and meet her in heaven! Her constant theme was heaven as her home. Not a cloud intervened. She seemed to reserve her last parting blessing for one who she knew was faithful to her during life, and doted upon her with an undying affection. "My dear husband, farewell; the Lord will take care of you." I thank the Lord it is my privilege to feel, and weep, and unbosom myself to my friends. For twenty six days I had the happiness of being by her bedside, anticipating her wants. The Lord gave me strength to bear up under it. I shall never forget those friends who gave me their assistance during that trying period, and all, for there were many, who proffered assistance.

I can never sufficiently express my gratitude to Drs. Barlow and Desha, for their kind, unwearied, constant and eminent services. All was done that physicians could possibly do for her restoration. Her feeble constitution gradually declined, although she was relieved of disease more than ten days before she died. It is due to her to say that she submitted, without a murmur, to the sacrifices I made in the good cause. And it is to me a source of unbounded gratification that she was not only an active member of the Female Sewing Society of Georgetown Church for the benefit of the Female Orphan School at Midway, but a subscriber of $100, and that she lived long enough to pay $20, the first instalment, and to participate in transmitting $60 on behalf of the Society.

I feel indebted to the Lord beyond expression for his great kindness, and I feel more resolved to be active in his cause. I hope to meet you in Cincinnati at the grand convocation for mutual congratulation, mutual encouragement, mutual advice, and mutual effort for the advancement of this best of all causes. Most affectionately yours in the good hope,

J. T. JOHNSON.

We have lost a few choice spirits during this calamitous season of affliction by the cholera and typhoid fever. Amongst the thousands that died of cholera, in Cincinnati and its environs, some half dozen, it is said, of our brethren there, numbering in all about one thousand, were called home. Of these, sister CRANE, long personally known to me, a mother, indeed, in Israel, was one. Brother WINANS, also well and extensively known as a brother and writer of much perspicuity and force, was another. Many were edified and pleased with his communications on our pages Brother POSTON, too, of Kentucky, sometime of Cincinnati, an honorable graduate of Bethany College and of the Medical School of New York, fell a prey to the typhoid fever. He was a most exemplary Christian, beloved and esteemed by all who knew him, a public loss to the cause of humanity and the Christian church. Sister FICKLIN, too, of Lexington, Ky., many years a member of the church in Lexington, Ky. As a proof of her Christian excellency and humanity, she set free from slavery some forty slaves, to whom she had been more a mother than a mistress for many years. And, last of all, we have announced the happy exit of sister JOHNSON, wife of one of the most laborious, useful, exemplary and successful Evangelists in America. I, too, had the honor of an acquaintance with her. Having enjoyed her Christian hospitality, and witnessed her Christian excellencies, I can cordially sympathize with her beloved and bereaved husband in the irreparable loss of one of the best of wives, kindest of mothers, and most exemplary of Christian women. These all died in faith, and have left behind them, as a rich legacy to the church, their eminent piety and exalted worth. With brother Winans I had no personal acquaintance, He knew me personally, having heard my debate with Robert Owen, in 1829, which emancipated him from the shackles of scepticism, and brought him into the church in which he was a shining light, both in word and deed. Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *NOVEMBER*, 1849. No. XI.

TRACTS FOR THE PEOPLE—*No. XXXVIII.*

SEQUEL OF TRACTS ON BAPTISM—No. III.

THE CONCLUSION OF THE WHOLE MATTER.

"BAPTISM is a sacrament (an ordinance) of the New Testament —ordained by Jesus Christ." Such is the theoretical and grave conclusion and oft repeated declaration of the Protestant Christian church;—Episcopal, Presbyterial, Congregational, Methodistic, Baptist, &c. But all these do not practice what they preach. We theoretically and practically teach and inculcate this doctrine. The sum of our reasons are:—

1. There have been three distinct dispensations of religion in the world;—the Patriarchal, Jewish and Christian. The first continued from Adam to Moses; the second from Moses to Christ; the third from Christ's ascension and coronation till his second coming, or the conclusion of the gospel age.

2. Baptism only belongs to the third and last dispensation, and was, therefore, first committed, by a special commission, to John the Baptist, as preparatory to the development of the Christian institution.

3. John is, therefore, called "the Harbinger" of the Messiah, and was sent to prepare a people for him, by preaching "the baptism of repentance for the remission of sins."

4. Jesus Christ, the author and the founder of the Christian religion, was a subject of John's baptism; for it became him to honor and ratify every divine institution. John's baptism was, then, a divine institution.

5. But John's baptism, requring repentance and promising remission of sins, is not the same with Christian baptism. It required not the same faith that Jesus Christ required as a qualification for his baptism. John only demanded that the subject of it should believe that the Messiah was soon to appear, and that he should prepare for him by a personal repentance, or change of life. But Jesus

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commanded his disciples to believe that he was the Messiah of God—the promised Saviour of the world, and, also, that they should be baptized "into the name of the Father, and of the Son, and of the Holy Spirit." He, therefore, is the author, or institutor, of Christian baptism. The difference between these two baptisms is not in the action nor in the design, but in the subject and the formula of faith into which he should be immersed. Hence the one is called "the baptism of John," or "John's baptism;" the other is called Christian baptism, or the baptism ordained by Jesus Christ. They also differ in the time of their institution. John's ministry and baptism commenced before Christ's personal ministry on earth began; but Christ's baptism began after his personal ministry on earth was completed. Jesus gave his commission, in his own name, after he rose from the dead; John received his commission from the Father himself.

They are substantially thus contrasted in the Acts of the Apostles by Paul, an Apostle of Jesus Christ. The disciples of John answered his interrogatories by saying, that they had been "baptized into *John's* baptism," and declaring that "they had not so much as heard that there was any Holy Spirit," or Holy Spirit yet given. He then took occasion to say, that "John, indeed, baptized (or administered) the baptism of repentance, saying, that they should believe on him that was to come," namely, "Jesus Christ." "On hearing this they were baptized *into* the name of the Lord Jesus." We are, then, constrained both by Paul, the Apostle to the nations, and by the testimony of the Four Evangelists, to regard John's baptism and Christ's baptism as two baptisms, and not as identically one and the same.

6. Christian baptism is, then, our present theme. We sum up its history and meaning by contemplating it in four points of view:—The action; the subject; the design; the administrator.

7. The action is *immersion in water*. This appears, first, from the inspired use of the term. John baptized the converts to his mission *in* the Jordan, and not *at* the Jordan. So numerous were his converts that, in the fullness of the spirit of the Evangelists, "all Judea and Jerusalem went to him, to that river, "and were baptized by him *in the Jordan*, making a confession of their sins."

8. This appears a second time, from the baptism of Jesus himself. We are informed, that when Jesus was baptized he went up straightway from the river—or "out of the water." But how could he come up out of the water if he had not gone down into it?

9. This appears, also, from the places where John baptized in that river. He baptized at Bethabara—the fords of the Jordan

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where the people could conveniently meet him from either side.—Hither fled the Midianites, flying before Israel; and here the tribes crossed under Joshua. It was then called Bethabara, a place convenient for baptizing.

10. He also baptized at Ænon, near to Salim, between it and the Jordan. The reason assigned is most explicit and direct. "Because there were many rivulets or "much water there." There the people met and were baptized.

11. In ancient times the people went to the waters, the brooks and rivers. Now a multitude carry the water in a basin to the place. What strong proof of a change in the action of baptism!

12. The jailor and his prisoner, Paul, went out of the room to attend upon this institution. Why did not Paul command him to bring some water into the room? Because in this way he could not immerse or baptize him.

13. The Ethiopian officer, treasurer of Candace, queen of the Ethiopians, went down with Philip, the inspired Evangelist, into the water, and did not send his body servant or charioteer to carry up some from a certain water or pool,—and when they were come up out of the water the spirit bore Philip on his way. While the officer, with his Bible explained, went on his way rejoicing.

14. But the words associated with the celebration are as explicit as the term *baptize* itself. Water was never poured *upon* the subject, but he was baptized *in* the water. The particles, called prepositions, are as decisive as the word *immerse* itself. The subject was always baptized in something—never any thing baptized upon him. Fluids are poured *upon* and water is sprinkled upon, but no one was ever baptized upon water.

15. Persons are said to be *buried with Christ in baptism*. Was ever any person buried upon the surface, or was the earth only sprinkled upon the faces or persons of those buried.

16. But we are not only buried with Christ in baptism, but we are also raised with him in the same act—"In which you are raised with him." Both a burial and a resurrection are indicated and fully exhibited in baptism. This is true in immersion. Is it true in sprinkling water upon infant or adult?

Are not these sufficient to satisfy the most scrupulous conscience on the premises? If any thing be wanting, we appeal to a great fact, viz:

17. Christian baptism being similar in action to that of John, goes beyond it in meaning; and, therefore, it could not be instituted till after the Spirit of God was "*poured out.*" Hence Christian bap-

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tism immediately succeeded the outpouring of the Spirit in all its plenary influences. After the three thousand believed and repented, they were commanded to be baptized in water, that they might be brought under the sanctifying and consoling influences of that Holy Guest, for which the Christian temple was now about to be reared. As, then, the dyer or tanner pours out water into a vessel, or cistern, before he immerses any thing into it, in order to imbue it with that substance, so the Holy Spirit was poured out on Pentecost —before any one was commanded to be baptized into Christ, for any purpose whatever.

SUBJECT OF BAPTISM.

1. The subjects of John's baptism, as well as the subjects of Christian baptism, were reasoning, thinking, voluntary agents. This appears, first, from the fact that there is no obedience by proxy. No one can obey for another. Now, as baptism is a command, no one incapable of understanding that command could possibly obey it. And was it not a command given by the Apostles, commissioned by Jesus Christ, to introduce his reign of grace in Jerusalem, to the Samaritans and to the Gentiles? When three thousand persons asked for instruction, under the convictions and demonstrations of the Holy Spirit from these plenarily inspired men, they were answered by Christ's oracle—"Repent and be baptized, every one of you." Here, then, is a broad precept delivered to each and every inquiring spirit in that great congregation. Now, then, as a precept can only be obeyed by an intelligent moral agent, we are compelled to admit that all those baptized that day were intelligent, believing and repenting persons. Now, are infants and suckling babes such persons? No one can answer in the affirmative.

2. But the men of that congregation having been, one and all, circumcised persons, and members of the Jewish church, the command is against infant baptism as much from the fact of their having been circumcised persons, as from the fact that they must be rational and moral agents. For as the idea of infant baptism was hatched from the rite of Jewish infant circumcision, the command to these circumcised Jews to be baptized under the new reign and dispensation of religion, annihilates every plea for hereditary rites, and demonstrates that not any one can, in virtue of his natural birth, or of any act passed upon him, claim admission into Christ's kingdom without his own knowledge and consent.

3. But more than simple years, or a certain capability of rational action is required. The promise of all spiritual blessings is to him that believeth. Without faith on the part of the subject of any re-

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ligious institution there can be no spiritual blessing received or enjoyed. "He that cometh to God must believe that he exists, and that he is a rewarder of them that diligently seek him." No one can be enlightened, convicted, reconciled to God, or converted by the faith or the officiousness of another. Every thing in salvation is personal. Nothing can be done by proxy. The faith of a parent in offering a child is incommunicable to it. Pardon, peace and hope are the fruits of personal, not of parental or ministerial faith.—There can scarcely be any greater aberration from truth and reason, from the word of God and the promises of Christ, than the notion that a parent's vowing for a child, dedicating a child, offering a child in any uncommanded way to the Lord, can change its position or character in the sight of God, or affect its spiritual or eternal destiny. Hence no one under any dispensation of religion—Patriarchal, Jewish, or Christian, was, at any time, commanded to do any thing for an infant, in order to its conversion, regeneration, or future salvation. There never was a rite ordained respecting infants, only in so far as was connected with the descent of the Messiah, according to the flesh, or as a shadow of good things not for it, but for future generations. Hence, as connected with the view salvation and baptism, we next observe that—

4. In the commission given to the Apostles, relating to the conversion of the nations, the gospel was first to be preached before faith was possible, or baptism announced. "Go," said the Saviour, "into all the world, preach the gospel to every creature. He that believeth and is baptized shall be saved—he that believeth not shall be damned," or condemned. Thus reads Christ's commission. He never separates baptism from faith as though it were, in, and of itself, of any value whatever. To dispense baptism without, or before, a confession of faith in Christ, as of any conceivable benefit to the infant subject, argues as gross a misconception of the genius and spirit of Christianity as of the letter of the New Testament.

But this may be regarded by some as, on our part, gratuitous. Be it so. We build not upon our own abstract reasonings any more than upon those of others. We build on the testimony of God fairly construed. Now, as parents have no command with respect to the sprinkling, pouring, or baptizing of their infant and unbelieving children, they obey no command in having it done. They disobey no command in not having it done. In any point of view, it can neither be acceptable to God nor profitable to parents or children.

5. In primitive times only those who gladly received the word

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were baptized. We have not one instance on record of any one having been baptized who did not first profess faith in the gospel. "They that gladly received his word were baptized." Could any one speak thus of infants?

6. All who were baptized also continued to observe all the Christian ordinances. "They continued steadfastly in the Apostles doctrine, in breaking" and eating the mystic loaf, "in the fellowship, and in prayers, praising God." This was true of them all.

Indeed, there is not such a thought in the whole New Testament analogous to that on which the rite of infant sprinkling is founded. Who can name the case of any one being regarded the proper subject of one Christian ordinance, and not at the same time the proper subject of another? But in the case of infant baptism we have that of one fit for it alone and for no other. But we must hear the oracles of God more directly bearing on this view of the subject.

7. Jesus gave to those only who received him in his proper character the privilege of becoming the children or sons of God. These were born, not of flesh, nor of blood, nor of the will of man, but of God. And these, and only these, had a right to one and to all his institutions of mercy.

8. His doctrine is—"that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Now, unless a man is born from above, or born again, he cannot enter the kingdom of heaven. Of what use, then, affusion or immersion to any one in virtue, not of his own faith or repentance, but because of that of a natural father, or of a god-father!

9. But an induction of all the cases of Christian baptism, reported from the day of Pentecost to the end of the New Testament history, from the coronation of the Lord Jesus to the day that Paul was lodged a prisoner at Rome—or to the last verse of the Apocalypse—ought, methinks, to outweigh all the traditions of Popery, Grecian, Roman, or English,—and all the recondite and abstract reasonings of all the metaphysical doctors in ancient and modern Christendom. We can in a short space report them all.

10. Those who gladly received Peter's introductory discourse, delivered one week after the ascension and coronation of the Lord Jesus, when the Holy Spirit visibly descended from heaven and took up its abode in the church, and only they who were pierced to the heart by the sword of the spirit, heard understandingly, believed cordially, repented sincerely, and gladly embraced the proffered pardon, these, and only these, amounting in all to about three thousand souls, were baptized as the first fruits of the gospel, the

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first triumph of the ascended Messiah. We must, emphatically, note that when the character of any class of persons is given as entitled to, or participants of, any interest, honor, or privilege, only that particular class have a right to such honors and privileges, all others are excluded. When, then, three thousand such persons are the *designated* subjects of baptism, all other persons not so designated, and not worthy of being so designated, are virtually and rightfully excluded. Hence the unavoidable conclusion is, that only these three thousand persons who that day gladly received the word were, on that occasion, baptized. Now, of these there must, in all probability, have been, at least, several hundred married persons, and, connected with these, a multitude of little children, not one of whom incapable of "gladly receiving the word," was baptized.

11. The next case of conversion is reported in Acts iv., consisting of five thousand. These are called *men*. Probably none but men were on this occasion present. Their history is left to inference, and not written. Of course they, too, were baptized.

12. The third case is reported in Acts v. It consisted of "multitudes of both men and women." "And believers were the more added to the Lord, multitudes of both men and women." These of course, and only such as these, were admitted into the church, because added to the Lord—all "*believers*," and only believers, thus far, are named as admitted into the church.

13. The fourth case of conversion and accession to the church occurs in Samaria, under the preaching of Philip. When they heard and "attended" to the preaching of Philip, we are informed, that a great multitude believed and were baptized, both men and women. How easy would it have been for the Evangelist Luke, when writing this account of a multitude of men and women believing and being baptized to have added *and children*—"infants and stripplings," had it been the fact. But it was not the fact, and he pauses after the word *women*.

14. The fifth case is that of Simon the Sorcerer. "He, also," it is said, believed and was baptized. Certainly he made the profession of faith and on this was baptized, whether a real or feigned believer it matters not for our purpose.

15. The sixth case is that of the Ethiopian officer. He, too, heard, believed and was baptized, and went on his way rejoicing.

16. Saul of Tarsus is the seventh case. We need not prove that he was a professed believer before he was baptized.

17. The Gentiles, Cornelius and his friends, having received the Holy Spirit, in its miraculous gifts, were baptized. They spake in

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tongues they had never learned. Certainly they were not infants: for Peter commanded, on this occasion, only such persons as had received these gifts to be baptized. "So God granted to the Gentiles repentance unto life."

18. Antioch in Syria furnishes the next case. There "a great number believed and turned to the Lord." And, again, when Barnabas arrived and exhorted the believers to adhere to the Lord, a considerable number were added to the Lord.

19. Antioch in Pisidia furnishes another case of many believing; nothing said of their baptism.

20. Iconium, also, furnishes large accessions to the cause. "A multitude of Jews and Greeks believed." And on leaving them "they," Paul and Barnabas, "committed them to the Lord on whom they had believed." Hitherto we find not an infant or an unprofessing person added to the church: of course not one such baptized. Yet how many myriads of Jews and Greeks have been brought into the church! According to the received chronology of the New Testament, we are now in the year of our Lord 53. So that from the coronation of our Lawgiver and King, during twenty-four years, the most interesting portion of church history, not one person is admitted into Christ's church without a previous profession of faith! During this most absorbing and eventful period there is not one sentence, circumstance or allusion that would warrant the idea that any one was made a member of Christ's church without a confession of faith and baptism. Infant baptism, infant communion hitherto found no countenance from the inspired history of the church that the Apostles founded.

21. In the sixteenth chapter we have an account of one Lydia, a travelling merchant, and of the Philippian jailor and their households being added to the Lord. On this term *household*, or family, the Protestant advocates of the Papal rite of infant affusion much rely. Romanists themselves, indeed, rely much more on the traditions of the church and the combined wisdom and authority of synods and councils to sanction the various aspersions of holy water upon persons and things—even to what they call the baptism of bells, crosses, relics and holy places. But that the household of the jailor and that of Stephanas were composed of believers is amply evident from the record itself, before shown in a former tract. As to the case of Lydia, it is from her condition, manner of life, and the allusion to comforting the brethren in her family before leaving Philippi, most probable that she carried with her no infants. But as Neander says, though not a Baptist historian or

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teacher, there is no authority from the baptism of a household for infant baptism, in as much as many households have not within them an infant. His words are: "From the examples of the baptism of whole families, we can by no means infer the existence of infant baptism." Bib. Repository, April, 1834, p. 273.

22. The next case of baptism, found in the book of Acts, is that of Crispus and his family. The fact as stated is, "Crispus, the ruler of the synagogue, believed in the Lord with all his family, or house" —xviii. 8.

23. The last case is that of the Corinthian citizens. "Many of the Corinthians hearing believed and were baptized." Chap. xviii. 9. This is as explicit as the first case on Pentecost, as reported in chapter ii.

We have now noted all the baptisms reported in all the divinely inspired history, of the preaching of the gospel and of the planting and watering the churches, gathered by the Apostles and Evangelists of Christ, down to the year of our Lord 65, and not one case giving any countenance whatever to infant baptism. On the contrary, they are clear, full and express on the requisition of faith as a preliminary to the reception of this Christian institution.

Now, as there are not two doors into Christ's church, any more than two doors into this world, or into any other, and as there are not two Lords, two faiths, two hopes, so there neither is nor can be two baptisms of one and the same import,—one for those without faith, and one for those with faith, in the person, mission and character of the Lord Jesus Christ. There may, indeed, be an outward and an inward circumcision. There may, also, be an outward and an inward baptism, a baptism of the Spirit and a baptism of water. But there cannot be two outward or two inward circumcisions, two outward or two inward baptisms, two baptisms in water or two baptisms in the Spirit. True, God may ordain one faith, one baptism, and one hope, and men may ordain another faith, another baptism, and another hope. Paul himself admits that some may preach another gospel than that which he preached, and another baptism too; but these are human and not divine institutions.

24. Every allusion to baptism, in the apostolic epistles, both as to the *subject* and the *action*, is in strict conformity to the cases reported in the Acts of the Apostles. Of all the churches in Galatia, for example,—How could Paul affirm that "as many of their members as had been baptized into Christ had put on Christ," if there had been infants baptized or unconscious church members admitted among

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them? It would have been such a presumption as no divinely commissioned Apostle would have been guilty of.

Regarding the action and subject of baptism as fully and scripturally established beyond one reasonable doubt, to any candid and honest mind, I now proceed to a few remarks on the *design of baptism.* These will farther confirm the views given of the subject and the action of baptism. Having already said so much on this topic, I shall now sum up the whole in a few words.

1. John's baptism called for repentance and promised remission of sins. The annunciation of his baptism is sufficient proof of this fact. "John did baptize in the wilderness and preach the baptism of repentance *for the remission of sins.*" Mark i. 4. Again, Luke ch. iii. 3, testifies:—"And he came into all the country about the Jordan, preaching the baptism of repentance *for the remission of sins.*"*—John then preached "*baptism for the remission of sins.*" Peter on Pentecost, in Jerusalem, announced in the same phrase—"Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins."

Will not this suffice? But if this does not satisfy every mind, there is another formula of the same idea, to Paul by Ananias—"Arise, brother Saul, and be baptized and *wash away thy sins,* calling upon the name of the Lord." Acts xxii. 16. Now, we simply assume that whatever is the meaning of these words is the design and meaning of Christian baptism. And who presumes to assume that it is not? One reason for this assumption is, that the spirit of inspiration is the "spirit of wisdom and of revelation," and, consequently, the spirit of knowledge and eloquence. He said what he meant, or meant what he said. Had these persons been already pardoned, their sins remitted, their guilt washed away—the "spirit of wisdom and of the fear of the Lord," used very inappropriate words to convey such information. Our Saviour, indeed, had himself said, "He that believeth and is baptized shall be saved." This gives to baptism a very elevated position in the evangelical economy. Baptism was the actual reception of Christ, or, as Paul expresses it, "putting on Christ." Suppose it had read, he that believeth and receiveth the gospel shall be saved; no one of ordinary mind could for a moment question the propriety of such a declaration. Persons, not a few, believe the gospel, or admit its truth, because they cannot deny it. Yet they do not receive it, and have no comfort from it. All

*In the London Bible, of 1841, announcing 20,000 emendations, there are two translations of the same identical phrase *eis aphesin toon amartioon*, one reads "*into the remission of sins,*" the other "*for the remission of sins.*" The common version renders both according to the last version.

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agree that there is a faith that does not receive or put on Christ. "Demons believe and tremble."

Now the only question is, how do men receive the gospel? Not simply by believing it true, but by actually receiving or appropriating it to themselves. This, it may be assumed, is a mental and not a bodily act. But we do not admit that any act is merely a bodily act that proceeds from the understanding, the conscience and the heart. It is, indeed, an act of the whole man, as much as the endorsing a bond with ones own consent is not the mere act of the hand, but of the whole man. Now, our voluntary reception of Christ and his gospel is an act of the whole man. His understanding, and conscience, and affections are all employed in it. Baptism is, therefore, the form and expression of a voluntary reception of Christ in his death, his burial and resurrection. In this act the mind and heart are active and the body passive. It is the divine formula of putting on, or receiving, Christ in his personal glory and official fullness. Hence God is pleased to make it and regard it as the actual reception of the gospel, on which he formally and actually remits all our past sins.

There is just as much wisdom and propriety in making an actual conformity to the death, burial and resurrection of Christ, in baptism the act of receiving Christ, and of pardon for all past sins as could be shown by human wisdom in any other act which imagination could prescribe. The efficacy still is in the faith confessed, and not in the water. The *light* communicated to the mind of my readers by these *dark* letters, is not in the ink but in the meaning of the ink; just so the remission received in the water of baptism is not in the water, nor in the immersion in it, but in the faith possessed and confessed by the subject of immersion. It is a sign and pledge of his pardon, and not the pardon itself. We are justified by faith, and neither by water nor by immersion in it. It is only a figurative expression of our interest in Christ, and a seal of our remission by faith in his blood which alone can cleanse us from all sins.

I have no language to express my views more definitely, and I am of the opinion no other man has; and he that does not properly understand me is, I opine, incorrigibly blind, if not of a perverted understanding. Knavery, or some other form of carnality, alone can pervert these views. There is no one that will ever read these lines who has more faith in faith, or in the blood of Christ, than myself as the ground of pardon. If, then, any one choose to be ignorant, let him be ignorant; or if he choose to be obstinate, let him be obsti-

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nate. We are without a doubt or a fear on the subject. He, then that can receive it, let him receive it. He that cannot receive it, let him show a more excellent way—let him show the use of baptism, or of any other Christian ordinance, if he can. Arise, then, you that dwell in darkness and in fear, and "be baptized and wash away your sins, calling upon the name of the Lord."

Touching the administrator, Ananias baptized Paul. He was neither a presbyter nor a bishop. But it is the duty of Evangelists, Pastors and Teachers, so far as they regard themselves as preaching the gospel, to baptize those who are induced by them to be baptized. Decency and good order require this. The efficacy of any ordinance is not, indeed, in the administrator, but in the Lord's appointment and in the faith of the recipient. But irresponsible persons, persons not ordained by the church, to attend on its institutions are not authorized nor commanded by the Lord to baptize. The Apostles and Evangelists of Christ were the persons first appointed to baptize. They, however, did not always baptize in person, but sometimes commanded others to do it. Acts xix. The administrator of all public duties must be acknowledged by the public as capable and trustworthy. And this not only seems to be essential to good order, but to have been required by all Christian communities in all ages.

Of all Christian institutions none is more significant, solemn and important than Christian immersion. The New Testament scriptures are replete with it. It is found in the Four Gospels, in the Acts of Apostles and the Epistles. By Ananias it is said to "wash away our sins;" by Peter, "to save us;" by Paul it is called not regeneration, "but the "washing of regeneration;" and by the Messiah himself, it is said to be indispensable to admission into his kingdom—"Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In it we are said to have the remission of our sins, to be buried with Christ, to rise with Christ, to put on Christ. How important, then, it is that we have a proper understanding of it, and that we submit to it in the full apprehension of its sublime import, for without faith it is not only impossible to please God, but impossible to receive any benefit from the observance of it.

In this view of it we preach it, we practice it, we administer it, we write for it, we contend for it, we defend it. In this view of it we commend it to the careful and solemn consideration and regard of all men; reminding all that the Messiah has commanded it to be preached to all nations and in all time, with the promise that "every one who believes and is baptized shall be saved." A. C.

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FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. IX.

Olympas. The transcendency of the Reign of Grace, in contrast with the Reign of Sin, has been vividly set before us in the previous chapter, and now we are led by the great Apostle to conceive more clearly of its proper effects on the hearts and lives of those who cordially embrace it. In one sentence he affirms, that as sin reigned by death over mankind, so grace reigns by righteousness to eternal life through Jesus Christ our Lord. The one offence of one man, in its train of consequences upon all united to him by blood, sets forth in glorious contrast the one righteousness of one man in its consequences upon all united to him by faith. But to prevent an abuse, or a licentious use, of this doctrine by any one imperfectly instructed in the doctrine of Christ, he shows forth in glowing style the proper tendency of the grace of God exhibited in the great work of the Messiah. This is the drift and burthen of the sixth chapter, which we shall now hear from you, Susan.

Susan. "What do we say, then? Shall we continue in sin, that favor may abound! By no means. How shall we, who have died to sin, continue to live in it? Do you not know, that as many as have been immersed into Jesus Christ, have been immersed into his death? We have been buried, then, together with him, by the immersion into death: that like as Christ was raised from the dead by the glory of the Father; so we also shall walk in newness of life. For if we have been planted together in the likeness of his death: we shall then, also, certainly be in the likeness of his resurrection. Knowing this, that our old man has been crucified with him, that the body of sin might be destroyed, that we should not any longer serve sin: for he that has died is released from sin. Moreover, if we have died with Christ, we believe that we shall also live with him. Knowing that Christ, having been raised from the dead, dies not again; death has no longer dominion over him: for that he has died, he has died for sin once: but that he lives, he lives for God. So reckon yourselves also dead, indeed, to sin; but alive to God, by Jesus Christ. Let not sin, therefore reign in your mortal body, by obeying it. Neither present your members as instruments of unrighteousness, to sin; but present yourselves to God, as alive from the dead; and your members as instruments of righteousness to God.

Besides, sin shall not have dominion over you: for you are not under law, but under favor. What then do we say! Shall we sin, because we are not under law, but under favor? By no means. Do you not know, that to whom you present yourselves servants, by obedience; his servants you are whom you *thus* obey; whether of sin

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into death, or of obedience into righteousness? But thanks to God, that though you were the servants of sin; yet you have heartily obeyed that model of doctrine to which you have been given up. And being made free from sin, you have become the servants of righteousness. (I speak after the manner of men, because of the infirmity of your flesh.) Wherefore, as you have presented your members servants to uncleanness, and to iniquity, to work iniquity; so present now your members, servants to righteousness, to work holiness. For when you were servants of sin, you were free from righteousness. And what fruit, had you, then, from those things of which you are now ashamed! for the reward of these things is death. But now, being set free from sin, and having become servants of God, you have your fruit to holiness: and the end, everlasting life. For the wages of sin is death: but the gracious gift of God is everlasting life, by Jesus Christ our Lord."

Olympas. The intensity of the mind of the Apostle is happily set forth in the manner in which he opens this subject. "*What do we say then?*" Will you, James, give us some illustrations of this style, from the pen of this Apostle?

James. I can give a few examples of it. In other chapters he asks, "What, then, is the pre-eminence of the Jew?" "What profit in circumcision?" "What if some did not believe?" "Will not their unbelief destroy the faithfulness of God?" "Is not God unjust in taking vengeance?" "What do we say that Abraham, our father, obtained by the flesh!" "How, then, was faith counted for righteousness!" "When in circumcision or in uncircumcision?"

Olympas. These questions we are led to regard as indicating his intensity of feeling, and as appeals made to the understanding of the reader—to constrain him to an agreement with the conclusions of the Apostle. These passages, and many similar ones, are striking evidences of the Apostles earnestness and energy of style when handling some great subject. And as he advances in the subject he becomes more and more intense. He, therefore, opens this section with a very impressive question. "What do we say, then! *Shall we continue in sin, that favor may abound?*" "*By no means*" is the equally strong repulse. Now for the reasons why this conclusion follows not from the Apostle's doctrine. "How shall we, who have died to sin, continue to live in it?" This in Paul's mind seemed impossible. As soon could he expect a dead man to perform the acts of a living man, as a Christian to live in sin! In faith, and in fact, the Christian has died to sin.

Ephraim. You make a difference between "in faith," and "in fact," which I cannot easily comprehend.

Olympas. I will explain myself:—In baptism we make a confes-

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sion of faith in Christ as having died for our sins. We are, therefore, said to be baptized into his death.

Again, in the action of baptism, we are *buried* with him in consequence of that death by immersion, and are, also, in that same institution, in fact, raised up out of that death to a new life. Here, then, there is a death to sin, a burial to sin, and a resurrection to a new life.

Ephraim. These being Paul's premises, I wonder not at his earnestness, indicated by the question—"How shall we, who have died to sin, continue to live in it?" This is the strongest reproof that could be given to any one who professes the faith and yet presumes to live in sin.

Olympas. But the subject is not yet exhausted. He adds:—"As Christ was raised from the dead by the glory of the Father; so we also should walk in newness of life. For if we have been planted together in the likeness of his death; we shall, indeed, be also in the likeness of his resurrection.." By the glory of the Father, we understand the transcendant power of God. The power of God displayed in Christ's resurrection, and yet to be displayed in the resurrection of the saints, including their transformation into the likeness of Christ, is set before us as the brightest display of divine power ever exhibited. Do you recollect, James, any allusion to this power, in the writings of this Apostle, confirmatory of this view of it?

James. I heard you say that Paul, to the Thessalonians, alludes to this when he says—the wicked "shall be destroyed with an everlasting destruction from the presence of the Lord, and from *the glory of his power.*" This glory of his power would seem to be what is here called the glory of the Father.

Ephraim. I think with you, James. For in another passage he describes this power as most sublime and glorious. "The exceeding greatness of his power, which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly regions," &c.

Olympas. But we have not yet considered all the imagery which the Apostle here uses. What, Susan, yet remains to be considered?

Susan. I presume you allude to the "old man" being "crucified with Christ"—for the destruction of the body of sin.

Olympas. I do. And this completes the view which Paul gives of the Christian profession. It may all be summed up thus:—We make the good confession of our faith in Christ, and in so doing confess the judgment of God against us as sinners to be just. We, then, believing in the death of Christ for our sins, in his burial, re-

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surrection and ascension into heaven, submit to the public institution called baptism; in which we confess our sins to have deserved death, we also renounce them and a sinful life; and thus in our hearts dead to sin, are buried with Christ in the water of baptism, and raised out of it again to live a new life.

The institution of baptism thus contemplated and received is a matter of fact, sensible and most impressive demonstration of that change of views, of heart and of life, called conversion, or turning to the Lord, to which the ancient Christians so cheerfully submitted immediately on their conviction of the truth of the apostolic doctrine concerning the claims of the Lord Jesus.

Ephraim. I am often forcibly impressed with that great exactness of style in which all the New Testament writers speak of baptism, as respects the action and design, when both are alluded to in the same passage.

Olympas. James, I requested you some time ago to collect every passage in the New Testament in which the action and object of Christian baptism were simultaneously spoken of. Have you yet completed that task?

James. I can state to you those that I have in my note book, and you may, perhaps, direct me to some others. I will only state my method. The Greek Testament has uniformly two prepositions after the word baptism in every place where it alludes to the instrument and the object at the same time—*en* or *in*, always precedes the instrument, and *eis* or *into*, always precedes the object for which the action is performed. I will cite all the passages as I have noted them, and if I have overlooked any one you will please note it. Matthew iii. 11—"I indeed baptize you *in* water *into* repentance." 1 Cor. x. 2—"They were all baptized *into* Moses *in* the cloud and *in* the sea." 1 Cor. xii. 13—"For *in* one spirit we are all baptized *into* one body." These three are all that I could find.

Olympas. Only these three?

James. There are many that speak of the object of the action called baptism, and many that speak of the instrument, or thing, in which that action is performed; but there are only these three in which the instrument and the object are both spoken of together.

Ephraim. Truly this is an original way of going to work. And it is the right way. If in every case, found in the New Testament, where baptism is spoken of with regard to both the action itself and the object, the manner is uniform, it matters not whether they be three or thirty-three. But why not take the action and the object

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separately, and if these also agree to the same rule the sense is fully established.

James. By the action I sometimes mean that in which the person is baptized, as well as the manner of baptizing him, because I cannot think of an action but with regard to that by which, or in which, it is performed, as well as for which it is done. I observe that persons are said to be baptized in water, in fire, in a cloud, in the Holy Spirit, and without some one or other of these, or something like them, I cannot even imagine what the action is, or how performed.

Olympas. Well, we shall hear before we decide. Give us all the substances, or things, in which the action is performed. Give these first, and then give us the passages that speak of the object, and we shall then judge of your method of becoming a critic.

James. Persons were said to be baptized in the river Jordan, Mat. iii. 6, Mark xv. and i. 9; in the wilderness, Mark i. 4; in Bethabara and in Ænon, John iii. 23. But they are with reference to the substance, or thing, as well as the place in which the action was performed, said to be baptized "in water," Mark. iii. 11; "in the Holy Spirit and in fire," Mark iii. 10; "in the cloud and in the sea," 1 Cor. x. 2. Now as a cloud, a spirit, a fire, as well as water, are the substances in which this action was performed. I have sometimes desired to see some one sprinkling or pouring a cloud, a fire, or a spirit upon a person. It seems to me that it would require an angel or a spirit to be the administrator of an action by such elements.

Olympas. We desire you, James, simply to state the biblical facts, without any note or comment of your own. Proceed with your notes.

James. The passages that speak of the object, having *eis*, or *into*, or *for* before them, are more numerous. In all cases I find *en* before the place, substance, or thing in which the action was performed, or if not expressed the same case is used, it being always implied.

The substance, or place, is always in the dative; the object always in the accusative. Thus: Mat. xxviii. 19. Baptizing them *into* the name of the Father, &c. Acts ii. 38. *Into* or *for* remission of sins. xix. 3. "*Into* what were you baptized?" "*Into* John's baptism." "They were baptized, *eis*, *into* the name of the Lord Jesus." Rom. vi. 3. "So many of us as were baptized *into* Jesus Christ were baptized *into* his death." 1 Cor. i. 13. "Baptized *into* the name

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Paul." 1 Cor. i. 13. "I baptized *into* my own name." Gal. iii. 27. "You have been baptized *into* Christ." So read my notes.

Ephraim. The case is fully made out. The only question now is, what does this formula of speech indicate? To me it appears evident that the object, or intention, is the putting on of Christ, or for the benefits of Christ, whatever they may be. If, then, the subject of baptism be honest in his profession, he is then as fully invested with all the blessings of Christ as one entering into a state or relation is possessed of the immunities or blessings of that relation, of which he was not legally invested or possessed before.

Olympas. From the induction given, which I presume to be complete, there can be no doubt, or mental difficulty, as to the meaning of the ordinance of Christian baptism. In it the subject is introduced into a new attitude or relation. *Into* and *in*, although nearly related, express different conceptions. One *in* a state cannot enter into it. If, then, any person can be in Christ before baptism, in that act he does not enter into or put on Christ. This would be as impossible as to enter into a house when we are already in it. Hence, whether it be into Christ, into repentance, into remission of sins, or for Christ, for his name, for repentance, or for remission of sins, it is implied that he is now invested with that after baptism with which he was not invested before. True, his intentions, desires, volition, may be all right; but they are not the same as actual and legal possessions. If, indeed, he is on the way to carry out his purposes, and is providentially prevented, the will, to him, may be accounted for the deed by him who judges not the order and actions only, but who also judges the thoughts and intents of the heart. What is usually called charity will, indeed, go one step farther, and suppose that, if through an unwilful or irremoveable ignorance, he may be indifferent as to the action, still the Lord may mercifully overlook this ignorance. This we have without any rash or particular judgment, or opinion; but we must say, that such a one cannot realize nor enjoy the fullness of the blessings of the gospel of Christ: for were this possible, the ordinance would be wholly useless and unnecessary.

But to proceed with the lesson before us, our Apostle goes more fully into the subject. He affirms that we are *buried* with Christ in immersion, or baptism. This indicates the action to be not a sprinkling, nor affusion, nor a washing with water, poured upon the whole or a part of our person, but an entire submersion in water. Indeed, he goes still farther, and affirms that there is in the action also a resurrection. This always implies a preceeding burial: for how

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could one be raised out of any thing in which he was not first buried or submerged? The Apostle was inspired, and not only this, he was historically and personally acquainted with the church of Corinth. He had founded it. He had himself baptized some of them. He, therefore, speaks both from inspiration and personal knowledge. The statement made in this chapter is, therefore, as reliable as it is explicit. So clear is it that all the commentators on my table, with the exception of one, (and they are all Pedobaptists, or defenders of the Papal rite of aspersion,) agree that Paul's allusions here are doubtless to the ancient custom of immersion. Stuart, of Andover, is that exception, and it is the most unclassic, unwarrantable and inexcusable aberration in his volume on the Romans. His strongest and last observation, for argument I cannot call it, is—"I cannot see, therefore, that there is any more reference to the *modes* of baptism than there is to the *modes* of the resurrection. The one may as well be maintained as the other."* And who does not say that the one may as well be maintained as the other; for should we regard baptism as a commemorative rite, is there not a resurrection as well as a burial indicated in the act? We are passive in being buried and raised again. And is there not an analogy in Christian baptism to a burial and a resurrection? And who contends for a *literal* burying or resurrection in baptism? The defence of sprinkling the face is still more lame—a thousand times more lame than the opposition to immersion. Indeed, our rising again out of the water is so apposite an allusion to our new life in Christ that Paul, to the Colossians, after speaking in the same bold figure of baptism, adds by way of exhortation: "Since you have been raised with Christ, set your affections on things above and not on things on the earth." But we have Tholuck, Macknight, Chalmers, and not to enumerate all other critical commentators and distinguished scholiasts—I may say we have all the great commentators with us in conceding that Paul here alludes to the ancient custom of immersion.

But to return. Does the Apostle, Sarah, carry his allusion to baptism farther than to the resurrection of the body out of the water?

Sarah. From your former instructions on this passage I would conclude that—the sentence—"that like as Christ was raised from the dead, by the glory of the Father, even so we shall," also, in consequence of our burial and resurrection in baptism with Christ, walk in newness of life. Because indeed, our risen and exalted

* Stuart on the Romans, p. 254.

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Saviour now lives in a spiritual and glorified state. For this reason we are said to be crucified, dead and buried with Christ, that the body of sin, the old man, might now waste away as the dead bodies of those buried waste away and return to dust, so we should mortify the flesh and its passions, and live a new life. In one sentence, we should now live to God, and not to sin nor to the flesh. Sin, therefore, should not live or reign in our mortal bodies.

Olympas. As, then, we hope to live and reign with Christ, and, joyfully anticipate a real resurrection from the dead, we should, indeed, live to God. How, Susan, live to God?

Susan. As dead to sin, buried and raised with Christ, our bodily members are to be made instruments of righteousness, to be hereafter employed in the service of the Lord. As we formerly lived to the flesh, we are now to live to the spirit, and to employ our mental and bodily powers to honor and glorify him.

Olympas. True, as while under the reign, rather tyranny of the flesh, with its passions and lusts, all our animal instincts; passions and powers were enslaved to a sordid selfishness, and thus made instruments of unrighteousness to sin; so, now, as alive from the dead, we are to present our members as instruments of righteousness to God, and honor him with our spirits and our bodies, which he has redeemed. Tell me, James, what you understand by the word instruments in this connexion?

James. Instruments are implements, or tools, by which we practice arts. Now the ears, the eyes, the mouth, the tongue, the hands, the feet, &c , may be regarded as the machinery by which the spirit of man operates for or against God, for or against himself—or other persons. Now, as sinners employ these in doing evil to themselves and one another, Christians may employ them in doing good works, useful to themselves and others, as well as honorable to God.

Ephraim. To this view I yield a cordial assent. I have seen those accustomed to sing vain songs, to speak wantonly, to tell falsehoods, to steal, to strike with their hands, and run to do evil; when made alive to God—sing psalms and hymns of praise, speak truth, exhort sinners, stretch out their hands in ministering to the comforts of others, weep with them that wept, and work by day and night to relieve the afflicted. Surely such were true converts, glorifying God with their spirits and their bodies, which he has redeemed.

Olympas. This is, indeed, to present ourselves to God as alive from the dead, and to use our members as instruments of righteousness to God. And as an inducement to this course the Apostle

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adds: For sin shall not have dominion over you, since you are not under law but under favor. The term *gar*, translated *for*, in the 14th verse, is taken in a peculiar sense—according to a use noted by one of our best lexicographers, Bretschneider—as indicating rather what is *implied* than what is *expressed* in his discourse. It is a sort of promise here and not causal in respect to any preceding command, or argument. The sense, then, is, you will devote your persons and your lives to God, seeing sin shall not be able to prevent you from doing so, in as much as you are not under law but under favor. This is substantially the view given by Stuart and other distinguished commentators.

"You are not under a legal dispensation, but a gracious dispensation," therefore it is practicable that you thus consecrate your lives—your bodies and spirits to the Lord. This the Apostle illustrates and confirms in the two following chapters.

Here commences a new section of the epistle, which involves some of the most profound views of the remedial scheme, delivered by the Apostle in every one of his letters. It will require much of our attention, and a most religious regard to the scope and design of the epistle, to enter into its full meaning. The remainder of this chapter is of easy interpretation, and needs only to be attentively read in connexion with what we have already considered. But we shall analyze it more particularly to-morrow evening. A. C.

ROME'S PROTEST.

THE following document is what we could not have expected from Rome. It is greatly in advance of what we supposed to be the enlightenment of any club or association at the head quarters of the Popedom. It is, indeed, an admirable protest against Popery, and would not disgrace the most enlightened association in the Island of Great Britain. We commend it to the careful consideration of our readers. A. C.

ROME'S PROTEST.

By our former advices from Europe, we learned that the *Circolo Popolare*, or popular club in Rome, had issued a remarkable protest against the re-instatement of the Pope, and, in fact, against Popery itself. The paper referred to has appeared, in part, in the English journals, and it is in every sense so remarkable, and so much in advance of what we had supposed to be the state of religious enlightment among the people of Rome, that we really have been thrown

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into a state of wonderment, if not doubt, respecting its origin. If it, indeed, is what it professes to be, a marvellous change must have been wrought in Rome, and the Pope may as well prolong his visit to Gaeta. We copy below a few of the most striking parts of the Protest; the whole of it makes a respectable pamphlet. It is headed— *Presbytsrian.*

Risposta All' Allocuzione di Pio IX., nel Concistorio di Gaeta, el di 20 *Aprile* 1849.

Avidity of power, the foolish ambition of a small and peurile mind, weighed more with you than the love of the people and the sentiments of humanity. And what is now most apparent in you? Is it not the love of rule and unmeasured desire of temporal power? Your natural disposition and character are now plain to the whole world. We can afford to smile, in these days, at words such as *the right of sovereignty inherent in the apostolic chair, and in the holy Roman Church.* Every one knows that the apostles had no sovereignty, and no one who calls himself a successor of the apostles can have any either. That a *chair* should have such a sovereignty is a most strange thing, and reminds us of the fable where Jove gives a log to be king of the frogs. This language cannot be borne. Let us see if any such right of sovereignty belongs to the *Church.* We deny it, in the words of the Testament of its divine Founder. If He has said, he left it in writing, that He, the true Head of this church, would have no kingdom of this world, it comes of sequence that no imitator or follower of his can claim any such right in his name. Christ, whom we worship, warned his disciples not to assume to themselves any title of dominion over the people, as this was the prerogative of the kings of the Gentiles, who, in order to exercise authority over them, are called benefactors; "*But ye,*" he said, "shall not be so." (Luke xxii. 25, 26.) You would be king in order to receive tribute from your people, and the more they paid you, the more you called them your most dear children. Have ye ever read in the gospel of St. Matthew, the dialogue between Jesus Christ and St. Peter? You will find it at chapter xvii. 25. These are the words: "When he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter said unto him, of strangers. Jesus saith unto him, then are the children free." This proves that children and subjects are not one. How, then, dare you, calling yourself the vicar of Christ, overthrow the gospel, and make us both subjects and sons? And this you pretend to do by the power of the church. You have changed this word church to make it stand for ambition and cupidity. While the church was purely Christian, she had no other possessions than those of religion—faith and the Spirit of the Lord. Since she became Popish, (*papista,*) she has no more heeded these heavenly treasures, has turned her mind to worldly lusts, and became the slave of riches and of power. If we were not able to distinguish between church and religion, we should be led to believe that religion herself had fallen from her own teaching, since in the church we see so many contradictions that we cannot tell whether it is the church of Christ

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or of his adversary. And, amongst other things, we happen to know what is the true meaning of this word church, which you and your acolytes repeat to us at every moment. Our parish priest, we remember, used to teach us in the catecism, that *church* means an assembly or congregation of believers; and since we are the believers, who assemble ourselves, so we thought that we were, properly speaking, the Roman church, which is holy if we are holy, and apostolic if we have the doctrine and spirit of the apostles. What the priests are we are also taught, viz: elders and ministers of this church, having a chief who is called a bishop—that is, a president or inspector. Now, then, who shall dare to take from Christian people the titles and the privileges of the Christian church! The priests, forsooth, and their inspector! If so, we, the church, will punish them for this their arrogance, and, with good reason, will deprive them of the exercise of their ministry, calling others to their place, and doing, as our fathers did, excommunicating the unruly, be they priests or bishops. It is our duty to watch over the rights of our church; and the bishops and priests must carry out our will. If our fathers granted to the chief priest of Rome the privilege of governing the society, we, by the same right, can deprive him of it. The sister churches of France, of Austria, and of Spain, may, for the same reason, turn their chief priest into a king, an emperor, or a president, if they choose. We do not meddle with their affairs, and we demand that they should leave us alone.

To you who, dethroned by the inscrutible providence of God, persist in still raising such an uproor, we will submit some considerations, old and new, as reasons for what has occurred. 1st. Because, after the manner of kings, you have abused the people, by oppressing them and ill using them, and have done this, moreover, in the name of St. Peter and of Christ. 2d. Because, in the government of this realm, bishops and priests were employed, so that the church, instead of having good ministers to watch over the Christian flock, was neglected and overlooked; the government monopolized all the talent; while the inferior priests were entrusted with the care of the church. The government was conducted by court intrigue, and arts and tricks of cabinets—the church taught false doctrine and a superstitious worship. The first care was given to the heaping up of gold and silver, but none bestowed to giving to the church the truths of the word of God. Hence activity and vigilance among cardinals and prelates—idleness and carlessness among mass-sayers. The one given up to luxury and gluttony, and others to want and misery.

[The writer then goes on to show the evils they have suffered from a union of church and state, and shows that the princely and Pontificial powers can no longer co-exist. He then continues:]

But if you persevere in trying to keep your temporal power, do you not see that you will lose the other? If you, who are a pontiff, cannot be a king, because God no longer wills it, and the people no longer consent to it, you had better attend exclusively to being a pontiff, or else you may cease to be either the one or the other.—And here let us speak plainly, since concealment avails not. We hold the religion of Christ dear, because we believe it to be true,

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saving and holy. But this religion, which is no other than *faith in Christ, by which we are justified before God and forgiven all our sins*, can well exist without bishops and priests. This religion of faith, professed by many persons in all parts of the world, constitutes that invisible church of believers which is universal, whose Head, and Priest is, and can only be, Jesus Christ. To every man who belongs to this church appertain all the great promises which we read in the gospel. In this church there is neither hierarchy nor aristocracy, but only God and people, and Christ, the mediator and intercessor. This invisible and spiritual church does not prevent the existence of another church, visible and material, which is divided into as many fractions as there are nations and languages; and these again are subdivided into smaller fractions; and it is possible for one country to contain many churches, in the liberty which every man has to choose that which best suits him. To the first class belong the Greek, Syriac, Armenian and Latin churches, and the Anglican, and Swiss, and German, who three centuries ago separated themselves, or rather recognized their liberty and their independence of the Latin church. To the second class belong the Roman and Milanese churches, and those of Constantinople, Alexandria, Jerusalem, &c. These are all parts of one whole, not because they have the same bishop and the same priests, but, as says St. Paul, "*one Lord, one faith, one baptism.*" Some, indeed, of these churches have no bishops, as the German, Scotch, and Swiss, and the Evangelical churches of France and Italy. Who is the bishop of the church of the Waldenses, in the kingdom of Piedmont? No one. Yet it is a Christian church, full of fervor, established there at the end of the eleventh century, and which, after most cruel persecutions, and slaughter and massacre, presents to us at this moment a body of twenty thousand believers.

Then it is possible to be good Christians, and to form a visible national church on such a model, without having any bishop to interfere with it. At all events, you cannot deny, that a church may, for just reasons, change her bishop. Would you think it absurd, then, or contrary to the gospel of Jesus Christ, that the people of Rome, who are strictly the Roman church, should repudiate you, an apostate, treacherous, and bombarding bishop, and choose for themselves another, faithful, truthful and beneficent? And of what church would you then be a Pontiff! Of the church *in partibus!* Observe, that those who were formerly asleep are now awake; and those on whom you formerly imposed no longer believe what you say. When you quitted Rome, the Bible entered it. The Bible, so long persecuted by Popes, both the gospel of Christ and the holy letters of the apostles, faithfully translated into Italian, are now in the hands of the people, who read them, and they find neither Popery nor Pope. Take care that you do not meet with the same fate in Italy which your predecessors met with out of it, who, aiming at too much, lost all. The men who in February last deprived you of temporal power intended to better your condition in spiritual things. From the 30th of April up to this day, you have laid aside every pledge, broken all friendship, and violated every law, by presenting yourself before the walls of Rome amidst muskets and cannons; and

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you have announced to this city your return, your solemn ingress, with shells and incendiary violence, in the midst of the dead and wounded! Is this the duty of a bishop? this the return amongst us of the pretended vicar of Jesus Christ? Would HE retain such a vicar at his post! Should the church of Rome receive such a bishop? Have you lost your senses? Do you not see that after such villainy your return is impossible? * * * * *

Are these doctrines new, which are eighteen centuries and a half old, and are founded on the gospel and the letters of the apostles? And are we therefore called *heretic apostates?* We glory in being heretics from that doctrine which is contrary to the gospel, because St. Paul admonishes us, that though he, or an angel from heaven, should preach any other gospel than that which has been preached, let him be accursed.

To apostatize from you, and to return to Jesus Christ and his apostles, is that which we desire for ourselves and for our children; and if these are errors which *corrupt the heart and the mind of all men*, blessed are we who for such error are able to learn truth, and from such darkness to receive light. "But woe unto you, ye hypocrites and Pharisees, who call evil good, and good evil, who call light darkness, and darkness light." * * * * *

Giovanni Mastai, how long will you insult your country, and she bear with you? You, allied to kings in order to betray the people, bound in special amity to the Neapolitan Bourbon, to learn from him how to oppress every generous soul, and to extinguish in the sons of Italy every noble sentiment. O, senseless we! that we should ever have believed you, ever have applauded your feigned promises and ephemeral concessions, to find ourselves now deluded in our hopes and cheated of our happiness! If you appeal to the religion of the canons, we stand by the holy religion of the gospel; you belie it,—we are faithful to God and to his Christ. Yes, we believe in the Christ of God, and our faith daily increases on comparing his doctrine with your practice. The more we disbelieve you, the more we are led to see that we ought to believe Him. He is the free Saviour of his people—you an oppressor and a destroyer. He taught us to bless those who curse, and to do good to those who hate us, to pray for those who despitefully use us and persecute us. (Matt. v. 44.) He was given by God, not to condemn the world, but that the world by him might be saved. (John iii. 17.) He declares that he is not come to destroy, but to seek and to save that which was lost. (Luke xix. 16.) You began by cursing those who to the last had blessed you, by hating those who had done you good, and by despitefully using and persecuting those who had prayed for you. You, who alone might have saved our country, and redeemed it from its lost condition, have joined yourself to her enemies, to condemn and destroy her.

And dare you call yourself the vicar of Christ? "Is Christ divided?" Another comes who contradicts the Christ of the gospel, the Christ of our fathers. His vicar you certainly may be. And be so, if you please, for we will assuredly have nothing in common with you—neither our country, which you have betrayed; nor our faith, which you have belied. Have a church of our own, provided it be

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not ours. Rule if you will—but not over us. Go where you will, but dare not set foot in this city, where every thing accuses you, judges you, condemns you. Who will lift up his eyes to behold a traitor? Who would submit to be blessed by that hand, stained yet with blood! Who would enter the temple where stood that hypocrite who, while he was arranging and plotting for his most base ends, a deadly revenge, to be brought about by bombardment and slaughter, dared to utter those words which, to undeceive the present and to warn future generations, we transcribe, although with the greatest horror.

"Finally, most venerable brethren, we, resigning ourselves entirely to the impenetrable decrees of God, by which He works out his own glory, while in the humility of our heart, we render infinite thanks to God for having counted us worthy to suffer so many reproaches for the name of Jesus, and having made us, in fact conformed to the image of his sufferings, we are ready, in faith, in hope, in patience, in weakness, to endure the most bitter travail and grief, and to lay down our very life for the church, if with our blood we could repair the calamities she endures."

Let so much impudence of words, joined with so much iniquity in action, close forever the page where, in characters of blood, is written the perpetual downfall of the Roman Pontificate.

RETALIATORY DISCIPLINE.

ALEXANDER HALL AND W. F. M. ARNY.

A Gospel Proclamation Extra has appeared of 73 closely printed duodecimo pages. Of these some 36 are devoted to the proceedings of a sort of packed jury, specially called by one party in the case of Alexander Hall versus the Church at Bethany, W. F. M. Arny and myself. It is an ample demonstration of the lack of scriptural knowledge on the whole subject of Church Discipline, on the part of all the prominent actors in this affair, or of a want of subordination to the laws of Christ. Had Alexander Hall appeared as requested to the call of the Church of Bethany, in the case of W. F. M. Arny, accused by him of certain misdemeanors, this disgraceful pamphlet had never appeared, and the expositions consequent upon it had never been made. But evil and groundless suspicions on his part and unworthy counsellors prevented him, and therefore unsavory disclosures, nauseating to every gentleman and enlightened Christian, are now presented to the public, and no doubt will be used to the disparagement of the cause of Reformation. Still I fear nothing as to the result; but on the contrary anticipate, under proper management, the prevention of great evils, and the development of the necessity of a more scriptural organization as respects the intercommunion of Christian churches, and of the duties of those who conduct the religious press amongst us.

Had the recommendation of an appeal to a committee, selected from different churches, been acceded to, all this mortification and shame would

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have been prevented. But in his Extra, this important communication, from the Church at Bethany, is withheld from the public by Alexander Hall, and another tribunal got up to adjudicate the proceedings of the Church at Bethany, wholly of his selection and choice. He must of course, then, abide the consequences of his own counsels and proceedings. He has laid upon us the necessity of this development, and while we regret the necessity we must meet it with all firmness and candor. We shall, then, on the present occasion, submit the Resolutions passed by that tribunal which he has created, and, for the present, append to them a few remarks.

Whereas the Bethany Church, and brother Campbell, have implied, and made direct charges against brother Hall, based upon, and after the trial and acquittal of brother Arny, and upon brother Arny's denials and statements in answer to the questions asked him: and whereas, the Bethany Church, admitting the statements and explanations of her messenger, has been most unfortunate in her action and published statements, in conveying the idea, as we sincerely believe she has; that she has tried and condemned brother Hall, and made him the one that impugned the motives of brother Campbell, and whereas, the explanation and statements made by said messenger before us; do not accompany said action and statements of the Bethany Church, as published in the M. H., therefore,

1. *Resolved*, That brother Hall be allowed to proceed in his own way, to present before us all the testimony, facts and documents that he has upon the whole premises.

The committee had in evidence before them, that brother Hall offered to meet brother Arny before brethren chosen, and settle the difficulty between them, before the publication of brother Arny's letter in the June No. of the M. H., and that he had made the same offer to the Bethany Church verbally by his authorised agent, and also in writing in his first and last letters to said church as well as in his proposition sent to them by brother Lard, therefore,

2. *Resolved*, That we deem it improper to comply with the request of the Bethany Church, and as brother Hall has proposed a settlement in this way at different stages of this affair, to prevent the matter going to press, that he is now justified in refusing to submit to a committee of churches.

3. *Resolved*, That with the testimony, facts and documents before us, we believe brother Hall told the truth, and nothing but the truth about what brother Arny had said to him, as published in the G. P., and that we believe brother Arny's statements before the committee of the Bethany Church, in reference to the points at issue between himself and brother Hall, to be a tissue of falsehoods.

4. *Resolved*, That the three charges preferred by brother Campbell against brother Hall, as found in the M. H., p. 403, paragraph 1st, are disposed of by the 3d resolution, and that the insinuations expressed by the Bethany Church are justly chargeable to brother Arny, and not to brother Hall.

Whereas, from a careful examination of the whole difficulty, from its commencement, we are led to the conviction, that it all originated in the attack made by brother Campbell upon brother Hall and his Register, and believing also that brother Hall's reply to said article, was written in a Christian spirit well calculated to conciliate and check the difficulty, had it been received in the same spirit: and whereas, brother Arny's letter to brother Hall, see G. P., V. 2, No. 6, was of a very aggravating character, impeaching brother Hall's moral honesty, in the eyes of the whole community, without first adopting the course of preferring said charges before this church against brother Hall, as the Bethany committee have decided was the proper course: and whereas, the things stated by brother Hall, in

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reply to said letter of brother Arny, were on a par with what brother Campbell had *published* and *approved* in said letter of brother Arny, against the moral character of brother Hall, as acknowledged by the Bethany church: and whereas, the cure should be circulated as extensively as the disease, and it appearing that brother Hall had, before brother Arny's letter was published in the M. H., tried, by private letters, to get brother Arny to meet him in Wheeling, and have the difficulty settled by brethren, was not complied with on said Arny's part, therefore,

5. *Resolved*, That we cannot in all due respect to the judgment of the Bethany Church, *censure* brother Hall for publishing those statements made by brother Arny to him, brother Hall having proved to us conclusively, that brother Arny had in sober earnest, made such statements repeatedly and on various occasions.

Whereas, brother Arny had no control over the M. H., nor any hand in publishing it, any more than he had over the G. P., to which said letter was first sent, and its publication refused: and whereas, brother Arny has never *published* said things derogatory to brother Hall's character in any other way, of which he made confession before the Bethany Church, therefore,

6. *Resolved*, That we regard such confession as amounting to nothing, and that if any confession be made for the *publication* of that letter, it should be required of brother Campbell, and not of brother Arny.

7. *Resolved*, That brother A. Campbell, in his first notice of the Christian Register, violated the rules of Christian courtesy, and seriously injured the reputation of brother Hall, in interfering with his domestic affairs, and exposing to ridicule, without any just cause, a brother in the Lord, and in so doing wounded the feelings of many good brethren, and did a serious injury to the cause of Christ.

8. *Resolved*, That the two foregoing resolutions and preamble, be transmitted to the Bethany Church, as a charge against brother A. Campbell, requiring their action.

9. *Resolved*, That these proceedings be given to brother Hall, with a request that he publish them in an extra, in connection with the Bethany proceedings, and his own editorial remarks, which remarks are not to be published until examined and approved by this committee.

Whereas, brother Campbell has violated the rules of editorial courtesy, in publishing the Bethany proceedings without publishing brother Hall's reply to brother Arny, therefore,

10. *Resolved*, That we heartily disapprove a one-sided publication, and that we consider it but just and right, if any thing further appear in the M. H., upon this subject, these proceedings and brother Hall's reply to brother Arny, together with brother Hall's last letter to brother Pendleton, and the facts, testimony and documents, with the editorial remarks therein, also appear upon the pages of the said M. H.

Whereas, it appearing that brother Arny has been in the habit for some time, of stating numerous things injurious to the moral character of brother Campbell, and consequently, to the cause with which he stands, to some extent, identified, and it having been proved to our satisfaction, that he made those statements, notwithstanding his denials published in the M. H., therefore,

11. *Resolved*, That brother Hall has done an essential service to brother Campbell, and the cause of truth in putting the whole brotherhood on their guard, by publishing the mischievous and injurious course being pursued by brother Arny.

12. *Resolved*, That in the foregoing preamble and resolutions, we do not claim any right to express any authoritative decision against brother Arny or brother Campbell, or any one else except brother Hall, who strictly comes under our jurisdiction; yet we do claim the right of expressing our judgment to the public, as regards the true position of all parties in this af-

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fair, not in the least interfering with the discipline of the Bethany church.
Each and all of the above resolutions were passed unanimously.

EZRA BEARD,
ROBT. ISRAEL,
ABNER MILLISON,
} Elders of the Church of Christ at Stillwater.

Many of our brethren have, no doubt, read with much mortification the very unbecoming developments expressed in, and accompanying, the preceding resolutions which have recently appeared in a pamphlet called "The Gospel Proclamation." In the discharge of my duties I have been called to act the censor so far as to notice, with disapprobation, certain things which have appeared in that publication. Standing in the very responsible relation which I providentially sustain to the community with which I am so intimately identified, I cannot but notice and intensely feel any thing that I may judge calculated to injure its character, or impede its progress. And, upon a review of the past, I must confess that I censure myself much more for my silence than for any thing I have ever written or spoken concerning that publication.

I never thought that an uneducated and inexperienced youth ought to assume the high and most responsible station and duties of a scribe and an editor, presuming to teach what he had never learned, and to guide and direct public opinion when he had, in truth, formed no enlightened judgment of his own. I have, as the Millennial Harbinger will show, commended the great majority of our periodicals, as useful auxiliaries in the cause of Reformation. Some I did not commend, and their career and development justified my silence. I may have commended one or two that proved unworthy of continuance, and this fact has rather increased than diminished my cautiousness.

A good deal has been said on the importance and in fact on the necessity of the editors preserving the most uniform and cordial unanimity and courtesy in the advocacy of their respective views on all subjects, but especially on those of a doctrinal nature. Hence, any thing in the form of disapprobation, or censure, expressed by any one of them, in reference to a brother editor, has been subjected to the reprobation of the brotherhood, as highly derogatory to the cause of Reformation. This is, upon the whole, and as a general rule, very just and commendable. Still it has its scriptural and rational limits, as all must admit. All concede that if improper views are given, or erroneous doctrines promulgated, it is not only expedient but necessary and even obligatory on the part of some one to withstand and expose them, otherwise all sorts of doctrinal errors and heresies must be endured, and permitted to run their race of mischief. Besides, if it be lawful or expedient to oppose any erroneous tenet, or dogma, in word, it is at least equally lawful and expedient to do it in writing. With the tongue and with the pen errors of the tongue and of the pen may and ought to be attacked and exposed.

I am now, and always have been, an advocate for union, harmony, brotherly kindness and charity as not only desirable but all important amongst

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preachers, teachers and editors. And in proof of it, I am now conscious of having been silent when I ought to have spoken and written against doctrinal views presented, measures advocated, and practices commended which I then thought to be, and now know to have been, of injurious tendency. The press as much needs a censor as the pulpit a reformer. But alas for his popularity that undertakes a task so invidious in the eyes of him that most needs it, and of them that are devoted to him rather than to principle. Still, I have the honor to be one of that class that can, when the occasion evidently requires it, command courage to assail, and arguments to oppose, that which opposes the authority of my Master, disturbs the peace of his children, and retards the progress of his gospel in the world.

That time has occurred, and those views and schemes have been submitted and advocated which now call for remonstrance and exposure. And shall we oppose errors and follies in others and wink at them without reproof amongst ourselves? If any one thinks it a duty thus to be silent, I am sorry to differ from him in conceiving it to be a sin. I will, because I must, remonstrate against certain views promulged, and certain measures proposed which I hold to be incompatible with the doctrine and precepts of Christ, and the peace and happiness of his people.

But before entering on this subject I desire to be distinctly understood, that I am not at present about to examine every thing that has been given to the public in the last "Extra" of "the Gospel Proclamation." Much of that concerns brother Arny, and the disposition of his case by the Church at Bethany, embracing much of the theory of church discipline and church ethics. This I hand over to the proper authority. I am not now about to defend the one or the other.

Of the former I will say, that to whatever extent he may have erred, either by imprudence or through lack of sound Christian principles, Mr. Hall has been equally unfortunate. If, for example, Mr. Arny was guilty of a breach of trust, in giving to any one, without my knowledge or permission, a list of my subscribers, Mr. Hall was equally at fault in receiving them, not only when he knew that they had been surreptitiously copied from my books and were as much my property as any thing I possess, but more especially after he was informed that I would not allow it.

To commence his plea for a religious reformation, to begin the advocacy of truth and righteousness by purloining my subscription list, so much resembles committing robbery for sacrifice and serving the Lord with other mens' property, that I am not so well versed in either metaphysics or special pleading as to be able to distinguish them To tamper with my clerk, in all the circumstances of the case, was to seek to corrupt him; and if, as he boasts, he succeeded in the temptation, despite of his assurance that it was contrary to my will, he only proves that his moral stamina is wholly unfit for the profession of a religious reformer. He has, indeed, had the courage to proclaim and prove his own shame, and even seems to glory in its success. His six thousand readers, sometimes called subscribers, were thus very cheaply purchased, and were to be securely bound to him by his "Christian

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Register." Some, however, will, in their exuberant charity, assign it all to his intellectual rather than to his moral obtusity. But even, then, his claims to enlighten the church are not greatly enhanced. But he has been so long practised in taking all sorts of advantage in his polemical discussions, in acting the mountebank and the harlequin, while courting the renown of an ecclesiastic pugilist, that those manœuvres are quite as natural as his pulpit railery and merry moods while disentrailing his more Pharisaic opponents. Indeed, so far as I am informed, and it comes from very reputable sources, he is one of the most flippant, witty, waggish, and, to a certain class, one of the most amusing pulpit orators in Ohio, unless, perhaps, I should except the main actor in this drama, who, though behind the curtain, is said to be the main prompter in this suicidal affair. He, too, has more than once been kindly admonished by me of his tragi-comical displays, when acting the mountebank, either in the capacity of an agent for a certain benevolent society in Ohio, or in trying to torture the sectarians, from Coburg to Cincinnati, with his comic railery, as a proclaimer of an evangelical reformation. But he neither thanked me for my admonitions nor profited from them.

On the contrary, he has stimulated and encouraged his brother and copartner, Hall, in this unhallowed project of courting renown by displaying more tact than principle, more cunning than wisdom, more of the serpent than of the dove, by assailing those who, as he imagines, stand in the way of his schemes of personal aggrandizement.

Having given to the Church at Bethany so much of these resolutions as belong to it, I confine my attention to what personally concerns myself. It is alledged by this judiciously selected tribunal, who have taken my editorial duties under their special consideration and adjudication, that "the whole difficulty originated in brother Campbell's *first article* against Mr. Hall and the Register, and, in the second place, to its confirmation in his publication in the Arny letter" This view of the difficulty is most unreasonable and unjust. In the first place, it is some weeks too late, and even if the date were correct the premises are assumed and false.

The *beginning* of the matter was the publication of his "Christian Register." Now, this certainly preceded my strictures upon it in the Harbinger. But this is not all. It is more than a chronological fact that I have in view. When at my house, and when Mr. Hall introduced the subject, I frankly remonstrated against it in the presence of Mr. Arny, alledging, from what he told me of his manner of getting it up, that it would be a public injury to the cause, and that I must oppose it as such. Had he then been counselled in this matter this difficulty would never have occurred.

"But why not have noticed it in a different manner?" I could not have said less on my premises. It was carelessly and hastily got up to increase or retain Mr. Hall's subscribers, as I had been informed, and such an end, in my opinion, would not justify such means. It was, therefore, in my code of morals, a great imposition, and for sinister purposes.

But, then, Mr. Hall's response "was so mild and conciliatory." "Not

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one in a hundred would ever suspect it to be a reply at all." And yet he alledges I "published Wm. Arny's report of the churches without objection." If Mr. Hall can use such rhetoric to blind his readers, he imagines them to be of a very low order of intellect indeed. I fear I could teach them nothing. Did Wm. Arny publish a Christian Register? But he desired to have "brother Campbell's co-operation and assistance in completing the work for next year." If this be not the language of insipid flattery to disguise motives, to hide shame, and to impose on the credulous and unwary what does it mean?—! To call the whole of this notice "*mild*," may pass for knavery or simplicity, and, therefore, being ambiguous I leave every one to put his own interpretation upon it, and will proceed to the most objectionable feature in the whole face of this document.

There is, on the part of the author of all these troubles, and of the select committee that passed the above resolutions, an effort which all may see to place the *onus* and blame of all this development of human folly on my publication of Wm. Arny's letter. This is so palpable that no one can mistake it. He that runs may read it. Well, now, what is the matter of fact history of this letter? The facts are these:—

In my notice of the Register I referred to Wm. Arny's reports of several States through which he had travelled, to show the imperfections of the Register. In Mr. Hall's response, which he calls so mild, he states that Wm. Arny examined his (Hall's) statistics, and with the data, which he (Arny) had collected during his travels through Missouri and Illinois, before him, he (Arny) pronounced Hall's statistics, with respect to these States, perfect so far as his knowledge extended. This, of course, was virtually to charge him with duplicity,—with making one statement to me, and another to Mr. Hall. This article, which appeared in the November number of the Gospel Proclamation, for 1848, being a response to my notice, I, according to my custom of giving both sides of every question in which I am personally involved, published in the January number of the Harbinger, for 1849. But as Mr. Arny's character was impugned by it, I deemed it just to allow him to explain the facts of the case as he understood them, and to vindicate himself against the imputation of double dealing, under which Mr. Hall's publication had placed him. This he had already done in a letter sent to Mr. Hall, for the Proclamation—but which he refused to publish and did not publish until after it had appeared in the January number of the Harbinger. He then inserted it in his Proclamation for February, 1849, and accompanied it with notes and comments, and the accusations respecting Mr. Arny's conversations about myself, that made it necessary for the matter to be investigated by the Church. These are the simple facts respecting this letter, and I have only to say, that I allowed it to go into the Harbinger along with the imputation it was intended to correct, as a matter of justice to Mr. Arny. His character was impugned, and that in consequence of my having used his statistical statements concerning Missouri and Illinois. I could, therefore, do no less than grant him the liberty of vindicating it.

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I have made no attack on Alexander Hall and his Register. I have, in some measure, warned the public that it is not a register of our churches, or what it purports to be. I have had more disposition, and have felt more obligation to expose some of his fallacies on Spiritual influence and matters of great doctrinal importance than to expose this roll and scroll of errors. But I have had no personal interest, honor, or motive, to induce me to notice him at all, or his writings, farther than the cause of truth was likely to be injured at his hands. I claim the right and will use it, which I have claimed and used from the first No. of the Christian Baptist, to expose error and assert truth without prejudice or partiality; and I intend to persevere in that course while I am able to wield a pen, or lift up my voice. I will only add, having assigned so much of this pamphlet to one of my co-editors, as concerns the Church at Bethany, that, taking into view its beginning, middle and end—(and especially its closing "address to professed Christians"—which though very good in itself on any other occasion, but in connexion with the case on hand, throws an air of hypocrisy on the whole affair)—this Extra is one of the most disgraceful documents that has ever appeared from the Reformation press. A. C.

REMARKS OF THE COMMITTEE.

The committee of the church at Bethany beg leave to quote so much of the Proclamation Extra as relates to their course in this affair, and to add such corrections as may appear necessary to place their proceedings in a just light before the public. They beg to be excused from any animadversions upon Mr. Hall and his assistants, because, acting officially as they did, they do not consider themselves under any obligations to notice revilers, nor bound in any manner to condescend to the very low task of reproving such aspersions as are sprinkled from the pages of this Extra. It is due, however, to our brethren, whose good opinion we most highly esteem, and who we know, without condemning us, will nevertheless be curious to know, "How can these things be!" to make such corrections of the statements contained in this document as will place the facts truly before their minds. In pursuance of this plan we shall quote the passages which refer to us. On page 61, Mr. Hall says:—

"But a word, in reference to the course pursued by the committee of the Bethany church. In the first place is it according to the rules of courtesy, to say nothing of college ethics, or the more sublime ethics of Christianity, to commence, consummate, and publish to the world a *private correspondence*, without even intimating while said correspondence was in progress, that there was a design to publish, or without asking permission so to do? So far from supposing that the correspondence was designed on the part of said committee for publication, a part of our letters were written and sent without retaining a copy! This is the committee that talks about my treating the Bethany church with disrespect!"

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Passing by the sneer which is here and elsewhere cast at colleges, &c., we would state, 1st, that not one word of the correspondence was *private*. It was all *official*, from the beginning to the end, and as such it was reported to the church. 2d. That the committee did not publish it, but the church herself. The resolution to publish was first offered by a member, not on the committee, and the propriety of publishing was discussed before the whole congregation, and voted on by the members. In this discussion, members of the committee opposed the publication as a matter too low and disgraceful to be presented before the public: but other reasons prevailed, and the motion was carried. Mr. Hall proceeds:—

"But this committee not only assumes the responsibility of publishing a private correspondence, in violation of all the rules of honor; but worse still, they *suppress* from their publication, our last letter, because, as we must think, it would have spoiled the appearance of *their last letter to us*, and given the true reasons in full for our not attending at Bethany! It may be claimed that this letter was not there in time for that trial, and consequently could not go into their report. This is *true*, and good reason for my letter not being there in time for that report, for how could I reply to their last letter before I had received it! (!) and ☞ *I am prepared to prove, by incontrovertible evidence, that said trial was all over with, and their report made out before that letter was started! ! !* If they think I am not, let them put me to the test! But that is not all. Near the close of that letter, it reads—'I *trust* your better judgment *will even yet* triumph over your fears, *and that you will see reasons to change your determination*, and ☞ *before this matter goes further, submit yourself*,' &c. Now, is this *honest*, to *pretend* in that letter to make another effort to get me to come to Bethany for trial and "*trust*" that I "*will*" come, when *that very trial* was all *past* before they had started that letter; when, if there is any sincerity or honesty in the above pretention, they should have waited till I had time to receive the letter, and had a reasonable time to reply, or else comply! How did they know but that their last letter would convince me? ! or had they no confidence in the letter themselves? ! The truth is, the whole affair seems to say that they were affraid that I *would reply*, and hence, they made up the strongest letter they could, in order to present me to the public in the most unfavorable light, kept it on hand till the trial was over, then sent it, urging me still to come to the trial, *in order to get their report printed*, if possible, with that *big letter*, before mine could get there, and thus have good excuse for not publishing it! *Thus it appears*, though I shall not say it is so. My letter however was there in time for the Harbinger, and would have appeared in it had there been a disposition to do *justice*, notwithstanding there was "*every determination to act justly towards all parties*"(!) confidently expressed in the last sentence of the letter to which mine was a reply! Now, as the acknowledged object of that correspondence was to get me to Bethany, as appears in their report, one of two things must be true—either their last letter was

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written for the purpose of getting me to come to Bethany to that tribunal, or it was not. If it was, then they should have sent it *before* the trial, and waited a reasonable time for my response. But if it was *not*, then it had no business to appear in that report, *as a part of that correspondence!* This is positively the most manifest, flagrant piece of injustice I ever knew to eminate from "*a church hitherto known to be civil, and unconvicted of injustice either to saint or sinner.*" Think of a *Christian committee* conducting a correspondence in reference to a certain trial, and when said trial is over, make out their report with the *professed* correspondence, in which they insert a letter, as a part of that correspondence that had never been sent! and the story is told.

In the language of brother Campbell, we might ask—"On this *development*, how could any one highly appreciate the religious *competency, discernment* or *morality* of (such) *editors* advocating *Christian reformation*," &c.

Here the committee is charged with suppressing Mr. Hall's last letter. As the committee, as such, are not responsible for the publication either in whole or in part, this having been done by order of the church, they of course cannot be properly charged with suppressing this letter. The fact is, the letter alluded to, did not come to hand till the matter had been referred to the church, laid over a week, and finally acted upon and disposed of, and, therefore, it could not go into their authorized publication. The report of the committee was presented to the church on the 27th of May, laid over to the 3d of June, and this letter, which is dated the 2d of June, but post marked the 6th, did not reach us till the evening of the 7th—sixteen days after the date of our last letter to Mr. Hall. These are the facts, and if it does us no injustice to say we suppressed this letter, then we will not complain. True, the Harbinger might have crowded out other matter and put this epistle into some other part of the number, out of its connection, but it did not come in time for the church report, and not being included in the matters ordered by the church to be printed, it was not admitted. So far as the feelings of the member of the committee, to whom it was addressed, were concerned, it may not be amiss to say, that he regretted it did not come in time, for the reason that he anticipated the very use that has been made of the matter by Mr. Hall, and expressed himself at the time as assured, from what he had seen of Mr. Hall's disposition, that he would take advantage of this circumstance to prejudice the course of the committee!

Again, we are charged with keeping back our last letter, &c. The facts are simply these:—Our last letter to Mr. Hall was written on Saturday, the 19th day of May. We had not time to copy it that day and, as Sunday intervened, it was retained till Monday, the 21st,

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when we copied it for the next morning's mail, and, as we did not wish to produce any false impressions as to the time of starting it, altered the date of the original from the 19th to the 22d, as appears upon the face of it, as retained. The mail leaves Bethany only three times a week, and it is possible that this letter may not have been mailed on the 22d, and in that event it would lie over till the 24th. Of this we have no means of determining, but the post mark of the letter will show. We shall assume, then, that this letter started on the 22d or 24th of May. Meantime, as the difficulty had already been kept on hand for three or four months, by the tardiness with which, on Mr. Hall's part, the correspondence had been conducted, we concluded to take such *preparatory* steps as would facilitate matters, should Mr. Hall be induced to come, and if not, as would discharge us from the duty laid upon us by the church. Accordingly, on the 24th of May, the committee prepared a report of questions and answers, and thus reduced to definite form Mr. Arny's responses to the accusations made by Mr. Hall. This report was presented to the church on the 27th of May. But it was not, nor did it profess to be, a *final* disposition of the case. On the contrary, it disclaimed any right to make a comparative estimate of the veracity of the parties thus presented in contradiction. It simply presented Mr. Arny's responses to all the accusations made by Mr. Hall, and decided that one charge was proved by the concurrent testimony of two witnesses. It is less than a moderate day's ride from Bethany to Loydsville, and there was time, even before this report was presented to the church, for Mr. Hall to have responded. But he did not, and what was the course pursued by the church? Why instead of going *through with the trial* on the 27th, *they laid the whole matter over for one week more.* This was done at our own suggestion for *two* reasons, 1st, That the church might have time to consider the matter, and, 2d, *We stated that it was proper that full time should be allowed Mr. Hall to come over, should our last letter to him incline him to do so. This was explicitly stated, and was one of the reasons that induced this further postponement of the* FINAL *action.* Accordingly the church waited another week. This brought us to the 3d of June, making *ten* or *twelve* days from the mailing of my letter, and still no response of any kind came to us from him. The church, therefore, proceeded to final action, and ordered the whole to be printed. It is true that we did not have much confidence that our last letter would bring Mr. Hall;—after the spirit of fear and suspicion he had manifested how could we? But still, this did not induce us to foreclose the opportunity we had offered him, and urged him to accept. These

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are the unsophisticated facts of the case, and if, in the face of them, Mr. Hall can prove that the whole trial was "over with" before our last letter "was started," he will only do what has, perhaps, been done many a time before,—that is, prove a falsehood. We are prepared to anticipate, by the very guarded language of this insinuation, the turn by which Mr. Hall will attempt to justify his position; but let not the reader be blinded by any ingenious effort to confine the remark to the proceedings of the committee in preparing for the church Mr. Arny's responses; (though this report was not made out till after the letter referred to was "started," so far as we could "start" it,) the manifest object of the charge is to produce the impression that the committee of the Bethany church invited and urged Mr. Hall to come to Bethany to attend a trial, and kept back, for mean and unjust purposes, the letter inviting him, till all opportunity of complying with the invitation was foreclosed. He adds:

"But a word on another point. I am made, in the proceedings of the Bethany committee, equally *a subject of their discipline with brother Arny*, notwithstanding in the correspondence they asserted emphatically that "the *church at Bethany* claims no right to make you *a subject of investigation*. We presume your acquaintance with *church order* would be enough to assure you that *we could not act under any such purpose*." But what says the committee? They *head* their proceedings thus—"A CASE of DISCIPLINE *in the Bethany church*." Who is embraced in this "*case?*" Their report answers. "Report of the church at Bethany, touching the CASE of *W. F. M. Arny* and *Alexander Hall*"—of course *they* are the subjects of this "*case of discipline!*" and the Bethany church are "*judges in this* CASE." (See their last letter.) How can it be otherwise, when their last letter asserts positively that I am to appear before them as "the *accuser*," and brother Arny to appear as "the *accused?*" Does not this make me equally a "*subject of investigation*" or "*discipline*," with brother Arny? It is true, this contradicts their other letter, but I cannot help it. That's their own job."

Such of our readers as have read the correspondence, in the case as reported by the Bethany church, will remember, that when Mr. Hall inquired, in his letter of April 17th, whether in inviting him to come to Bethany we wished him "to become equally a subject of investigation with brother Arny," we responded at once, that we claimed no such right, and acknowledged it to be contrary to the principles of church order for us to do so. This principle is reiterated by the church at Bethany, in her 3d resolution, where she disclaims "any intention to interfere, in any respect, with the discipline of the particular church of which Mr. Hall is a member," and it is uniformly respected throughout the entire proceedings. Yet, in the face of all this, Mr. Hall says he was made equally a subject of

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discipline, and simply because he thinks he proves it by a construction of the headings of the proceedings! "It is true," says he, "this conclusion contradicts their (our) other letter, but I (Hall) cannot help it. That's their job." We shall offer no comments upon the spirit that actuates such a turn as this, but leave it to the charity of the reader, as a harmless and amusing piece of logical ingenuity.—Mr. Hall continues:

"The *accuser* and the *accused* are always equally amenable to the *same court*. Then what is the true theory of "*church order?*" Is it this, that when the *accused* and the *accuser* are both members of the *same congregation*, that congregation can act in the case of *both* independently of *any other church;* but when the two parties in a case of discipline are members of two different congregations, then there should be a *delegation* from *each church* as a *committee on discipline*, to meet before, and consult with, if necessary, the officers of a third congregation, in order to equitably and fairly adjust the difficulty, and if possible, reconcile the contending parties. It is but an insolent arrogation of papal power, in either church assuming the right of arraigning both parties before her own tribunal! The foregoing principle can be established by the highest authority on "Church Government" and matters of expediency in this "*Reformation!*" The Bethany church therefore being wrong at the start, in this affair, must be regarded wrong all the way through! And so it comes out, for according to the testimony of brother Lard, the approved messenger of said church, it was *brother Campbell* that accused brother Arny before said church upon the charges against him, "*alledged to have been made by W. F. M. Arny,*" and that I was *only* called there as *a witness!* This he *reiterated*, and notwithstanding brother Pendleton, in his letters had asserted repeatedly that I was "*the accuser*" emphatically "THE *accuser*," implying no other, yet brother Lard offered, as you have just heard, to give his own certificate and the certificate of "*every member of the Bethany church*," that they did not regard me as "*the accuser*" at all, nor want me there for that purpose! Query. Is brother Pendleton a "member" of that church? ! I would like to see his certificate to that effect! Yes, "*every member*" of the Bethany church would certify that they did not understand the subject as brother Pendleton *wrote it*, and thus the whole church is against him and he against himself! It is passing strange that an editor and professor in a college cannot write a letter, when he writes with the express *intention* of having it *published*, so, but that the church has to send a graduate, and a professor of modern languages, thirty miles to explain its meaning! But —confusion worse confounded. After first making the Bethany church the *accuser* of brother Arny, and *me* only the witness, then *me* the accuser and witness "*both*"—then brother Campbell the *accuser* of brother Arny, and the Bethany church the "judges"—then in their report, make me the *accuser* of brother Campbell, in having published "*charges*" against him in the Proclamation, and last of all, brother Campbell a subject of discipline, *tried* and *acquitted* by that committee, upon the testimony of brother Arny, who was no longer

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the *accused* but the *chief witness* in the trial of brother Campbell!!! The first intimation I ever had that it was the design of this committee to *try* brother Campbell, was in their published report, in the following sentence. "The replies as above given by *W. F. M. Arny*, so *completely* EXONERATE *brother Campbell* from all the CHARGES ALLEDGED or *implied*, that we deem it unnecessary to add another word upon the subject." This is corroborated by their first resolution. I do hope, before undertaking another difficulty of this kind, they will first agree among themselves, and not commence matters till they can begin at the right end, and know what they are going to do."

We know not what certificates brother Lard may have offered to give Mr. Hall, but know him to be a man of good sense, and, therefore, feel assured that he never intended to say any thing upon this subject to warrant the confusion of the above paragraph. Whatever he said upon this subject was intended to disabuse Mr. Hall's mind of the unfortunate suspicion that the church at Bethany intended to try him (Hall.) To justify this suspicion, Mr. Hall assumed that the *accuser* and *accused* were equally amenable to the same court, and as we had called him the *accuser*, therefore, we meant to try him!! Now, we had in the most explicit terms assured Mr. Hall that we did not intend to try him, and brother Lard, who was acquainted with the facts of the case and, also, with the feelings both of the committee and the church, might very well offer to give him a certificate, that in the sense in which he (Hall) interpreted the word *accuser*, neither the committee nor the church regarded him as *accuser*. But this had been virtually done already by the committee. The whole confusion of Mr. Hall's reasoning on this subject, then, grows out of his persisting in an interpretation of the word *accuser* in a sense in which we had assured him we did not understand or use it. Why Mr. Hall has resorted to this method of stating facts we leave others to judge. It appears to us to be a very unsatisfactory way of presenting reasons for not coming to Bethany as a witness.

With respect to the true theory of church government, we beg leave to say, we still think our course was clear and scriptural. Mr. Hall accuses Mr. Arny of saying things slanderous to Mr. Campbell. Mr. Arny and Mr. Campbell were both members of the church at Bethany. Mr. Arny, therefore, must be tried by his own church. But according to the principle recognized in Paul's case, before Felix, the *accuser* should testify in the presence of the *accused*. No man should be condemned upon loose rumors, or by testimony partially given. The very persons who had charged Paul could not, when challenged by him, testify to their own charges. Every thing

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necessary to draw out the full meaning of a man's words should be elicited, by a thorough and careful examination, face to face. Therefore the church at Bethany needed Mr. Hall's presence, not to *try* him, but as Mr. Arny's *accuser*, to *examine* him more fully upon all the points whereof he had accused him (Arny.) But Mr. Hall refused to come, and in so doing, we still think, acted insubordinately. The result was, that the investigation was imperfect, the trial unsatisfactory, and the best efforts of the church to elicit the whole truth completely baffled, by the lawless refusal of Mr. Hall to comply with our summons. We need not say, that if what he has now published and disclosed had been presented before us in the trial of Mr. Arny, it would have saved all parties much trouble, the brethren at large much mortification, and Mr. Hall himself some unpleasant feelings. We have no disposition, however, to comment on this course with any unkindness to him or any one else, but we do wish to impress upon Mr. Hall, and the brethren generally, the importance of a frank and candid acquiescence in the proper principles of church discipline, and a more loyal submission to the proper authority of the kingdom of Christ.

So far as the course of the church at Bethany, in trying Mr. Arny, is concerned, it was unquestionably scriptural. So, also, we think, was her course with respect to Mr. Hall. And it is a little remarkable, that it has been just as Mr. Hall himself says the true theory of church government requires, making of course proper allowance for his confusion upon the subject of *accuser*. Let us substitute *offended* and *offender* for *accuser* and *accused*, and then we will say, with him, that when the offended and the offender are both members of the same congregation, that congregation can act in the case of both, independently of any other church. Just so the church at Bethany acted. She was not trying the *accuser* (Mr. Hall);—she never proposed to do so. She was trying an *offender*, or one accused of *offences* against the kingdom of Christ, and against Mr. Campbell individually, and the proceeding was clearly legitimate. Again,—after she got through with this matter, what did she next do? Why—she then attempted to get up an investigation of the difficulties between Mr. Hall and Mr. Arny. These were members of two different churches, and in this case Mr. Hall says there "should be a *delegation* from *each church* as a *committee of discipline* to meet before and consult with, if necessary, the officers of a third congregation." Now the reader will, perhaps, be astonished when we tell him that this is exactly the course the church at Bethany proposed. This is her language as published in her report:—"Agreed that the church

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at Bethany should, as soon as practicable, confer with the church of which brother Hall is a member, for the purpose of uniting their authority in bringing brother Arny and Hall together, and, by the assistance of a third party, to be chosen by the two churches, of attempting a full investigation between them," &c. In pursuance of the plan expressed in this resolution, the Elders of the church at Bethany addressed a letter to the church of which Mr. Hall was a member, and suggested a time, place and assistant church, for caring out the discipline. This letter, and several others we could name, are not published in the Proclamation Extra; we do not say, nor will we surmise, that they have been suppressed from mean motives. This proposition, though sent by a special messenger, was treated with silence by the Stillwater church, and we had no intimation of their purposes with respect to it till after the day named for their trial of Mr. Hall—and even then we received no formal or authenticated notice of their intentions. The explanation they give of this matter may show that there was no intention to treat the church at Bethany with disrespect, but it can scarcely be considered as sufficient to justify such neglect of the courtesies proper to an official correspondence. We presume, however, from all we hear of these Elders, that the neglect, in this report, is not properly chargeable to them, as it appears that they gave the matter over to more competent managers.

On page 57, Mr. Hall, in attempting to show our incompetency to do him impartial justice, says:

"They unceremoniously condemned me for publishing things injurious to brother Arny's character, before first privately presenting those things to the church. Yet they permit brother Arny to go back two years, and fabricate a most virulent charge on purpose to injure my reputation! Instead of rebuking him for thus digressing from the subject—for not coming to me privately, two years ago, or even now laying said charges privately before this church, this committee *published said slanderous charges to the whole world*, and to cap the climax, right along side of these injurious disclosures against my moral character, is a *public charge* preferred against me to the *whole world*, as well as to this church, for doing the very thing they had just permitted brother Arny to do and had done themselves!!! Consistency blushes and stands abashed, while with two wings she did cover her face and with twain she did fly?"*

The extremely loose and reckless manner in which Mr. Hall states facts is very much to be regretted, because if it does not injustice to himself it certainly does to others. In the first place, it is not

*This allusion to the seraphim affords another proof of that entire want of reverence for the sacred things of religion heretofore so fully evinced by Mr. Hall.

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true that the committee, as such, *unceremoniously condemned* him for publishing things injurious to brother Arny, &c. Any one who will read the report of the proceedings, will see that the resolution here referred to is no part of the proceedings of the committee, but of the church when assembled. 2d. It is not true that the committee published these slanderous charges, for, as already stated, the order to publish was made by the entire church. 3d. There is no inconsistency between the resolution of the church and their act in publishing—for the resolution has respect to publications made by *private individuals*, before matters have been presented to the church at all, and does not respect the course a church may take, when she deems it proper to publish. The resolution explicitly affirms, that the church is the proper tribunal to which all cases of offence or difficulty between its members are to be referred for examination and adjudication, and, of course, assumes that she may do, if she deems it necessary, what she denies to the private member the right to do. We presume it will be admitted that if this distinction is not allowed, it will be difficult to justify the publication of this extra; but we apprehend it will be readily seen and appreciated by the unprejudiced, and shall not pursue it further.

Again, on page 47, Mr. Hall says:

"We do not dissent from the judgment of said committee, that the *publishiug* of said letter was a sin against good order and Christian courtesy, but we believe in not charging a man with more than he is guilty of. But why did the committee pass censure *first* against me for *publishing*, and *second* against Arny? when his letter was the *cause of mine?* You may draw your own inference."

Here, again, the committee is charged with a judgment which was given by the church, and Mr. Hall is again at fault. Besides, it will be remembered, that the 6th resolution, to which Mr. Hall refers, does not pretend to state the time at which Mr. Arny was censured, but only the fact that his course and Mr. Hall's were equally censured, and that he *had* confessed his fault. This might have shown the church of which Mr. Hall was a member, that the church at Bethany had pursued a course towards Mr. Arny such as she might be expected to pursue towards Mr. Hall. But we presume that the intelligent reader will deem it trifling to consume further time in exposing such perversions as this.

With regard to the reasons given by Mr. Hall, and which seem to be adopted by the Elders who have signed the account of his trial, to justify him and them in treating with direspect the proposition of the church at Bethany, we have but little to say. Under the circumstances, they explain themselves and are of a piece with those

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urged for not coming to Bethany on the original call of our committee. Mr. Hall's proposition was to settle difficulties between him and Mr. Arny—but as our committee was not engaged in this business, while we told Mr. Hall that it would be well for him and Mr. Arny to do so, we distinctly informed him that such a course would not cover the ground of discipline instituted by our church. A private settlement between himself and Mr. Arny could not be relied upon as a substitute for the regular public discipline of our church. His proposition was thus distinctly declined in its first form, and for these reasons. The proposition, made by Mr. Hall through Mr. Lard, was an alternative in the form of a threat, lawless and insubordinate, and, besides, too late, as it came after our church had acted. After all our efforts to get him here had failed, and he had positively refused, and thus compelled our church to proceed without him, he makes a proposition to set aside all her proceedings, and, in the language of one of his letters, for us "to back out of the unjust and untenable demand you (we) have made upon me (Hall) and meet me half way and have the matter investigated before a disinterested and impartial tribunal," &c. Such a proposition, under such circumstances, we presume, no church having any regard for good order, or its own dignity, would feel itself under any obligation to notice. On the contrary, we regarded public discipline as a matter under the control, not of the individuals who were the subjects of it, but as belonging to the churches. Therefore, in this matter, we did not consult Mr. Arny as to the course we should pursue, but our church; neither did we consult Mr. Hall, but his church. If the forms of discipline and the methods of settling difficulties in the churches are to be left to the parties involved, and made the subject of private agreement, just as the whims or the obstinacy of offenders may require, then we may hand over the kingdom and its laws to the lawless and unruly, and give that power, which was instituted for the control and discipline of evil doers, into the hands of those upon whom alone it should be exerted, and thus make the Christian church nothing more than a tribunal of wrangling, violence and shame. Upon these general topics we hope to speak again, without, however, any particular allusion to this case, of which we now, with heartfelt pleasure, take a final leave.

On behalf of the committee,

W. K. PENDLETON.

P. S.—It is proper to state, that so much of this report, &c., as requires the attention of the church will be duly considered and disposed of as in her judgment she may think judicious and just.

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COMMUNINGS IN THE SANCTUARY.

NO. XI.

With thee is the fountain of life: in thy light shall we see light.
Ps. xxxvi. 9.

We are here convened to dwell on themes of deepest moment; to engage in heavenly ministrations, and to redeem a few sweet hours from the evil days of earth's corroding cares. How sacred the moments which are thus ransomed through the divine and pervading efficacy of the name of Jesus!—of Him by whom we are ourselves redeemed from death and ransomed from the grave! To Him may they each one be consecrated! To Him may each one bear the tribute of its praise!

It is here that solemn thoughts become us! It is here that soul-absorbing themes await us in the vestibule of heaven to lead us to the inner temple of the divine abode. It is here that we are presented with the memorials of that death omnipotent which has doomed the grave itself to desolation, and forever abolished the domination of the powers of darkness. It is here that we are permitted to approach that perennial fountain of love from which we derive eternal life and joy.

How solemn should be our thoughts of futurity! How serious our communings with the unseen world to whose eternal shores we hasten! How mysterious the gloom in which it is enshrouded! How eventful the moment when that gloom shall vanish from before the unsealed vision of the soul! Surely that approaching future may command our soberest thought, and claim our deepest and most strict regard! Surely its immutable decisions may well engross the hopes and fears of deathless beings awakened to the dread realities which Truth reveals!

Who can contemplate the dissolution of the material frame without emotion! Who can meditate upon the inevitable hour of death, and prepare to resign this pleasing, anxious being without one longing gaze of fond remembrance! But ah! if death be momentous, how much more solemn is the thought of life! How much more serious the reflection that we live—that we are raised from the senseless dust to breathe the vital air; to gaze upon the works of God; to hear his words; to move, and act, and feel; to realize that we are moral and responsible beings; that our every word and action is chronicled in heaven, and every thought reported by an unseen but unerring stenographer of the soul! Ah! no, it is not

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death, the sleep of mortality; it is not the calm and dreamless repose of the tomb; nor peaceful rest in the bosom of Abraham from the sorrows of the world, that may be truly deemed of serious moment in comparison of life!

Yet ah! how few there are who truly realize the dread mystery of life, and the momentous character of its eternal results! How many sport with time! How many waste away the sacred hours of life in thoughtless levity, or in the dreamy stupor of unawakened ignorance and unconscious guilt!

Salutary may be the repose of the body, but the sleep of the soul is fatal. And ah! how often doth the soul sleep—exposed; unwatched and undefended—to become a prey to the spiritual assassin, or a hapless prisoner, manacled with fetters of dark despair! How often doth even the Christian slumber, lulled by the treacherous cup of earthly pleasure, and insensible to the life, and light, and joy of that divine radiance which shines forever in the blissful realms of the King eternal, immortal and invisible! How important, then, the admonition to those that wake, to watch and pray lest the sleep of the soul should steal upon them and steep their spiritual sensibilities in lethal oblivion; and how appropriate to each of those who sleep, the solemn call: "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." R. R.

AN OLD BROTHER ON ORGANIZATION.

BROTHER SCOTT AND MELISH—

I see much written, pro and con, on the subject of a Convention of the brethren, organization, &c. Now, for the purpose of converting the world to Christianity, and uniting the saints into ONE BODY, and to keep the church one active united body, there must be a scriptural organization; and the apostolic mode of founding and organizing the "church of God," is the only right and lawful one. For as sure as God inspired the Apostles to write the New Testament Scriptures, so certain he inspired them too how to found, organize, and discipline his church, in the most suitable, rational, commodious, speediest, and least expensive manner the Holy Spirit could dictate, to suit the present state of fallen man. Now it is not written in so many words in the Scriptures, how the church should be organized. But from the apostles' manner of doing, and the practice of the primitive congregations, as recorded in the Acts of Apostles and Epistles, we may plainly see, if we are not prejudiced in favor of the commandments of men, how the church ought to be founded, organized, and disciplined.

Whatever the Apostles taught and primitive Christians practised is law to us—such as the "one faith," union, piety, and benevo-

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lence; but as Christianity was then just established, and many things were not then developed, the necessity of which the first Christians did not feel, and which the then circumstances did not incite them to make use of, (indeed they could not then establish a Bible Society, &c., for they had no printing press, &c. to use such measures,) such as organizing Bible and Missionary Societies, &c. we may, yea, we ought now to organize such societies to forward the cause of Christ's kingdom on earth. Christians are commanded to carry the gospel to the ends of the earth,—to "preach the gospel (not sectarian jangling) to all the world:" Mat. xxviii., Mark xvi.; but how to do this is left to the wisdom and discretion of the Christians: there are many things to be done by the people of God, in their individual and church capacity, which are not taught in so many express words or precepts; but, as said before, are left to the wisdom and prudence of individuals, and the congregations of the saints.

The church of God ought to be so organized that she could the speediest and with the least expense, be extended over a country and the world. Christians need not be kept from organizing in scriptural order, because there are so many sectarian organizations in the world; for that would be as absurb as it would be to eat no more bread, because some persons had been choked in eating that nourishing and lawful food. When congregations are scripturally founded and organized, they have the right, yea, it is their absolute duty to organize over a country, in a scriptural, rational order, so that they may extend Christianity as speedily as possible.

In an extensive country, where the church is spread over a large space, it may be districted by states, or otherwise, so that the different evangelists or missionaries may know their spheres of labor, and not interfere with each other; like St. Paul, he preached the gospel where Christ was not named, so that he would "not build upon another man's foundation," or field of labor. Rom. xv. 20; 2 Cor. x. 13, 16, &c.

THREE THINGS ABOUT ROMANISM.

Rev. R. S. Storrs, Jun, in his speech at the anniversary of the American Home Missionary Society, said that "there are three things to be noticed in regard to Romanism. One is, that its theology is irreconcileably opposed to the nature and spirit of Christianity. Another thing is, that its principles, and spirit, and ecclesiastical organization, are against the spirit of the age and of the land. And the third thing is, the history of the Inquisition, and of those arbitrary acts and binding policy which have so long held back the nations that were under its sway. And now, if we, with this ministry, and this Bible, in this land of freedom, with these advantages, and working as we may and ought—if we cannot stay th progress of Romanism, let Romanism triumph. If it can live through all this, it will thereby prove that it has a right to live But Romanism cannot live if we do our duty. It was well said here yesterday, that nothing which is of God can be destroyed by that which is good.

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A GLANCE AT THE WORLD.

More than three-fifths of the race of men are idolators, though we are near the termination of the sixtieth century of its history.*

Nearly sixty generations of men, numbering 40,000,000,000, have lived and died since Jesus Christ brought life and immortality to light.

There are now 1,000,000,000 on the earth; 650,000,000 are idolators, 100,000,000 are Mohammedans, 6,000,000 Jews, 264,000,000 nominal Christians.

A few millions more than one-fourth have nominally recognized Jesus Christ as the Saviour of the world.

Of these, 130,000,000 are of the Roman Church, 56,000,000 Greek Church, 8,000,000 Armenians, 70,000,000 nominally Protestants.

There are 194,000,000 bearing the Christian name, to whom the Bible is a sealed book.

Only about one-fourth of the population of the globe are permitted to read the Bible.

Only about 40,000,000 are professors of any kind of Christianity; mere nominal Christians, one twenty-fifth of the population of the world.

Of these, about 25,900,000, one-tenth of nominal Christians, one-fortieth only of the entire population of the world are evangelical followers of Christ.

Therefore, at this very hour, thirty-nine fortieths of our fellow-men possess unregenerated hearts.

It is now nearly half a century since the commencement of the modern missionary effort; the following exhibits the brief results:—

Two thousand missionaries, four thousand churches, three thousand missionary schools, two hundred dialects into which the Bible has been translated, thirty-two millions of Bibles scattered over the earth, in languages spoken by six hundred millions.

Then the disparity between the friends and foes of Christianity is greater and vastly more at the present day than it was fifty years since, when the missionary enterprize commenced. Yet the present position of the world, the great changes that are taking place, the promises of Christ, the language of prophecy, give strong evidence, and ought to inspire every believer's heart with hope that will induce him to act in hastening on the millennial state of the world. *Mothers' Journal.*

THE BIBLE.

The Bible has been copied during three thousand years, as no other book ever has been. It has also shared the captivities of Israel, and the exterminating persecutions of the first Christians; it has gone through the darkness of the middle ages; it has been driven to the cells of the monks, and from all it has come forth like the children from the fiery furnace, with not a hair of its head touched. It fell into the hands of the Romish church, that great corruptor of every thing she touches—and that church had a powerful interest to obliterate those strokes with which it sketches her portrait as that of the great apostacy—and yet it has come from her hands unscathed.

All the libraries of the world have been ransacked for various copies and versions; and though all the manuscripts, from the third to the sixteenth century, have been examined a thousand times by innumerable critics,

* An error of one century. This is the 59th, and not the 60th century of the world.—A. C.

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many of whom had the impulse of a keen desire to discredit the divine record, they have discovered not a solitary reading which could cast a doubt on any passage, before considered certain.

Forty years ago, Claudius Buchanan, while in India, found in possession of the black Jews of Malabar, supposed to be a remnant of the dispersion by Nebuchadnezzar's first invasion, an immense roll 48 feet long and 22 inches wide, upon which a portion of the Scriptures had been copied by different hands. He procured and deposited it in the Cambridge Library. This was compared letter for letter with a printed copy of the Hebrew Bible. And it was found, that between the Hebrew text now in use in the West, and that manuscript so long used in the East, there were only forty petty differences, not one of which made the slightest change in the meaning of the text.

This work of making a thorough search of manuscripts, was made necessary by Rationalists; but it has resulted in their unanimous confession that they can gain no advantage from that quarter. Let none, then, be disturbed in his reliance on the infallible truth of the written record, by the pretence that errors of its transcribers have corrupted it. Its wonderful preservation from error in these circumstances is a mark of its divinity. A divine hand must have guarded it in all the way of its conveyance to us.

Mother's Journal.

WHY THE OCEAN IS SALT.

THE saltness of the ocean has usually been regarded as a special provision of Nature to guard against certain inconveniences which might otherwise have resulted. The presence of so much saline matter in solution depresses the freezing point of the water many degrees, thereby diminishing the dangerous facility with which fields of ice are produced in the polar regions. It has been said that the salt is useful in checking evaporation, and also that it aids in preventing the corruption of the water by the accumulation of animal and vegetable remains. Without for a moment questioning the incidental benefits resulting from the circumstances under discussion, and which, in one case at least, are quite obvious, it may be suggested that the saltness of the sea may be considered as more an inevitable result of the present disposition of things, than a special arrangement expressly intended to fulfill a certain object.

The rain that falls upon the earth is due to the condensation of aqueous vapor previously existing in the atmosphere, and which is supplied in a great part by evaporation from the surface—the area of the latter, compared with that of the land, being very great, necessarily so, perhaps, to furnish this requisite extent of evaporating surface. This water, as is well known, is perfectly fresh and pure, the saline constituents of the ocean having no sensible degree of volatility at that temperature at which the vapor had been raised. No sooner does it reach the earth than it becomes contaminated with soluble substances which it meets while floating on the surface of the ground or percolating beneath. It is thus that the waters of springs and rivers invariably contain a greater or less amount of alkaline and earthy salts, which all eventually find their way into the sea, and there remain, since there is no channel for their return. The condition of sea water is but an exaggeration of

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that of ordinary lakes, rivers, and springs: the materials are the same, and of necessity so: the ocean being in fact the great repository of soluble substances which during innumerable ages have been separated by a process of washing from the land. The case of the sea is but a magnified representation of what occurs in every lake into which rivers flow, but from which there is no outlet except by evaporation. Such a lake is invariably a salt lake. It is impossible that it can be otherwise; and it is curious to observe that this condition disappears when an artificial outlet is provided for the waters. It will be remembered that the saltness of the ocean is very far exceeded by that of inland lakes of the kind described. That of Aral, near the Caspian, and the Dead Sea in Judea, are remarkable exceptions.

DR. DIXON'S TOUR IN AMERICA.

AN ERROR CORRECTED.

In glancing over the pages of this well written and spirited volume, full of incident and interesting description of the country, I came to the following passage:—

"The voyage down the Ohio was rather fortunate in bringing me into contact with several parties of some interest. Among others Bishop Campbell introduced himself. This gentleman was the husband of a Mrs. Campbell who, in Scotland, some years ago, produced much excitement by (if I recollect right) following in the train of poor Irving, and giving utterance to noises called "the tongues." In doctrine and sentiment, they, the Cambells, adhered to the Rowite party and disseminated their sentiments. I could not understand exactly what church my friend was bishop of, but suppose it must have been one founded on the principles above referred to."

Presuming myself to be the person alluded to, I consider it due to myself and the public to correct an error into which James Dixon, D. D., has fallen. When introduced, I think by Dr. Pierce of Alabama, (not by myself,) on the steamboat to Dr. Dixon, as "bishop Campbell of Virginia." I entered into conversation with him on his tour—and learning from what part of England he came, I mentioned having been there the preceding year, and my tour thence to Scotland. From this conversation, I presume, he fell into the error that I was the Rev. James M. Campbell, of Row, Dumbartonshire, Scotland, who had married the lady to whom he alludes. Like most tourists my friend Dr. Dixon, Representative Messenger of the British Methodists to the General Conference held in May, 1848, at Pittsburgh, in his very graphic and glowing description of American men and manners has drawn too much on imagination and hypothesis, which may, in some other respects have, without at all intending it, betrayed him into some slight inaccuracies. I hope he will, in subsequent editions of this very popular work, both in England and America, have this mistake corrected. I commend to his special attention a work called "The Christian Baptist," which he may obtain not far from his own home from Elder J. Wallis, Nottingham, England, or from my office at Bethany, Virginia, from

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which he may learn more of my true history than he seems at present to have acquired. A. C.

STILL WRITING.

Our *quondam* friend, Alexander Campbell, has been, for some time, writing and publishing "Tracts for the People" on the mode and subjects of baptism. We observe, he has reached the *thirty-seventh* number! We have not observed whether all these numbers have been on the subject of baptism; but we think they have. *He must be very much dissatisfied with the Lexington Debate!* Although, on the *mode* of baptism, we waived the rule which limited the discussion on each question to three days, and gave him *four days, and three hours* in the evening of the fourth day, and discussed infant baptism three days; he is not satisfied—he still writes! Would he have deemed it necessary to do so, if he considered himself successful in the Debate? *Presbyterian of the West.*

The Rev. N. L. Rice, D. D., has more than once alluded to his "*quondam* friend" in terms indicative of his grateful recollections for the Doctorate he wears to cover his scars, so honorably won at the Lexington Debate. Had he as much ballast as sail he might have been a professor in the Princeton Theological School. We were sorry to hear, the other day, a rumor of his defeat in that direction, though honorably named to the Directory of that distinguished School. We are always pleased and feel ourselves honored by the theological promotion of our opponents. The Rev. McCalla was dubbed D. D. after his debate with me, and even Dr. Purcell is a Bishop much nearer the Papal throne since than before his victory at Cincinnati!

I am "still writing," however, without a D. D., and *Tracts for the People*, too. But not exclusively on "*the mode and subject*" of baptism. True, I am now about finishing a series of Tracts, for a volume, on the *action*, *subject* and *design* of baptism. But it is not as an appendix to the voluminous Debate, the copy-right of which is now owned by a Presbyterian Divine. That work has done good service to the cause of truth, and made many an immersionist. I have never heard of its converting one Baptist into a Pedobaptist. But if Mr. Rice will still more attentively read my series of Tracts he may yet discover that they are intended for an answer to all future works on his side of the question. I expect soon to have this volume stereotyped, and sent over the continent as an answer to all that has been, is now, and shall hereafter be written on the *action*, *subject* and *design* of Christian baptism. I am desirous to have a neat, small, cheap volume for universal consumption, and I will feel altogether willing, on my part, to present it to each and every man as a

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full answer to any work extant, or hereafter to appear on these premises. I do not intend, as, indeed, I do not expect, to have occasion to say one word more on the subject, Having given to my readers Mr. Rice's notice of my Tracts, may I not expect that he will give to his readers my notice of his notice, for which he will at least have still more of my respect. But whether or not, he has my kind wishes for his health and happiness. A. C.

NEWS FROM THE CHURCHES.

LAWRENCE COUNTY, Tenn., Aug. 14th, 1849.

Brother Campbell—Previous to my removal to this county, in December last, we had neither preacher nor church in it. True, there were a few disciples scattered through the county. On the second Lord's day in February last we organized (in my vicinity) a little body with fourteen members; it now numbers thirty-three. Eleven of these have been immersed since the 10th of last month. Prospects for doing good are exceedingly flattering; indeed, the word of the Lord is *mightily prevailing* in the bounds of my labors. I thank God and renew my courage! Your fellow co-laborer in the truth, JOSHUA K. SPEER.

GRIFFIN, Ga., Sept. 1849.

Brother Campbell—Through the instrumentality chiefly of our much esteemed and most indefatigable brother N. W. Smith, we have held an annual co-operation meeting, which met at Griffin. On Saturday before the third Lord's day in this month we had messengers from four congregations and letters; one from brother D. Hook, who was prevented from meeting with us by affliction in his family. His letter assured us that the congregation in Augusta highly approved of the co-operation; but we had no messenger nor letter from them. We had a letter also from brother H. S. Campbell, of Gainsville, who stands alone in this section. If I mistake not his and brother Hook's letters were read in our meeting, as the matter contained in them was of importance to us. The kindest feelings prevailed during our deliberations, and it was agreed to hold another meeting at the same place next year, commencing on Saturday before the third Lord's day in September, if the Lord will. We fear the amount of money offered us, by the congregations and individuals, is insufficient to employ an Evangelist; but we still hope that we will get enough to employ one who would be willing to undertake, for a moderate compensation, if we knew where to get him. We want a man that can take things as he finds them, and turn every thing to the best advantage. The brethren belonging to the congregation at Griffin are authorized to employ an Evangelist if they can. Our religious exercises were interesting, though the congregations were small. Six joined us—three of them had been immersed; two of them had been members of the Christian church before; the other had recently put on the Lord Jesus. These were received into the number of the faithful before we broke the loaf in the morning. Three confessed—one of these was from the Methodists, a doctor. He has investigated the doctrines we hold, and, in

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the face of much opposition, decided in their favor. Two were from the quarry of nature. On Lord's day evening, in the pool of our Baptist brethren, in the presence of a large concourse of people, I had the pleasure of immersing these three young men into the Lord Jesus; and I humbly trust they have arisen to walk in newness of life. Brother Hook organized the congregation at Griffin, in April last, with only seven members. We have met regularly once a month to worship, and have been constantly increasing till now. We number nineteen, counting the last, who have been immersed, though they have not yet been formally received into the fellowship of the congregation. So you see we are prospering some, and our prospects are flattering. We hear of others intending to join us. An inquiry has gone forth that promises an abundant harvest. May the Lord help us to exhibit the truth, by precept and example. The citizens of Griffin are an intelligent and benevolent community. They have shown a liberality towards the disciples unprecedented, so far as my knowledge extends. They have given us a large subscription, so that by a little help from a few brethren in the county immediately adjacent, we have been enabled to employ workmen to build us a brick house, 35 by 50, to worship in. We expect the work to be done with despatch, and when completed we can get a good hearing. I have not spoken of the prospects in other places. They are, for the most part, very flattering, and, I think, if we could get one or more Evangelists to go into the harvest we should have accessions to the good cause beyond any thing ever done in Georgia.

Your brother in the hope of eternal life,

AUGUSTUS B. FEARS.

OAKLAND, Miss., Sept. 18, 1849.

Brother Campbell—On Lord's day, the 16th inst., I immersed H. S. Garrett, one of the most eminent members of the Bar of Charleston, Miss. Within the bounds of my labors recently sixteen additions have been gained. W. S. SPEER.

BELLEFONTAINE, Sept. 18, 1849.

Brother Campbell—It is with pleasure that I now inform you, that the cause of the Reformation, in which you are engaged so ardently, is on the increase in this county. The church at Middleburg (of which I am a member,) has been for sometime in a languishing condition—its members greatly reduced in numbers by removals, and somewhat by deaths. But it is reviving, and gives encouragement to believe that it will again be prosperous and useful.

Since March last, through the labors of brothers Antrim and McCall, a church has been organized, commencing with eight or ten members, which now number from 75 to 80 members, and the interest still continues.

Brother Dowling, of Morrow county, has paid our county some two or three visits this spring and summer, remaining with us from four to six weeks. He has done much good, and has caused the hearts of many of the elder brethren to rejoice with the numbers that became obedient to the faith of the gospel.

I am truly your brother, A. CASAD.

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HYGIA, MOUNT HEALTHY, Sept. 19, 1849.

Brother Campbell—I baptized two last Sunday. I presume our church at Eighth and Walnut has had altogether one hundred accessions during the year past. Yours in the Lord,

D. S. BURNET.

BOON COUNTY, Mo, Sept. 24, 1849.

Brother Campbell—Yesterday evening brother Henderson and myself closed a meeting of nine days, which was held 12 miles west of Columbia, in the neighborhood of Dr. Wm. McClure's and J. W. Rollins, Esq. These gentlemen invited us to hold the meeting, and with the assistance of a few friends, ample preparations were made for the comfortable accommodation of the large audiences that attended. The weather was not favorable for the meeting,—the rain frequently compelling us to leave our spacious arbor, and take shelter in an old meeting-house not far distant. The result was 28 persons who "heard, believed, and were baptized," and one other who had long been a worthy member of the Baptist church united with us. We have no church in that portion of the county. Brother Church was with us two days; he was at Mt. Pleasant conducting a meeting when we began, which resulted in 8 additions.

For the last ten or twelve weeks I have been almost constantly in the field of active labor, and so have our other teaching brethren. I could give you many interesting details and particulars connected with our meetings; but your pages can be more profitably employed. Since the campaign fairly opened, some three months ago, there have been some 220 additions in this county, 60 in Calloway, about 100 in Howard, and 50 in Lafayette, besides many, many others in other counties;—the particulars of which the brethren will doubtless give you. Affectionately your brother,

T. M. ALLEN.

WILLIAMSBURGH, Washington Co., Pa. Sept. 23, 1849.

Brother Campbell—Our meeting at Pleasant Valley closed on Monday, the 27th of August, and although there were no additions to the church during the meeting, yet we humbly trust that the principles developed will manifest themselves as good seed, bringing forth fruit unto holiness, in the hearts and lives of many who were in attendance. On the day after the meeting, an old lady, attended by her son-in-law, her daughter and several grand children called at my house, having travelled 7 or 8 miles, and desired to obey her Saviour, in being buried in baptism and rising to a new life. She had experienced much suffering, but when she had confessed her Saviour, like the Eunuch, she went on her way rejoicing.

On the evening of the 1st inst. we commenced a meeting with the brethren at Clarksville, ten miles below the Valley, and continued until the 11th. There were 10 additions. On the 16th we commenced at Cookstown, in Fayette county, and up to yesterday morning there had been 7 additions. Brother Porter remained to

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continue the meeting last evening. Finding such a general interest awakened in reference to the ancient gospel, in this region, I shall not attend the meeting at Wellsburg. We have had unusually large audiences in our meetings this fall. May the Lord lead us, and the truth gloriously triumph in his name.

Yours in the hope of immortality, L. P. STREATOR.

PARIS, Mo., Sept. 25, 1849.

Brother Campbell—The cause is onward here. Embracing the 4th Sunday in August we held a meeting in Mexico,—gained 25. Embracing the 2d Sunday in this month at Union, in this county,—gained 5. Embracing the 3d Lord's day in this place,—gained 5. The 4th Sunday, at Houston, which meeting closed yesterday with 9 converts. Yours in the hope of immortality,

HENRY THOMAS.

BLOOMINGTON, Illinois, Oct. 8, 1849.

Brother Campbell—We have just closed a meeting in this place, conducted by brother W. M. Brown, of Springfield, which was protracted for several weeks. He labored in his usual felicitous manner. Much interest was awakened, and many prejudices against the ancient order of things removed, caused a united effort of the sects against the cause of the Redeemer; but we rejoice that many noble volunteers were enlisted in the ranks of the faithful. There were 27 immersions; two of them were from the Methodists, three united from the Baptists, one restored—in all 31.

Great success has attended the proclamation in this vicinity. Our Evangelists, brethren John S. Jones and Wm. Davenport, are enlisting great numbers in the bounds of this itineracy. There is a general disposition to hear and obey the truth.

Yours in the good hope, R. O. WARINNER.

I had 5 additions last week at Smyrna, in King and Queen county, Va. J. HENSHALL.

GEORGETOWN, Ky., Oct. 18, 1849.

Brother Campbell—The last month of my labors at Campbellsburgh, Henry Co.; Clear Creek, Shelby Co; Grassy Springs, Woodford Co., and Macedonia, Fayette Co. has resulted in 36 additions to the good cause of our common Lord. Brethren R. C. Rice and John Hulett were with me at the first—R. C. Rice at the 2d—Elder Jacob Creath, Sr., at the 3d, and brethren Wm. Morton and Tompkins at the 4th, where we enjoyed the aid of Elders Foster, Coleman and John Mester. We had a delightful and refreshing season with the brotherhood; and there seemed to be a universal desire for co-operation in missionary efforts.

May the Lord bless you in all your efforts to do good.

Affectionately, J. T. JOHNSON.

HARTLAND, Wisconsin, Sept. 23, 1849.

Brother Campbell—A small congregation has recently been organized at Milwaukie, Wisconsin. Brother Robert Harper, from

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Scotland, is their principal teacher. Brethren visiting the city may find the place of their meetings by inquiring for brother Harpar, at the "City Foundry," west side of the river.

Yours truly, E. G. BENJAMIN.

OAK GROVE, Sept. 29, 1849.

Brother Campbell—I feel it my duty to report the result of a meeting, closing the 23d inst., in this neighborhood, conducted by our esteemed brother J. J. McClusky. Seventeen were baptized into the name of our blessed Saviour, and formed a church of 32 members; one from the Baptists, and one came forward from the Presbyterians, but has not yet been baptized. The church is fully organized, and brother MClusky has promised us to come and take care of the flock. The church here has been broken up, as I made known to you, but from the spirit now manifested we feel greatly encouraged. May the Lord prosper us here, and every where they call upon his name out of a pure heart fervently, and may all that have confessed his name follow after holiness, and adorn the doctrine of Christ, that his glorious kingdom may be advanced in the world to the salvation of many—and may you, truly beloved, long be spared to elevate the standard of Christian piety and holiness, and to unfold to dying men the excellencies and riches of our Lord and Master. I am yours in the hope of the gospel of Christ,

R. J. HOLBROOK.

WASHINGTON, Ark., Oct. 21, 1849.

Brother Campbell—Brother Robert Graham, late of your College, has been doing much good of late in this State. He immersed 52 lately. Truly yours, JOHN FIELDS.

OBITUARY.

BLOOMINGTON, Ills., July 16, 1849.

Dear brother Campbell—Will you please return to the Faculty of Bethany College my sincere thanks for their kindness in granting me a called examination, as I should not have seen my dear sister before her decease, had I remained until the commencement?

My dear sister, MARGARETTA A. MAJOR, youngest daughter of Elder William T. Major, departed this life on the 7th instant, in the 19th year of her age, five of which she had been a devoted servant of the great Messiah. She suffered much during an illness of five months, which she bore with Christian fortitude. She was amiable and affectionate, the darling of the family, and had secured the esteem of a large circle of friends.

When the dream of life is fled,
When all earthly scenes have sped,
When in dark oblivion's shade
Beauty, wit, and power are laid,
Where immortal spirits reign,
May we there all meet again!

JAMES S. MAJOR.

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TRIBUTE OF RESPECT.

THE following tribute of respect to our departed young friend, T. W WHITAKER, of Va., was mislaid, and hence appears at so late a date.

BETHANY COLLEGE, June 1st, 1849.

At a meeting of the members of the American Literary Institute, June 1st, 1849, the following preamble and resolutions were adopted:

Whereas, We have, with feelings of deep regret, heard of the death of our old fellow member, T. W. WHITAKER, of Va., one in whom we recognized all that should characterize the student and gentleman: Therefore,

Resolved, That we deeply sympathize with the friends of the deceased, and that our Hall be hung in mourning, and that we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be forwarded to the parents of the deceased, and that the Editors of the "Millennial Harbinger" and "Richmond Whig" be requested to publish them.

G. M. RADCLIFFE, President.

P. H. MURPHY, Secretary.

HALL OF THE AMERICAN LITERARY INSTITUTE,
Bethany College, Va., Sept. 7th, 1849.

The Society having been informed of the death of one of its former members, JOHN POSTON, A. B., M. D., of Cincinnati, the following preamble and resolutions were presented and unanimously adopted:

Whereas, In the deceased we recognize one greatly respected and beloved for his upright deportment as a student, a citizen and a Christian, from whose exalted character we justly appreciate the sad loss his relations and friends have sustained, and extend to them our deepest sympathy: Therefore,

Resolved, That, in token of respect for his memory, the Hall of the Society be hung in black, and the members wear the usual badge of mourning for thirty days.

Resolved, That a copy of these proceedings be forwarded to the family of the deceased, and that the Editors of the Millennial Harbinger and Christian Age be requested to publish them

JOSEPH BLEDSOE, President.

P. H. MURPHY, Recording Secretary.

At a meeting of the Students of Bethany College, Sept. 7th, 1849, the following preamble and resolutions were adopted:

Whereas, In the death of our fellow Student, W. W. DUNN, of Missouri, the all wise but mysterious hand of Providence has taken from our midst one who was distinguished for his untiring industry and rapid improvement as a student; his unbending moral integrity and true Christian humility; who was rendered dear to us by the associations and fellowship of two Collegiate years, and whose loss we esteem as an irreparable misfortune: Therefore,

1. *Resolved*, That a committee be appointed to write a letter of condolence to the friends of the deceased, expressing our sympathy with them in the loss of one upon whom they had reasonably centred their brightest hopes.

2. *Resolved*, That a copy of these proceedings be forwarded to the parents of the deceased, and that the Editors of the Millennial Harbinger and Missouri Whig be requested to publish them.

Resolved, That as a token of esteem for the deceased we will wear the usual badge of mourning for thirty days.

On motion, the meeting adjourned.

THOMAS MUNNELL, President.

A. C. BRYANT, Secretary.

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POMPEY, Onondaga Co., N. Y., Aug. 26, 1849.

Bro. Campbell—It is my painful duty to announce to you the decease of sister ADELINE M. BALL, consort of Calvin S. Ball, of this place, after a protracted illness. She calmly expired on Friday, the 24th of August, in the 40th year of her age.

She has long been one of the brightest ornaments of the church of the Disciples, in this place. Most amiable in all the relations of life; she had endeared herself to all by her exalted virtues, and has left a large circle of sorrowing friends, who will long hold in fond remembrance her many excellencies, and who hope, by imitating her noble example, to meet her in the mansions of bliss, where "all tears shall be wiped from all faces," and death shall have no power to harm. J. M. SHEPARD.

BRO. WILLIAM TATTERSHALL, one of the numerous emigrants to California, died near Bent's Fort, June 31st, after an illness of 20 hours, by the accidental discharge of a gun, from a person with whom he was hunting at the time. The particulars are briefly these:—Some three or four of the company started in pursuit of antelopes that made their appearance just ahead of their wagon trains. In coming up to them, one of the party fired at the game. The horse of the unfortunate Willis (the man whose gun shot our brother,) took fright and threw him off his balance, in regaining which he accidentally let off his gun which took effect in the breast of Bro. T.; the ball passing through one of the lungs, and coming out near the shoulder blade. Thus fell, in the plains, a man universally respected by his fellow citizens, and greatly beloved by his Christian brethren. He leaves a greatly afflicted wife and three children to mourn a loss that the treasures of earth could not supply. May God Almighty, who tempers the wind to the shorn lamb, support and comfort them under this severe trial.

"Dangers stand thick, through all the ground,
To push us to the tomb."

Bro. William Tattershall was an exemplary Christian, a kind father, an affectionate husband, a humane and upright citizen, and an honest man. Though dead, the remembrance of his many Christian virtues and social qualities survive him, and constitute a monument to his praise. May we imitate him as he followed Christ, and in the resurrection morn meet him in Heaven. May Heaven bless and keep his weeping family and restore them to each other, a family saved in Heaven, where parting and weeping are no more forever.

HANNIBAL, Mo., Sept. 1, 1849. J. D. DAWSON.

At Bethany Cottage, Auchthermuchty (Fife) on the 6th September, in the 21st year of her age, EUPHEMIA M. DRON, only child of her mother, relict of William Dron, who died in 1830.

Beloved by all who knew her—and the circle of her acquaintance was by no means contracted—affable, affectionate, and frank, she soon gained the esteem of every one with who she came in contact; while her good sense, far beyond her years, and unfeigned benevolent disposition, secured the confidence of every acquaintance she made. Naturally endowed with good intellectual and moral faculties, she made easy and rapid progress with her education. Thus furnished, and otherwise favorably circumstanced for moral training, she at an early period acquired a pretty extensive and accurate knowledge of Bible history and of the gospel of Jesus Christ, uncorrupted and unincumbered by any human system—which ever afterwards gave her a great advantage.

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In the 11th year of her age she desired to be joined to the Lord and the congregation of his people, and upon her own voluntary confession of the faith of Jesus, and immersion into his name, this was consummated—which might have been done at an earlier period, if her own wish had not been held in check, from a fear that one so young might not be able to maintain the gravity and consistency of a Christian profession, deny herself the frivolities of a juvenile life—and so dishonor that holy calling.—These fears, however, in her case had never the slightest cause given them, during a course of nine years standing, of being excited; her behaviour has uniformly been such as to "adorn the doctrine of God our Saviour"—unblameable in holiness, righteousness, and sobriety—giving none occasion to the adversary to speak reproachfully; and her sun has gone down while it is yet early day, in the untarnished effulgence of its morning glory.

In the assembly on the first day of the week her place was never empty; and in the affairs of the kingdom of Christ, and the progress of the gospel, she took a lively interest, having an ardent desire that she herself might be useful. For amiability of disposition, and becoming behaviour as a disciple of Christ, whether as it respects the congregation, the world, or the domestic circle, Euphemia M. Dron may be pointed to as affording a fair exhibition of what uncorrupted Christianity can do for us and make us, when falling unreservedly under its sanctifying power.

The attainments she made in pure and undefiled religion in the days of her health, shone no less conspicuously in the time of her sickness, and served in the day of trial as an inexhaustible because a divine source of consolation and joy to her to the last. Gently as she had been dealt with by a merciful God and Father, yet she found that if religion had then to be sought, how little likelihood there was that ever she would have attained it: and keenly did she feel for such as were laid down by affliction, and had not the knowledge of God and of his love in Christ Jesus. But as it was, "her soul magnified the Lord, and her spirit rejoiced in God her Saviour."

Instead of those who attended her having to allay agitation and fear at the stealthy approaches of death, she had rather this office to perform toward them, overwhelmed in grief as they sometimes were at the thought of parting with her. On seeing her mother weeping she would say, "Dry up your tears, my dear mother, and give me a smile, for Jesus our deliverer reigns: look at me, grieve not. I shed no tears." And often in the course of the night season would she have been overheard pouring out her soul in prayer with such appropriateness of language, and chasteness of style, as to make the listener ashamed of his own attainments. The circumstances of her dearly beloved mother and uncle were never forgotten in prayer. She would often turn to her mother, if she thought that she had heard her praying, and ask her to say amen, with special reference to her acquiescence in the will of God, if he should see meet to take her away, and would not be satisfied till she said it. She took especial delight in reading the evangelical narrative of the resurrection of Jesus, and in Paul expatiating on the same in 1 Cor. xv. saying, "Would it not be delightful if we were all to be changed and glorified together in a moment, in the twinkling of an eye, without knowing any thing of the pangs of separation." About four months previous to her departure she had an attack of influenza, which greatly reduced her strength, and finally settled in a deep-seated pulmonary consumption.

For eleven weeks her place had been empty in the public meeting of the congregation, and during that period sometimes hope predominated, and sometimes fear, as the symptoms of her case seemed to indicate; but all along her strength was gradually giving way. Nevertheless neither her flesh nor her strength was so much reduced as to make it appear that her race was so nearly run: "but in such an hour as we think not, the end often comes." About one o'clock in the morning, and after an apparently

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sound sleep, a blood vessel gave way, of which she herself was immediately conscious, when in a moment, and in the act of commending her spirit to God who gave it, she expired.

Thus in the providence of an all-wise God, whose ways are far above our reach in the meantime to comprehend, have we been bereft of as precious a jewel as we can reasonably expect to find in human society this side the grave: affording us, however, a pleasing anticipation of the society above, where all the excellent of the earth shall be gathered together, leaving the dross of corruption behind, invested afresh with glorious and incorruptible bodies to die no more, death being swallowed up forever.

J. DRON.

This was one of the sweetest flowers of paradise that I met with in the Island of Great Britain. Her excellencies were so transparent that no one of spiritual taste and discernment could but see and admire them. There is no exaggeration in the sketch of her life and character, given by one of the purest men and noblest spirits in Scotland. I knew him in America while on a visit here. I knew him in Scotland. I have seen him abroad, and I have seen him at home. The family of the Drons, and I have seen most of them in Scotland, in Ireland, and in America, are, for all the ingredients that elevate and adorn human nature, amongst the finest specimens of ransomed humanity that I have had the honor to be acquainted with. Euphemia was much in my company in Scotland, in England and in Ireland, and along with the sisters Patons daily visited me in prison. In all places she shone as a star of the first magnitude in intellectual, moral and spiritual splendor. I sympathize with the church and the family in the great loss they have sustained. But the assurance they all have that she is present with the Lord may not only alleviate their sorrows but fill them with joy and thankfulness to God,—that he has taken her to himself, in whose presence there is fulness of joy and pleasure that never, never ends.

A. C.

Died, on the 20th of September, 1849, in Fayette, Howard county, Mo., sister CAROLINE HOPSON, consort of brother Winthrop H. Hopson, in the 27th year of her age, after an illness of eleven days, which she bore with Christian resignation, without uttering a groan or complaint. Sister H. embraced religion early in life, and has for many years been a worthy member of the Church of Christ, ever walking worthy of her high vocation. She was greatly beloved by all who knew her for her intellectual, moral, personal and Christian accomplishments. She died in the triumphs of Christian faith and hope. When brother Hopson communicated the mournful intelligence that she could not recover, she calmly replied, "I am not afraid to die, but am prepared to submit to the will of God."

She leaves a husband, a little daughter, six months old, and a large circle of friends to mourn her loss.—"Happy the dead who die in the Lord."

I gave a funeral discourse at the grave. This is a severe affliction to brother Hopson; but it is his intention to abandon the practice of medicine, and devote his talents, energies and time henceforth in the proclamation of the gospel. May the Lord grant him a long, useful, and happy life.

T. M. A.

WADSWORTH, Oct. 4, 1849.

Fell asleep in Christ, on the 27th ult., our beloved sister POLLY EYLES, consort of brother William Eyles, of Wadsworth, Medina

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county, Ohio, aged 67 years. You will no doubt remember brother Eyles and his amiable family, with whom you lodged many years ago, when you attended our annual meeting in Wadsworth. Sister Eyles, for many years, was a member of a Baptist church. Being introduced to the Christian Baptist by Elder O. Newcomb, she read it cautiously, with fear and trembling. But by degrees she increased in knowledge, when she, with a large portion of the church, agreed to lay aside their former articles of faith, and be governed by the statute book of the Great Head of the church. She lived to see all her children become obedient to the faith. The Lord's word, the Lord's day, and the Lord's people were her delight. But enough! A voice has been heard saying—"Blessed are the dead who die in the Lord." In the Lord she trusted, and with an eye of faith she looked forward to that day when he would come a second time and save his people from the grave. May we all be of that happy number who shall arise to meet the Lord in the air, is my prayer. Yours in the Lord, A. B. GREEN.

Departed this life, on the 27th of September last, ROBERT BUCHANAN, printer. We stood in the relation of writer and printer for the period of about forty years. When compositor in the office of the Washington Reporter he set up my juvenile essays for that paper in the years 1809 and 1810. Soon after my appearance as an editor he came to my office and never left it till the day of his death. He was my foreman for more than a quarter of a century. Having in his youth followed his calling in Philadelphia and Baltimore, and in sundry western offices, he was, by common consent amongst his acquaintances, regarded as the most correct and rapid compositor west of the Alleghenies. He was, indeed, not only an industrious and accomplished printer, but an honest man. Convinced of the truth of the gospel, he had resolved to make a public profession of it, but was prevented by a paroxysm of dropsy—and suddenly left a large family to bewail his death. A. C.

BETHANY HOUSE, Oct. 20, 1849.

ALEXANDER OVERTON EWING, the only offspring of the late Mrs. Margaret B. Ewing, blossomed for a few short months after the death of his mother, then withered and faded away. His little spirit, as if anxious to be freed from earth, refused longer to remain imprisoned within its mortal tenement, and hastened to the bosom of Him that created and redeemed it.

Sweet babe of promise, fair and bright,
A tender father's dear delight;
Thy little bark was quickly riven,
But thou art safely moored in heaven. S. H. C.

☞ **Communications from brother Clark, Miss., and brother Henshall, Va., are reluctantly crowded out of this No. They will appear in our next.** A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. VI. BETHANY, VA., *DECEMBER*, 1849. NO. XII.

INTERPRETATION OF THE SCRIPTURES.

NO. XIII.

ALTHOUGH few students of the scriptures may have it in their power to acquire a knowledge of the ancient languages, there are other literary qualifications, of no small importance in sacred studies, which are within the reach of almost every one. It may be useful to enumerate some of these, and to suggest the means of their attainment, as there may be many who are unaware of the facilities afforded to the mere English scholar by the labor of the learned in the department of biblical literature.

Among the subjects, then, with which the student should render himself familiar, we may mention: 1. *The history of the Bible itself*, embracing a particular account of the manner, the time, and other circumstances of the composition of its books; its preservation and authenticity; its different versions and editions, &c. For information upon these topics the student may consult Horne's Introduction to the study of the Scriptures. Also Michaelis' Introduction to the New Testament.

2. *The biographies of the authors of each book, and of the persons particularly mentioned in them.* For most of the reliable information under this head we are indebted to the books themselves. Something, however, may be gained by a reference to the Apocrypha, the works of Josephus, and of Philo.

3. *Ancient geography.* It is especially important to understand the geography of Palestine and the countries which border upon it—as Egypt and the contiguous provinces of Asia. That of Greece, with its ancient divisions, and that of the Roman empire also should be well understood. Consult Mitchell's Ancient Geography and Atlas; Well's Sacred Geography; also Calmet's Dictionary.

4. *Chronology.* The student should understand the ancient methods of computing time, and the order of the events recorded in the Scriptures. He should be able to trace the important coeval events

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of profane history, and to designate all conspicuous individuals who were cotemporaries. The succession of the kings, emperors, consuls, chief magistrates, &c., of the ancient nations should be noted, and that of the Jewish priesthood should be carefully studied. Upon these topics Usher's Annals of the Old and New Testament may be consulted. Also the chronological tables and charts in general use.

5. *Biblical history of the ancient nations.* It is most useful to hav a correct view of the events among the nations mentioned in the sacred books, as well as of their internal regulations, and forms of government. This will be found especially true in regard to the Jews, whose whole history should be carefully studied, not only as found in the Old Testament, but as contained in the traditions extant in the time of Christ and the Apostles, forming a connexion between the Old and the New Testaments. Their condition under the Herods should be understood, as well as their state under the Romans not only in Palestine but in other countries. Prideaux's Connexion; Shuckford's Connexion, and the works of Josephus will be useful works upon these points.

6. *Manners and customs.* Nothing is more important than a knowledge of ancient manners and customs, especially those of the Oriental nations in general, and of the Jews in particular. Religious rites and ceremonies will be included under this head, and every thing usually ranked amongst the Antiquities of the Jews, the Egyptians, Greeks and Romans. The researches of Champolion and others into hieroglyphical writing have thrown much light upon this subject, and served to elucidate many obscure passages of scripture. Jahn's Archæology may be consulted. Also, Brown's Jewish Antiquities; Adam's Roman, and Potter's Grecian Antiquities.

7. *Religious views of the Ancients.* The doctrinal sentiments prevailing at the time of the introducti n of Christianity should be known. This is important not only in regard to the doctrines of Jewish sects, but in respect to the religious opinions of the Greeks, Romans and Eastern nations, so far, at least, as the gospel was carried during the ministry of Paul. It is, however, especially important to know the peculiar views entertained by the principal sects of the Jews, the Pharisees, Sadducees and Essenes. Also the notions entertained by the heretics of the apostolic age, referred to in the New Testament. All this is required by the student in order that he may be able to appreciate the circumstances under which the doctrines and reasonings of the New Testament were delivered, and to comprehend, in their true significance, the various alluions to

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existing errors. Consult Biblical Theology of Storr. Works of Josephus and Philo. Works of Drusius and Scaliger. Tittman on the Gnostics.

8. *Grammar.* It is absolutely essential that the interpreter of the scriptures should be a good grammarian. He must be acquainted with the various forms of words, and their respective significations; he must understand the laws by which they are governed and connected in sentences, and must also be familiar with grammatical figures. It is in regard to these matters especially that a classical education is of so much value, since it gives enlarged views of these subjects and renders them familiar. It is astonishing, indeed, how often, in the scriptures, doctrinal arguments are drawn from established rules of grammatical expression. Take, for instance, our Saviour's overwhelming argument against the Sadducees, "That the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob." Here the force rests upon the use of the present tense in the Mosaic record: I *am* the God of Abraham, &c., not, I *was* the God of Abraham. Approved systems of English grammar may be consulted. Also, Winer's Grammar of the New Testament.

9. *Rhetoric.* A knowledge of rhetoric is of great value, particularly in supplying the rules to be applied in the interpretation of the parables and various rhetorical figures of the scriptures. It enables the student also to estimate properly the nature and arrangement of scripture arguments, and to judge correctly of the style of the different writers. See Kames' Elements of Criticism. Whateley's Rhetoric.

10. *Logic.* Correct views of this science are most useful. So large a portion of the scripture is argumentative, that Logic affords important aid in tracing the just connexion between its propositions and proofs, and in enabling the student to appreciate the clearness of its deductions. When the mind is habituated to the accuracy of diction and the justness of discrimination, which this study so eminently cultivates, it is far better prepared to understand and analyze those complicated trains of reasoning through which the Apostles sometimes reach the most important conclusions. By the peculiar discipline of this science, the mind is enabled to define clearly its own ideas, to trace with accuracy distinctions of importance which would otherwise remain unnoticed, and to determine the points of agreement in things that differ. In short, in pursuing the recondite and mysterious investigations of Holy Writ, which demand for their mere apprehension the highest and most cultivated

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powers of mind, there is no knowledge of language and expression; no just view of the operations of the mind itself; no facility of distinction and definition which will not prove eminently serviceable. Whateley's Logic may be profitably studied. Also, Paley's Evidences of Christianity; Beattie's Essay on Truth; Abercrombie on the Intellectual Powers, &c. R. R.

HISTORY OF THE CHOLERA.

We place upon our pages, as a matter of future reference, the following brief history of the Asiatic Cholera, from that ably conducted journal, the London Times. The mystery which has attended this extraordinary visitation, and the relations which it sustains to the Divine Providence and the moral government of the world, render it important to preserve an authentic record of its origin and progress. R. R.

THE CHOLERA.

Toward the end of the last century (1781,) a body of 5,000 troops, stationed at Ganjam, a coast town, 535 miles north west of Madras, were suddenly attacked with a new disease, of such incredible malignity that men in perfect health dropped down dead by dozens. Exclusively of those then smitten with instantaneous death, more than five hundred men sickened in one day, and for the most part sank beyond recovery within an hour. Next day, the distemper still raged with unabated fury, and on the third day more than half the army had either perished or were in the hospital. Next year (1782) the troops under Sir John Burgoyne, at Madras, suffered from a similar, though less severe disorder, which within a month had attacked one thousand men, of whom some died in the first hour, others expired after a day or two in horrible convulsions, and very few recovered.

The year afterward (1783) the same strange malady broke out among the pilgrims at Hurdward, and swept off no less than 20,000 of the worshippers at this celebrated shrine. At about the same time many of the inhabitants of India,—civil as well as military, were seized with this cruel distemper, which the Moslems called "*mordechim*," or bowel death. The term "*mordechim*" was corrupted, by persons more conversant with French than Persian, into *mort de chien*. The symptoms of *mort de chien*, as described by Mr. Curtis, who witnessed many cases of it both in Madras and Ceylon at that period, are identical with those of our spasmodic cholera.

The origin of cholera cannot be distinctly traced to an earlier epoch. The Braminical records, indeed, vaguely notice a somewhat similar disease as having prevailed among the Hindoos, in remote antiquity; and Bontius, a practitioner in Batavia, about two centuries ago, describes, under the name of cholera, a bilious dis-

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temper then prevalent in the Dutch settlement at Java. Passages, too, in the works of Hippocrates, Aretæus, Josephus, and Zacutus de Lisbonne, have been advanced in proof of the antiquity of cholera; and some have supposed that it was this pestilence which, in the time of King Hezekiah, overtook the Assyrian army, and smote, in one night, a hundred and four score thousand men. But, whether these ancient plagues were really spasmodic cholera cannot now be determined. No definite traces of its existence can be found before the outbreak of the *mort de chien;* and this distemper, we know, never spread beyond the confines of India.

In 1817, however, the *mort de chien* burst forth in Bengal with extraordinary malignity, and was found to have changed its character. No longer localized in the tropics, it was observed to travel rapidly westward; and men began to forebode, from its rate and course, that it would soon invade the continent of Europe. The circumstances of this disastrous outbreak—the origin of the mortality under which we are now suffering—deserves attentive consideration. The overflow of the river Ganges had swelled to a greater height than usual the annual inundation of the marshy plains adjacent. Cities and villages appeared like houses in the midst of a temporary ocean, covered with innumerable boats, and traversed even by vessels of 100 tons burden. The whole country round Jessore was one sheet of water, and those jungly marshes, known as the Sunderbunds, which are intersected by the numberless streams forming the delta of the Ganges, lay steaming in a moist, calm air, neither quite overflowed, nor yet quite dry, a hot bed of putrescent miasma.

It was under such circumstances, aggravated by the heats of August, that the first seizure occurred at Jessore. The mortality spread rapidly among the population, infecting chiefly the miserable Pariahs, who earn, by excessive toil under a vertical sun, only about 2½d a day, and who live in squalid hovels, crowded and damp, in the filthiest quarters of the town. In a few weeks, 10,000 souls, a sixth of the population, had perished. The civil courts were closed, business was suspended, and the wealthier inhabitants fled in crowds to the country. Within a month the disease broke out in Calcutta, abont 100 miles to the south west, brought, as some say, by fugitives from Jessore; originating spontaneously, as others suppose, from the same cause in both places. Here, also, it committed fearful ravages, destroying daily two hundred persons. Its migratory character soon became terribly apparent, within a few weeks it had devastated every town and village within an area of several thousand square miles, from Sylhet in the east, to Cuttock in the west, and from the mouth of the Ganges upward to its confluence with the Jumana.

From this central district the pestilence travelled by three principal streams, one flowing south west along the Coromandel coast, to Madras; another south east, along the opposite coast of the Bay of Bengal to Arracan and the Malay peninsula; a third, westward, along the valley of the Ganges to Bundelcund, where the grand army, consisting of 10,000 fighting men and 80,000 camp followers, was assembled under the Marquis of Hastings.

The south-western stream took twelve months to reach Madras;

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in six months more, it had crossed to the northern coast of Ceylon, which island it rapidly overran; and thence it was conveyed by the *Topaz* frigate to Mauritius, where it appeared in November, 1819.

The south-eastern stream travelled more slowly. It took twelve months to reach Arracan, and twelve more to descend along the coast to the Malay peninsula. At the British settlement of Penang (an island on that coast) it destroyed three-fourths of the population. Thence it made its way through Sumatra, Java, and the Spice Islands to Timor, its extreme south-eastern limit, spreading at the same time northward to the Phillippine Islands, where it decimated the barbarian tribes, who rose against the Chinese and Europeans, accused them of magic, and butchered thousands. At Pontianah, a Dutch settlement on the western coast of Borneo, it carried off the whole garrison except one man. Still running northward, (in 1820) it reached Canton, ravaged Pekin in 1821, and after devastating China for several years, passed the Great Wall in 1826, and spread through many parts of Mongolia. It is not true, therefore, though the assertion is common, and has been made the basis of a theory of Choleraic propagation, that this disease only travels westward.

The western stream, traversing about 400 miles in three months, against the pertodical monsoon, and infecting some but sparing others of the towns and villages in its track, reached, early in November, the British army encamped on low ground, on the banks of the Scinde. It turned the camp into an hospital. Nine thousand men, about a tenth of whom were English or Sepoy soldiers, the rest camp followers, perished in a week. The sentinel was often seized at his post—his successor would be smitten too—a third man, and a fourth would sometimes succumb before the two hours duty was performed. Many fell down in convulsions while carrying their comrades to the hospitals. The neighboring ravines were filled with the dead, for whose burial time and hands were wanting. For miles around, the fields and highways were strewn with the bodies of those who had vainly sought safety in flight. And when at length the commander-in-chief determined to move in search of a healthier position, the line of march presented the appearance of a battle field. Nor was it till the army reached a high position at Erich, 50 miles off, on the steep dry banks of the Betwah, that the disease amongst them began to subside.

Within twelve months, that is, by August 1818, the western stream of the epidemic, in pursuing its course along the Ganges and its tributary, the Jumna, had reached Delhi, spreading also to Saharamport, and Kota, towns situated just within the western limit of the basin drained by those rivers, Having ravaged these and many intervening towns, it stopped abruptly for nearly a year, arrested by the mountain range which bounds the basin in question on the west. By the time it reached Delhi, however, it had also spread northward to the high table land of Nepaul, on the southern slope of the Himalayah mountains, which checked for years its farther progress towards Central Asia. At the same time it made its way southward to Bombay, where also it had appeared in August 1818; add whence six months later it descended to Trivandrum, and to the coasts of Cape Comorin, the most southern part of India.

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Briefly, within 18 months from its first outbreak, the epidemic had overrun the whole Indian peninsula, and had proceeded, in its course toward Europe, to the hills forming the western boundary of the basin of the rivers Ganges and Jumna. These hills, though their eastern slope was devastated by the epidemic for nearly twelve months, checked its career, to the great joy of the inhabitants of Chittore and other territories lying westward of the range, who thought themselves secure from the terrible enemy which had taken possession of the opposite plains. Their fancied immunity was soon, however, at an end. Suddenly, in July, 1819, the people of Chittore learned, to their consternation, that the cholera was at Oudepore, the metropolis of the principality; and that entering the royal palace, it had attacked the Prince himself, and had destroyed his Prime Minister in a few hours. In this city, as also at Ajmer and many towns adjacent, it committed dreadful havoc. Another pause —this time of two years—ensued. The mountain chain and burning deserts which lie westward of Hindostan seem for a while to have barred its passage.

In July, 1821, it broke out with tremendous violence at Muscat, Bushire, and Bussorah, the three principal ports of the Persian Gulf. In Muscat alone, 10,000 persons perished. At Bushire the houses were abandoned, the bazars closed, and the streets strewn with unburied corpses. At Bussorah 8,000 persons, nearly a third of the population, died in eleven days. While raging thus virulently round the shores of the Persian Gulf, the disease also spread rapidly from Bussorah, at the mouth of the Tigris, up to the great basin of that river and its confluent, the Euphrates. In one month it had reached Bagdad, then invested by the Persians, and destroyed thousands, as well of the besiegers as of the besieged.

During the winter of this year (1821) its violence in some degree subsided. Next summer, however, (1822) it resumed its march toward Europe, extending along the Tigris to Aleppo, and along the Euphrates to Ezeroum, in Armenia. It was raging in this town when the Persian army (who had the infection among them) advanced, between 30,000 and 40,000 strong, to fight an equal body of Turks, encamped on high table-land in the vicinity. The Turks were not only beaten, but they became infected during the battle; and, indeed, the victors as well as the vanquished fell by thousands beneath the strokes of an invisible enemy, more terrible than any human foes. Between 3,000 and 4,000 of the Persians perished: whole troops deserted, panic smitten; the rear of their line of march was strewn with dead bodies; and, by the time they reached Khooc, scarcely any army remained for the Prince of Persia, their leader, to dismiss. As for the fugitive Turks, they fled doubly routed, to Bakou, on the western shore of the Caspian, spreadiag the infection along the road they traversed.

During the next year (1823) the disease made little further progress. It spread westward from Aleppo to Antioch, and several other ports on the western coast of the Mediterranean, and from Bakou it extended northward, along the western shore of the Caspian, to Astrachan, a Russian port at the mouth of the Volga. Here,

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however, it only occasioned a mortality of 144 persons, and then died out—it was fondly hoped forever.

Six years elapsed.

During this period the pestilence paused, strangely, on the western skirt of Europe. No quarantine was enforced; no obstacle was opposed to the streams of human intercourse flowing westward from the infected places. The plague seemed to be exhausted, and the alarm which its proximity had excited soon ceased and was forgotten. In the summer of 1829 it again gave signs of its existence in unabated malignity on the western boundary of Europe. It broke out at Orenburg, a town on the Tartar frontier, 400 miles up the river Oural, which extends northward from the Caspian Sea, whose shores the disease had ravaged in 1823. In Orenburg, and in the surrounding province, a tenth of the inhabitants were seized and about a fourth of the smitten perished. This second warning renewed for a moment the forgotten fears of the Europeans. But no measures were taken to resist the impending pestilence.

With the subsidence of the disease during the winter the apathy of Europe returned. No steps were taken to abate the filth and misery of their overcrowded towns. Their grave-yards, their slaughter-houses, their reeking cesspools, still loaded with putrid steam and stagnant air; and their squalid populations, with blood already half corrupted and fevered, were suffered to lie strewn in the path of the epidemic, like prey in the path of a lion.

Next year, in 1830, during the heats of July, the smoldering pestilence broke out again in Persia; again crept along the western shore of the Caspian, infecting Saliany at the mouth of the Kur, Astrachan at the mouth of the Volga, and many intermediate towns. But this time it spread westward along the valley of the Kur to Tiflis, which it reached and ravaged within a month. It also ran westward into Caucasia along the rivers Terek and Kuma. And from Astrachan it ran in 21 days 400 miles up the Volga to Saratoff, where it destroyed within a month 2,367 persons. From Saratoff it continued rapidly to ascend the Volga toward Moscow, where next month (September 14, 1839) two or three cases were reported.

The Emperor of Russia now became alarmed. He threw a *cordon sanitaire* round Moscow, established a strict quarantine at its gates, and enjoined a careful isolation of the sick. In spite of these measures the disease spread rapidly, attacking chiefly the squalid inhabitants of a low lying triangular island, formed by two branches of the river, connected by a canal. Here, in six weeks, above 3,000 persons perished. In the height of the panic, while the town was strictly isolated, and the disease universally believed to be contagious, the Emperor Nicholas came himself to Moscow, to raise the spirits of his subjects, by showing himself ready to partake of their danger. It is impossible not to admire the personal gallantry of such conduct. It does not, however, appear that the power of the autocrat was exerted to cleanse the Augean filth of which he boldly braved the perilous effects. The disease continued to ascend to the north west, spreading from the Caspian to the Baltic at such a rate as would have infected all Europe in three months. Considerable apprehensions prevailed; but in our great cities, the dead were buried

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as usual among the living; still men were content to live surrounded by the offal of slaughter houses; and then, as now, they continued to breathe the exhalations of black ditches, of open gully holes, and of noisome tanks, brimming with accumulated ordure.

The results of their supineness soon appeared.

While the Cholera was thus ascending the Volga to Moscow, and thence to Petersburg and the shores of the Baltic, it also spread down the river Don to the borders of the Black Sea, reaching Odessa and the mouth of the Danube soon after its outbreak in Moscow. The pestilence now made its way across the continent by several parallel streams. Along the valley of the Danube it spread to Vienna, which it reached in August, 1831. Along the shores of the Baltic, it crept from Petersburg by way of Riga and Stettin, to Berlin, where also it appeared in 1831. An intermediate stream reached Warsaw and Cracow in the same year, and ravaged many towns of Poland. The Polish army are said to have taken the disease during a battle with the Russians, as the Turks had previously become infected during a conflict with the Persians.

From these principal streams the infection was diffused along the roads and rivers throughout Austria, Hungary, and Germany, till, among other places, it reached Hamburg in the autumn of 1831.

Reverting for a moment to the east, we find Egypt attacked in the some year, (1831,) the disease having been brought to Cairo by the pilgrims returning from Mecca, which had itself been infected by worshippers arriving from the tainted ports of Persia and India. At Mecca 20,000 of the pilgrims perished in four days; and at Cairo the mortality was so terrible that even the physicians perished, and the hospitals were filled with shrieking wretches, dying without aid.—Constantinople had already, two months earlier, been entered by a pestilential stream, branching southward from that which we have already traced along the shores of the Black Sea and of the valley of the Danube, for on its westward progress through Europe to the point at which we left it, (Hamburg,) the pest disseminated its virus to these and many other towns which our limits oblige us to pass unnoticed.

It was early in October, 1831, that Hamburg was attacked. On the 20th of the same month the disease broke out at Sunderland, on our Eastern coast, brought thither, it is supposed, by an infected vessel from Hamburg.

At that time, strangely enough, France was still uninfected, as also was the Spanish and Italian Peninsulas. Almost simulteously with its appearance at Sunderland, the disease broke out in London among the shipping in the Thames, though not one of the intervening towns had as yet taken the infection. Four months afterward (in February, 1832,) Edinburg was attacked, and a few weeks later the disease appeared in Dublin. It spread gradually throughout Great Britain and Ireland, and destroyed about thirty thousand persons.

Calais and Paris were affected nearly simultaneously in March, 1832; not, therefore, as might have been expected, by propagation of the disease from Germany along the Rhine, but obviously by a reverted stream from England. From these centres, the epidemic

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spread through France, sometimes from town to town, sometimes apparently by leaps, to distant and isolated points. The mortality in this country was much greater than in Britain; Paris alone losing upward of 18,000 souls.

Three months later (June, 1832,) the pestilence appeared at Quebec. In the same month it broke out at New York, and spreading rapidly, ravaged nearly the whole American continent.

While the western stream of virus was thus rapidly completing the circuit of the globe, a reflux current travelling slowly from England in a south easterly direction, attacked Lisbon and Madrid in 1833, spread during 1834 throughout the peninsula, infecting the British garrison at Gibraltar, penetrated in 1835 to Piedmont, Genoa, and Florence, (which the Alps, it would seem, had previously protected,) reached Naples in 1836, and Rome in 1837.

At Naples, a rigorous quarantine proved utterly ineffectual. The city was surrounded with military *cordons;* the smitten were positively torn from their beds, and isolated in a distant hospital; the physicians traversed the streets, covered from head to foot in black sacks of waxen canvass; with glasses inserted to see through. These terrific measures spread such a panic among the inhabitants that 30,000 fled in a few days; the populace, declaring the food to be poisoned, began to rise; the King found it necessary for their pacification to walk through the most infected streets, to partake of the suspected bread, and to suspend the obnoxious quarantine regulations.

Marseilles and Toulon, which had escaped, strangely enough, when France was first overrun, were attacked by the retrograde current in 1835; and from those ports the disorder was carried to Algiers, which it ravaged in 1836, and whence it spread along the northern coast of Africa. In the same year (18 7) Malta was attacked most severely, losing in 12 weeks 3,784 persons out of a population of 103,344. Here the disease seems to have become evanescent.

From this rapid outline, it will be seen that the Cholera of 1831, in its course to England, had three periods of active progress, separated by two pauses. Two years it took to overrun India; two to pass through Persia to the Caspian Sea; and two to spread through Central Europe to Great Britain. During two years, it paused in its career on the western boundary of Hindostan; during six it smoldered on the eastern verge of Europe. The two southern peninsulas of Europe, isolated in a great measure by the Alps and the Pyrenees, enjoyed a further special respite; nor was it till twenty years after its outbreak in Bengal, that this terrible plague had fetched the compass of the habitable globe. In its westward progress, the disease was observed to have added to its former terrors a new and most destructive feature—the consecutive fever, of which thousands perished after surviving the stage of collapse.

After lingering in each country attacked for two or three years after the date of its arrival, the Cholera subsided in Europe. In India, however, it became endemic, raging yearly for a period of several months, and yearly exciting the liveliest apprehensions, lest it should burst its bounds and again overshadow the whole earth.—

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Nothing, however, was done to prevent a second invasion, or to meet it, if it should occur. The track of Cholera had been abundantly proved to be that of Typhus, both diseases attacking especially persons debilitated by overwork, insufficient diet, damp, crowded lodging, and close mephitic air. Every where the squalid abodes of the poor and their miserable inmates had been the chief seats and subjects of the disease. Yet the filth of London was left to ferment in its 300,000 cesspools; the foul tidal ditches of Bermondsey, Shoreditch, and Lambeth, still loaded with their stench the stagnant air; and every year 40,000 more corpses were added to the sodden mass of putrescence on which our metropolis stands. And what is true of London is true also of Moscow and Petersburg, of Berlin, Vienna, and Paris; of Lisbon, Madrid, and Rome. Every where apathy and indolence followed on the subsidence of panic.

Of that apathy and that indolence Europe is at this moment suffering the consequences. The pestilence now raging has pursued with but little deviations, the track of its predecessor, travelling, however, more rapidly and committing fiercer ravages than before. Many cities—as, for instance, Petersburg and Berlin—were attacked at the same season, and even in the same month, in 1847, as in 1830. The same streets—nay, the very same houses—that suffered most severely before, are suffering most severely now; and towns which, like Bermingham, escaped in 1830, are again enjoying a similar immunity.

THE BIBLE IN GIRARD COLLEGE.

One of the orphans who are being educated in this Institution, having died, his funeral was attended in a religious manner, a portion of the scriptures being read, a hymn sung, and an address delivered, closing with a prayer by the Hon. Joseph Chandler, during which, says one of the daily papers, there was not a dry eye in the assembly. All this seems rather counter to the will of Girard.

The New York Recorder appropriately remarks on these facts as follows:

It is generally known, that by the will of Stephen Girard, 'no clergyman, missionary, or ecclesiastic,' of any creed or shade, is permitted to pass through the gates or tread the soil within the college enclosures. This contemptible, anti-republican, infidel prescription is carried out, perhaps necessarily by the directors of the institution. They appear, however, determined to show how much of religious instruction they can impart, and how many religious ceremonies they can observe, without the benefit of clergy. So far, I am inclined to think, the devil has cheated himself by this suggestion; and the very controversy excited by this clause of the will has determined the directors to give even a more prominent place to religious instruction and observances, than would have been done, had there been no restrictions. The Bible is read every morning, and the duties of the day commenced by prayer. It is the same in

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the evening. The Sabbath is devoted to religious instruction, and sermons are regularly preached to the children by laymen. We are delighted to learn that a most excellent religious influence is exerted in forming the character of the pupils.

REMARKS.

When the will of Mr. Girard was first published, some 10 or 12 years since, his rigid exclusion of the clergy from all connection with his projected college, was commented on by the senior editor of the Harbinger. It was at that time remarked that this exclusion did not extend to the Bible, and that the moral culture insisted upon in the will as an essential part of the business of the institution, necessarily required the introduction and use of the Scriptures.

It will be remembered that when Mr. Bache was shortly afterwards deputed to visit the schools and colleges of Europe, in order to gain an accurate knowledge of their method of instruction, discipline, &c., he was required, by those to whom the execution of the will was entrusted, to ascertain carefully the results of any attempts to effect moral improvement without the Scriptures, and the prevailing sentiment of teachers as to its practicability founded upon their experience. To these inquiries Mr. Bache received but one unvaried reply: That the use of the Bible was indispensable in moral instruction and culture, and that all the attempts made to accomplish these ends without it had utterly failed.

Such, indeed, has been ever the experience of the world. Every system of morals which men have sought to introduce without the sanctions of divine revelation has been found to be without efficacy or power. And the deficiency has not been in the moral precepts themselves: for the moral truths inculcated by the Grecian and Roman philosophers are admirable, and many of them approach closely, in their expression, to the leading doctrines of the divine morality. Pittacus of Mitylere said to his disciples, six hundred years before Christ, "Do not that to your neighbor which you would take ill from him." This is a very near approach to the great universal precept: "Whatsoever ye would that men should do unto you, do ye also even so to them." Again, Cicero declares: "It is better to suffer an injury than to do one"—a sentiment which contains much of the spirit of the Christian morality, though certainly inferior to the injunctions, "Love your enemies; do good to them that hate you,' &c. Yet it is evidently the example of the divine philanthropy which could alone furnish the basis of this loftier doctrine. When, indeed, we peruse some of the conceptions of the ancients, and consider their elevated views of morality in a theoretic sense, we

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are astonished that mere unassisted human reason could have elaborated them. Take, for instance, Plato's imaginary description of his JUST MAN, 'steadfast in truth under universal reproach, and, having been scourged and mocked, dying a martyr *on a cross*, serene in admirable submission to an overruling Will.'* All the ancient fathers were struck with the extraordinary conformity of this description to the character and death of Christ, as given by the evangelists.

Yet what did such views of morality, however just, accomplish for the world, or even for those who delivered them? Splendid examples there certainly were of single virtues in some cases, but blended, at the same time, with the grossest corruption in other points. And, as to society at large, how slightly was it impressed at any period by the maxims of philosophers! These being merely the deductions of human reason, partake of its fallibility, and, on this account can never possess the influence and weight which can alone secure their observance. Some of the greatest among the ancient moralists felt this; and Socrates, it is well known, even taught his favorite disciple to expect a divine messenger who should dispel the mists of uncertainty by the steady radiance of an infallible wisdom. It is with such a sanction that the sublime morality of the Bible commends itself to universal confidence and acceptance. It presents itself not as the plausible but uncertain conclusions of philosphy, nor as the imperfectly ascertained results of human experience, but as the authoritative precepts of omniscient wisdom and omnipotent power. And, not only so, but it supplies also in that divine philanthropy in which it exemplifies itself, the only efficient motive which can excite the soul to renovation. This is an influence which at once captivates, while it exalts and purifies the affections, and which, unlike the reasonings of mere moralists based upon selfish considerations, adapts itself to the heart and comprehension of the child and the youth, no less than to those of the adult. Unassisted reason, indeed, offers at best a feeble barrier to the stormy waves of human passions, and it is even weakest at the very period of life when these are strongest and most need restraint.

The miscalled morality of the sceptic is merely the result of a natural frigidity of constitution, or a refined system of selfishness or expediency. He may observe moral rules from policy, but he fails to perceive that his motive vitiates his acts, and brands them with the stigma of hypocrisy and pretence. True morality can rest

*Rep. II. 51, 52.

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alone upon the immutable laws of an all-wise Creator, and the immoveable basis of eternal truth. It demands a loftier origin and far nobler principles than can be furnished by the changing expediency, or the shallow policy of the world.

The managers of the Girard trust have, therefore, most faithfully and wisely fulfilled their duties and executed the will of the testator in regard to moral culture, by adopting, in the divine code of morals, the only method by which this desirable object could possibly be secured. R. R.

THE BAPTISTS—No. VII.

THE Baptists are, it would seem, in the judgment of their most reputable writers, still in much need of reformation. I have not yet had leisure to dip deeply into their writers of the last century, and the beginning of the present, to develop their progress. I thank brother Henshal for his communication from Fuller.

As to our affectionate friend Mr. Sands and his more generous helpmate Mr. Reynolds, of the Religious Herald, they are still progressing to a more full development. They are in the transition state, and may yet be taught better manners. They are worthy of the cause they have espoused, and are still doing good service in deluding the Baptists of the Old Dominion. But that great Reformer Time will affix sundry notes of admiration to their developments, and send them down to posterity as worthy of the first rank amongst the temporizers of the present day. Verily I say unto them, and their deluded friends, "they shall have their reward."

There is, too, a lack of candor in the more southern portion of the Rabbims of the denomination. They are, in their better judgment, with us now in the great differential points of Baptist doctrine; but still there is an *odium theoligicum* which they fear, or of which they are too sensitive. We ask of them only that none of them would make us more heterodox than we are for the sake of proving their own true orthodoxy. We are glad to notice their rapid strides, but we see they slip back and lose some ground, owing to the too slippery soil over which their pathway lies. Better take less space in their advances, and hold fast their own attainments. Great is the truth, for it can emancipate its votaries from every shackle and make them free and honorable in the advocacy of her eternal claims. Let them add to their faith courage—and Christian-like hold forth their boasted perspicacity and spiritual discernment

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firm and unshaken to the end. May the Lord greatly bless all those North or South—that not only see the truth but acknowledge and defend it in word and deed, despite of all opposition. For true it is that great is the truth and mighty above all things and will prevail. But here follows the communication from brother Henshal:—

ANDREW FULLER A REFORMER.

Mr. Fuller was a man of strong mind and of a good heart. He lived at a time when it was hardly to be expected that a man could disentangle himself at an effort; but upon the whole he is much more of a Reformer than many that boast of his name, and who enjoy far superior advantages to those of his time. In one of his works he says: "Mr. Button blames me for desiring people to read my book. I only desired *they would read it before they condemned it.* And what law is that which will condemn a man before it hears him!" (Fuller's defence, p. 16.) What will Mr. Sand's, your old and bitter denunciator, say to this? Will he answer *what* law that is which has governed him since he took charge of the Herald? Does he not charge himself with folly and with vacillation by his own course! First, the dogs of war were let loose upon the infant cause of Reformation; slander after slander was published in his paper; and when the injured party called upon him and appealed to every sense of justice to let them be heard in their own defence, he calmly shuts the door of his press in their insulted faces!

When the vials of their wrath had been emptied in vain upon the attempt to return to the primitive model of Christian faith and manners, rather than allow the injured party fair play, he changes his course, and proclaims that the best mode of fighting the reformers is to let them alone! He calmly predicts that, left to ourselves, we should die away and come to nothing. Well, he tries the *saynothing* policy for seven long years, and still our course is onward, making him not only an unrighteous defamer of the faith of thousands of as good, as upright, as intelligent and as wealthy as any he can find upon his subscription list, but a false prophet also as to our success! Finding their own ranks deeply leavened by the principles of the Reformation,—and finding men in all their churches more or less attached to us;—while in some sections whole districts and associations indicate symptoms of open revolt. Mr. Sands, finding himself now unequal to the conflict, associates with himself one whose love of fight is developing itself in a most unheard of manner; that of whipping a man before he arrives on the field! His quiver is full of arrows, his lance is both long and sharp, and the trumpet, sounding before him, challenges warriors to the field, in tones of daring and defiance; but as soon as the war-horse is heard tramping in the distance this chivalrous son of ancient Knights has doffed his terrifying habiliments, and wonders at the barbarity of the man who wants to draw his blood!

Why this change in the policy? Mr. Reynolds now complains that while he and his brethren were giving us fair battle in the open field, lo and behold Mr. Meredith and a countless host have been 'keeping up a fire in the rear!' The fact is, their course is, and al-

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ways has been unrighteous towards us, and the righteous God of providence is about to entangle them in the snare which they made and honestly intended for us! There is trouble enough brewing for them. But with what face can they talk about standing in battle array against us. They have always treated us like outcasts, and trampled upon all our rights, and will not God bring their own evil deeds upon their own pates! As sure as the heavens are above us.

But I have wandered far off from my original purpose, which was to show that Mr. Fuller admitted the necessity of reformation among the Baptists of his day, and that he was far more liberal, judging by his own expression of his sentiments, than many of the Baptists of our time. I happen to have a copy of a letter which he wrote to Archibald McLean, in 1796, in which the following admissions, reasonings and liberal sentiments are found:

"KETTERING, March, 1796.

"*Sir*—When I sent you the *Periodical Accounts*, I do not recollect that I had any expectation of your concurring with us in the work of sending the gospel among the heathen. For though I was unacquainted with any such important differences betwixt us, as should prevent our co-operation, yet I had no idea that you might suppose the contrary. For your unsolicited and generous exertions accept our cordial thanks. I shall be ready to give you any information, either respecting our principles or the mission concerns, that is within my power.

I see, by the Baptist Register, that you do not believe in the eternal generation of the Son of God; or which, if I understand it, is the same thing, that Christ was the Son of God, antecedent to all considerations of his assuming human nature. Some of our brethren hereabouts are of your mind. I am not. That doctrine appears to me to be taught in the Holy Scriptures. I can freely exercise Christian forbearance, however, in this case, provided they avow Christ's proper Deity.

As to our churches, it would be very wrong to plead on their behalf, that they came up to the primitive model. It is our great endeavor as ministers (and we are joined by a good number of private Christians) to form them in doctrine and discipline, in spirit and in conduct, after the example of Christ and his Apostles. But after all that we can do, if reviewed by the great Head of the Church, and, perhaps, by some of his servants who may be unconnected with us, there would be *a few*, or rather it may be, *not a few things against us*. Till of late, I conceive, there was such a portion of erroneous doctrine, and false religion among us, that if we had carried matters a little farther we should have been a very dung-hill in society. Nor can this leaven be expected to be yet purged out. I hope it is in a fair way, however, of being so. In *discipline* there is a great propensity, in some churches especially, to be lax and negligent. We have been necessitated, in our associations, to remonstrate against this negligence, and to declare that, unless they would execute the laws of Jesus Christ upon disorderly walkers, we would withdraw from all connexion with them; and such remonstrances from the associated churches have produced a good effect.

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It is not our practice, however, lightly to separate from churches or individuals. We consider the churches of Corinth and Galatia, and the great patience of the Apostle, amidst the most scandalous disorders, laboring to reclaim those whom others of less patience would have given up and separated from.

It is a great fault, in some of our churches, to be afraid of exercising faithful discipline upon men of opulence. "*The cause*, they say, cannot be supported without them." I have more than once replied to this, "that cause which requires thus to be supported cannot be the cause of Christ. Your business is not to support the Ark with unhallowed hands. If by executing Christ's laws *your* cause sinks, so be it; he will never blame you for that." Another evil nearly akin to this is, a partiality for men of opulence *in the choice of Deacons*. I consider not property, but the use that is made of it, as entitling to religious regard. We do not fail publicly and privately to inculcate these things; but habits of this kind are not instantly nor easily eradicated.

You observe, "The commission of Christ is not fully executed unless the converts are taught to observe *all things whatsoever he hath commanded;* and are brought into such a state of separation from the world, and of union and order amongst themselves, after the model of the apostolic churches, as puts them in a capacity for doing so." To the whole of this I freely subscribe, whether we have attained to such a state of things or not. My views, and those of my brethren are much the same, are expressed in *Mr. Booth's Essay on the Kingdom of Christ.* I am not conscious but that it is my aim to inculcate and practice "*all things, whatsoever our Lord hath commanded.*"

ANDREW FULLER."

What a pity it is that Mr. Fuller did not go on as he had so well begun. Mind, if you please, he wrote the above to one of the leading Scotch Baptists of the age, whose views of church order and discipline were very similar to our own, and who had published his celebrated work on the Commission ten years before Mr. Fuller wrote this letter. Mr. McLean had nearly gone as far on baptism as we have ever gone, and yet, although Mr. Fuller quotes the above sentence from that work, he never complained that Mr. M. made too much of baptism. Mr. M. says, on page 133, "It represents to the repenting believer the *remission* or *washing away of his sins*, in the blood of Christ. Accordingly, Peter exhorts the converted Jews, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Ananias, in his address to Paul, expresses this still stronger: "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." This manner of speaking will appear very extravagant to many now-a-days, who look upon baptism as a mere empty rite, or arbitrary precept. To be baptized *for the remission* or *washing away of sins* plainly imports, that in baptism the remission of sins is represented as *really conferred* upon the believers."

Mr. McLean might well say, that some look upon baptism as an "*empty* rite, or arbitrary precept." It is the veriest nothing that ever was appointed, in the view of our opponents, among the Baptists.

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Some of them look very vacant, after many protestations, on their part, that baptism is not for the remission of sins, if you ask them to please tell you *what* it is *for*. They are obliged to say, "Nothing in particular." Wishing them out of their difficulties, which their opposition to the Reformation has brought upon them, I remain their friend, J. H.

RELIGIOUS HERALD AND BIBLICAL RECORDER.

THE Religious Herald is indefatigable in its labors to prejudice its readers against the cause of Reformation, and to induce them to think that the Baptists of Virginia are already in possession of apostolic and divine Christianity, both in doctrine and in ecclesiastic polity, in theory and practice. The Reformation, for which we contend, is altogether right, so far as it agrees with Messrs. William Sands and J. L. Reynolds, the Virginia standard of Baptist orthodoxy, and wholly wrong in every point in which it differs from them. So vigilant and faithful are those choice sentinels of their Mount Zion, at Richmond, that in their columns appears every thing which may expose the cause we plead to the odium or contempt of their readers.

Any inadvertance, however trifling; any imprudence, however venal, on the part of our brethren, is served up with all apparent delight and zest, as a choice morsel for the delicate and languishing appetite of their too sensitive and dyspeptic readers.

In the Herald, for November 1st, there is rather a rich repast of this sort, gathered from the "Ecclesiastic Reformer" and the "Christian Magazine." Brother Ferguson, of the Christian Magazine, is represented as candidly confessing that on the "non-creed principle, Unitarians cannot be kept out of the church."

ARTICLES OF FAITH.

We are always happy to afford any one an opportunity to define his position; and as we gave, some time ago, an article from the Christian Magazine, (Reformer,) in which the writer candidly confessed that, on the non-creed principle, Unitarians could not be kept out of the churches of the Reformers, we now give an extract from the Christian Intelligencer, in which the editor denies that this is the case:

"How can you keep a Unitarian out of the church? What is a Unitarian? One that denies the divinity of Christ. One that "regards Christ as a man." We would inquire where is the difficulty? Indeed, how could such a person presume to propose himself as a candidate for baptism? What is the confession that every one is re-

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quired to make? Jesus is the Christ, the Son of the living God. This is the confession made by Peter, and concerning this the Saviour said, "upon this rock I will build my church."

Our neighbor cannot be unaware that there are thousands of Unitarians who make that confession, and in those very words. The "Christian Connection," who "took the name of Christians to avoid all sectarian appearances," and whose churches amount to 1,500, declare that "they reject all human creeds, taking the Bible alone. They reject all doctrines which cannot be stated in Scripture language; consequently they reject the doctrine of the Trinity, believing the Father *alone* to be God," &c. These Unitarians practise adult immersion.

Yet the Intelligencer would not receive a Unitarian into his church. Why? Does he not stand avowedly upon the same platform? Does he not take the Bible as his creed? Why then does the Intelligencer reject him? Simply because the Unitarian interprets their common rule of faith different from him. Yet our neighbor says: "We tremble at and abhor the idea of forming a creed by which to receive persons into, or reject them from, the church of the living God." It seems, however, that he has a creed* which is sufficient to exclude Unitarians, and if all the members of his church hold the same, we have a *church* with a creed—a creed as stringent as any for which any church has ever contended.

There is no sort of difference in *principle* between the Intelligencer and ourselves, in this matter. He has his creed as the basis of church fellowship, and we have ours. Ours is the broad basis upon which the Baptist churches have stood, from time immemorial, as churches "of the same *faith* and *order*."

How much more learned and shrewd the authors of the Baptist creed than were the twelve Apostles! They have invented a net for catching Unitarians which Paul, though a tent maker, and Peter, though a fisherman, could not fabricate. But the Baptist net keeps out Christians as well as Unitarians, and sometimes admits various insects and reptiles, much to the annoyance and discomfort of the good fish.

But the "Christian Intelligencer" can keep out not only one class but all classes of persons whose views are unchristian, without the Baptist creed. In truth, the American Baptist church, with all its creeds and formulas, is more like an ecclesiastic Noah's Ark than any creed wise community I know of. The "Religious Herald" says, of his creed, "Ours is the broad basis upon which the Baptist churches have stood, from time immemorial, as churches of the same *faith* and *order*." Are the general and particular Baptists of England—are the American and Scotch Baptists—are the Fullerite and

*And such a creed have we all in the New Testament, when we choose to use it. And if the Bible requires an interpretation, so does the Baptist creed: for that receives and rejects not in the letter of it any one, but in the interpretation and application of it. A. C.

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Gillite Baptist churches, and all the minor communities called Baptists, "churches of the same faith and order!"—! Will the Religious Herald explain these matters, and show, in full relief, the truth of his assertion, and especially who are they of whom he says "*ours* is the *broad* basis." I fear it is more broad than deep, or strong.

But we must draw upon the same Religious Herald for another proof of his good will:—

THREATENED DIVISIONS.

The Presbyterian Herald, Ky., publishes under the above caption, the following article:

The Ecclesiastic Reformer, published at Harrodsburgh, and the Kentucky organ of "the Reformation party," headed by Alexander Campbell, tells its readers that there is to be two parties in their ranks. The editor says:

"We have long thought there would be strongly marked divisions in our ranks. We think it possible that some who have plead for reformation will endeavor to make for themselves, at least, a human creed. They may donounce every body else, because popular, (with one class of society,) and imagine they have done wonders, when they have run only *down hill, and backwards!* We feel but little concern for them, except as we love their souls—their number cannot prev'nt or alter their fate.

"We fear there are many amongst us who are satisfied with the present condition of the church—who have little or no ambition to do good—who do not intend, and will not be persuaded to "perfect holiness in the fear of God." They may hold on to the Bible *professedly*, while they do it not. But we will not prophesy such calamities.

"There is a host in our midst determined to *go forward*—to stick fast to the Bible, and obey its commandments—to increase in every good word and work, till they arrive at the stature of men and women in Christ. We say there *is* such a *host*, and we say it with exultation!"

So it turns out, after all their boasting, that the leaders in the "Reformation" are beginning to find out that they have not yet discovered the grand catholicon which is to cure all the maladies of corrupt human nature. We should not be surprised if they should yet come to the conclusion that human nature is so corrupt, that nothing short of the power of the Holy Ghost can restore it to purity, and like another reformer mentioned in history, come back to the orthodox fold, exclaiming that "old Adam was too hard for the young Reformation."

And what is there in all this? Strange that we never heard one word of such division as is here intimated. The Presbyterian Herald, like the Religious Herald, is no good authority in any thing pertaining to the cause we plead. They have the *Religious Jaundice* until they have become a second time so *green* that they do not know the difference between a nervous twitching in the

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pen of the Ecclesiastic Reformer from an actual fit of epilepsy. I would prescribe to my good brother, the Ecclesiastic Reformer, when a spirit of zeal seizes him, to take two grains of prudence; and to the Religious Herald ten grains of charity, combined with an equal portion of candor—and they will both enjoy better health and spirits.

But we must also present a few samples of the same candor and good feeling from the Biblical Recorder—or rather from one Dr. Shaw, who appears in that paper—with a response to him from Elder Henley, of Virginia.

DR. SHAW'S LETTER.

MILTON, N. C., July 25th, 1849.

Dear brother Meredith:—This is from one of your "Junior" brethren, and designed not for "Advice" to you, but to all whom it may concern, in our Zion. The subject of Revivals of religion, our church, I believe, regard as highly important, and few oppose any lawful or proper measures to extend, promote and multiply them.—As to your "heresy" I have never been able to discover it—you have only maintained, as I understand you, that a man is never "rectus ecclesia," "rightly in the church," until he is baptized into Christ. Then he enters by the door (Christ) into the sheep fold by confessing Christ in baptism, in obedience to His command, "Repent and be baptized every one of you." He is then of Christ's family, "has put on Christ," and can, in Christ, claim *all* the promised benefits to all who keep his commands. "He has a right to the tree of life, &c., Rev. 22: 14. This is certainly a very different thing from Campbell's *water regeneration*, which is not a whit behind Dr. Pusey's heresy upon the same subject. It seems to me, that there has been rather a confused conception, in regard to the term "remission of sins." A man who has fled for refuge to Christ, unquestionably his sins are all pardoned—none of them shall ever be mentioned to him—he receives the Holy Spirit a witness that he has been born of God. But if this man neglects to enter the church by baptism, which is the initiatory ordinance, I understand you to maintain that thus far he is *degenerate*, not unregenerate; that he has no right to claim Christ's promise till he has fully followed Christ's commands. That although the blood of Christ is the virtual cause, by which we are cleansed from sin, baptism and the Lord's supper, are positive institutions, significative of our complete and vital union to Christ. Just as a man is not married, who is simply betrothed, but requires the further ceremony of the licence, the ring, the mutual vows, the minister's prayer, blessing and formal sanction, by authority of God. Then the marriage is legally solemnized. This is not Campbellism, but strict construction. The error of Campbell is turning Christ's blood into river water, and adoring his idol, for regeneration and salvation—mistaking the shadow for the substance, which is Christ. Repentance unto *life*, *living* faith unto salvation, must precede baptism and the Lord's supper, before we can derive any spiritual benefit from these ordinances.

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We are saved by faith, not in water but in Christ—by hope, but that rests in Christ. Campbellism diverts the mind so far from Christ, that one is led to exclaim, "They have taken away my Lord, and I know not where they have laid Him." The Campbellite makes baptism more important than Christianity of which baptism is only the public profession. The Baptist regards Christ first, and baptism His distinctive institution by which he puts on Christ and is initiated into His kingdom. "Faith is not genuine," says the Rev. Baptist Noel, "unless it leads to an open confession of Christ in the world; and therefore Christ required from all his disciples, that they should openly confess him *by baptism;* which (baptism) becoming the test of a true faith, was therefore connected with the remission of sins," page 34. He, Rev. Mr. N. is as decidedly opposed to baptismal regeneration, as a dogma, as I believe you to be.

With affectionate esteem, yours in Christ,

WM. A. SHAW.

MR. HENLEY'S LETTER TO DR. SHAW.

A principle of justice to all parties, by which we have been invariably governed, compels us to give insertion to the following article. We can of course admit no discussion on the general subject. Should Dr. Shaw be disposed to offer any thing by way of explanation, or self-defence, he will be permitted to do so; but beyond this the present debate cannot be extended. MEREDITH.

KING & QUEEN Co., Va., Sept. 15, 1849.

MR. MEREDITH:—*Dear Sir*—A communication from Wm. A. Shaw appeared in the Recorder of the 25th of August, upon which I wish to make a few comments. That production abounds with the most reckless and unjust misrepresentations. This being the case, I have a right to expect that you, as a Christian editor, will grant me a small space to correct the errors into which this writer has fallen. Before noticing this effusion, let me say, I do regret to see "ministers of the Gospel" and editors of religious periodicals, seizing with avidity, every absurd *rumor*, and publishing it to the world as a matter of *fact*. It shows a want of that "charity which thinketh no evil." Under an inferior Dispensation it was commanded, "thou shalt not raise (or receive) a false report; put not thine hand with the wicked to be an unrighteous witness;" (Exodus 23: 1.) And David (15th Psalm) asks the question, "Lord who shall abide in thy Tabernacle!" In the third verse he answers: "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Well we shall see if Mr. Shaw *in this case* comes up to the description. He deals in the *uncourteous* epithets "Campbellism" and "Campbellite." Of the *propriety* of nicknaming us and our sentiments, I need say nothing—I would say that we acknowledge no leader but Christ, and no name but "Christian" or "Disciple of Christ." But to the contents of this letter. The writer after justly saying "that a man is never rightly in the church until he is baptized into Christ, then he enters the door (Christ) into the sheep fold by confessing Christ in baptism;" adds, "This is certainly a different thing from Campbell's *water regenera-*

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tion, which is not a whit behind Dr. Pusey's heresy on the same subject." Again, he says, "the error of Campbell is, in turning Christ's blood into river water, adoring his own idol for regeneration and salvation, mistaking the shadow for the substance, which is Christ." Now, Mr. Editor, when a man undertakes to enlighten the community upon any matter, he should first understand it himself. But when he brings serious and immoral charges against an individual or community, he should have no misgivings as to their truth, and his testimony should be of an indubitable kind, and at hand to sustain him. If not, he gives evidence of his recklessness or his malice. Mr. Shaw does not say, it is my opinion, or that rumor charges A. Campbell with teaching "*water regeneration*" of "turning the blood of Christ into river water." But asserts without any qualification, that it is so. If it is not so, of what is he guilty? That it is so, I *defy* him to prove. If Mr. Campbell entertains the sentiments thut Mr. Shaw ascribes to him, he is not worthy the fellowship of any Christian community. To "turn the blood of Christ into river water"!!! How would Mr. Shaw like to be accused of such errors? In my judgment, the man who could thus bring such grave charges against another, without good evidence, his head or his heart must be wrong. I have heard Mr. Campbell preach more than I have ever heard any other man. I was a member of the *same* church with him for fifteen years, and I never heard him utter such sentiments, and as for his writings they are public property. See Christian System (a work written by him) page 58, he says: "Baptism is designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ. But it has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water nor any other action, can secure to us the blessings of peace and pardon. It can merit nothing. Still to the believing penitent it is the *means* of receiving formal, distinct, and specific absolution or release from guilt. Therefore, none but those who have first believed the testimony of God, and have repented of their sins, and then have been intelligently immersed into his death, have the full and explicit testimony assuring them of pardon." Is this "making baptism more important than Christianity?" Mr. Campbell "attributes no moral or spiritual efficacy to baptism." So much for the truth of the two quotations from Mr. Shaw's letters. But again he says Campbellism diverts the mind so far from Christ that one is led to exclaim, "they have taken away my Lord and I know not where they have laid him." "The Campbellites make baptism more important than Christianity, of which baptism is only the public profession." This is as *incorrect* as the other quotations from his letter. We have never made "baptism more important than Christianity." Baptism is an ordinance of the gospel—it has no "moral or spiritual efficacy" in it. It changes not the heart. Faith changes or purifies the heart, (see Acts 15: 9.) Repentance changes the life or actions: and this repentance is the effect of faith, and the changed life or actions is the effect of a changed heart; for if the fountain (the heart) be changed or purified, the streams or actions which flow from the heart must be changed,—as is the fountain, so must be the streams,

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—'first make the tree good and the fruit will be good.' So taught the Saviour. Baptism changes the STATE of the sincere penitent believer. "It is the *means* of receiving formal, distinct and specific absolution or release from guilt." But "Campbellism removes the mind so far from Christ, that one is led to exclaim, "they have taken away my Lord," &c. How does Mr. Shaw know, has he experienced the effects? If he means by Campbellism, the Ancient Gospel, as taught by the "Disciples," he is again guilty of the grossest misrepresentation. With us Christ is the center of light and of life—upon him our faith terminates—on Christ our hopes rest—around him our affections and sympathies revolve—with Christ is our life hid in God; and so highly do we estimate Christ, that on *every* Lord's day morning, we go to the house of God to meet with our Saviour in his ordinance to "eat of that one loaf, and drink of that one cup," in memory of him. Does this practice remove the mind from Christ? And do we by so doing, give evidence that we are the enemies of Christ, and have taken away his body? Again I would ask, whether we who commemorate His death fifty-two times a year, give stronger evidence of our appreciation of, and love to Christ,—than they who commemorate His death *four*, six, or twelve times a year? Truly I might justly exclaim on entering Mr. Shaw's house of worship on the first day, where no table is spread, and where there is no symbol of my Saviour, "They have taken away my Lord." Do us justice, Mr. Shaw, and we would advise you to learn something more of us and our sentiments, before you again attempt to assail us. That you know us not, is evident, and if you know nothing about our sentiments, prudence, at least, should have dictated silence. It is folly in a man to be meddling in that of which he is ignorant. The word of God, and my conscience both, would urge npon me the necessity of repentance, had I treated him as he has treated us. Our opponents often caricature our sentiments, and then raise up their hands in pious horror at the picture which they have drawn, and cry "Campbellism." My soul is pained at the unholy partizan warfare which is now carried on. Alas! what will not sectarianism do; it withers the very soul; it dries up the fountain of benevolence (save for its own party;) it perverts the judgment, and hardens the heart; it has no ear for the calls of justice and of mercy—it is *cruel* and will accomplish its ends at the sacrifice of the godly. In conclusion, I would say, I am actuated by no unkind feelings in what I have written. May the Lord grant us more of His Spirit, and instead of striving to injure those that love the Lord, let us be opposing evil, and laboring for the salvation of a dying world.

I am yours in the hope of a better day,

ROBERT Y. HENLEY.

REMARKS.

It is of course no part of our business, nor intention, to interfere with the matter between Dr. Shaw and Mr. Henley. But as we have been accused of holding views identical with those of Mr. Campbell, and as some of Mr. C.'s views are identically specified above, perhaps it may be expected of as to say, here, how far we dissent from them. We would say, then—

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1. We do not hold, nor have an idea, "that baptism was designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ.

2. We hold, not only that baptism has no *abstract* efficacy, but that it has no efficacy of any sort,—except what, as a passive institution, it derives from the fact, that it is an initiatory rite—the medium of entrance into the Christian kingdom.

3. We do not hold that baptism is the *means* of obtaining absolution.

4. We do not hold that baptism changes the *state* of the believer, any farther than said state may be effected by an outward institution operating as a medium of entrance into the kingdom of Christ.

T. MEREDITH.

After reading brother Henley's letter to Dr. Shaw, I feel no necessity, on my part, to remonstrate against his great injustice to myself and to my brethren. In the utmost stretch of Christian charity I must pronounce it a perverse libel, and will leave the matter between his conscience and the Judge of all the earth. If an error of the head, let it be so. I would rather it were so than an error of the heart. In that case, he calls for sympathy rather than for indignation. But, alas, for the times, when such men presume to be teachers of the Christian religion, and leaders of the people.

As to Elder Meredith's effort to show wherein he dissents from my views, I must say, that it is by no means a happy effort. "Baptism," with him, "has no efficacy of any sort,"—"only as an initiatory rite,"—"the medium of entrance into the Christian kingdom." Well, then, it has the efficacy of initiating a proper subject into the kingdom of Christ. But this is a very great efficacy. And unless remission of sins can be as fully enjoyed out of the Christian kingdom as in it, he gives up baptism as an initiatory rite, and along with it baptism for remission of sins.

But, perhaps Elder Meredith has renounced baptism for remission of sins, and preaches faith without baptism for the remission of sins. Then those out of the Christian kingdom are actually forgiven by faith alone, and have the answer of a good conscience without baptism, as much as with it. This would be to teach baptism, because sins are already forgiven, and not baptism for remission of sins.

Unless Elder Meredith thinks it a dishonor to agree with us in baptism for remission of sins, why divide between the south and southwest side of a hair to make himself orthodox, in virtue of dissenting from us! We do not covet his acquiescence. We can do without it, so far as we are concerned. But I desire to relieve him

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from what he seems too sensitive about. I, therefore, suggest to him the propriety of either sharpening his knife or of giving up the trade of hair splitting. A. C.

FINAL ACTION OF THE CHURCH AT BETHANY, IN THE CASE OF BROTHER ARNY.

To the Churches and Brethren generally:

From some further disclosures recently made, in the Gospel Proclamation Extra, concerning the unfortunate difficulties between its Editor and brother Arny, it is proper that the church at Bethany should state to the churches and brethren generally in what light the conduct of brother Arny is regarded by her, and what, according to the best of her judgment, under the circumstances, it is his duty to do. In doing so, however, we would be distinctly understood as disclaiming any intention to act upon the unwarranted proceedings of the Still Water Committee. These proceedings were conducted with so much disregard, both to the courtesies due to us and to the rules of church discipline, and, at the same time, with so unprecedented injustice to brother Arny, and all concerned in this affair at Bethany, as to make it our duty, as well to ourselves as to the cause of good order, to pass them by without further comment, than simply to notice their unjust and dangerous character. In the proceedings of the church at Bethany, we had preferred one charge against Mr. Hall, and called the attention of his church to it, as a matter for which she should call him to account. This was, properly, her business, but instead of this she has proceeded, through the agency of a committee, to investigate the whole matter, to receive testimony against Mr. Arny, and to condemn him, in the most unqualified terms, as guilty of a tissue of falsehoods, and this all without one word of notice, without a single hint of the design to brother Arny. He is thus tried and condemned by this committee, without being heard, and without being confronted with his accuser, and published to the world as a base liar, before he has the slightest intimation from the tribunal, thus setting in judgment upon him, that they intended to try him at all. Our church was certainly the tribunal to try Mr. Arny, and for this purpose we had most earnestly urged Mr. Hall to come over with his proofs, but no,—he would not come,—he had nothing more to say,—yet, after our proceedings are published, he collects together a committee of select men and proceeds to make out his charges before them, and thus attempts to prove Mr. Arny guilty in his absence, and before a tribunal that had no more authority over him, nor right, singly and alone, to decide upon his case, than had the Governor of Ohio. If Arny alone was to be tried, then his own church should have tried him; if he and Hall both were to be tried, then both their churches, with a third as umpire, should have been the tribunal. As it is, the arrogant injustice of this committee, demands from us nothing more than a

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rebuke for its lawlessness and an explicit declaration, that we regard its proceedings as altogether disorderly, and, therefore, out of the pale of our judicial respect.

Still, the testimony adduced in the Extra demands some notice. Had this testimony been presented before a proper tribunal, and with the parties face to face, then there could have been a final decision of the matter at once. But the insubordination of the other parties, to the rules of church discipline, has made this impracticable, and there can, at the most, be only a partial adjudication. We cannot act upon the principle of condemning a man unheard, nor refuse to allow him his right of confronting his accusers and canvassing their testimony. With regard to all the testimony that has been adduced against him, Mr. Arny contends that, were he face to face with the witnesses, he could make it appear, that his remarks, however unguarded and unwarranted, were not spoken with such motives, nor under such circumstances, as to indicate a malicious intention, nor a desire to injure the character of individuals, nor to wound the cause of Christ. Thus baffled in our best endeavors to bring this matter to a just issue, we can do no more than express our best convictions, under all the circumstances known to us.

It appears, not only from the testimony of others, but also from the concessions of Mr Arny himself, that most, if not all the expressions attributed to him, have been, at some time or other, and under some form, used by him;—and that he has, upon various occasions, used language respecting the motives, and feelings, and conduct of some of his brethren, that was unjust to them and unwarranted in him;—and that, by an imprudent use of his tongue, he has put it into the power of the enemies of peace and righteousness to make much mischief, and to create a feeling of rivalry, jealousy and suspicion, injurious to the cause we plead, productive of contention and strife among our public men, and destructive of the piety and Christian confidence of the brotherhood. But at the same time that these things appear to be proved, and are not denied, it further appears, both from Mr. Arny's explanations and the written declarations of other brethren who have heard him speak in such style, that the circumstances, manner and form of these remarks were such as to indicate, on Mr. Arny's part, no malice or evil intention with respect to others, but only a loose habit of conjecturing and surmising, which, however wrong in itself, appeared to spring rather from a disposition to please others, or to gratify his own love of approbation, than from any design to injure or do injustice to his brethren. They are of a sort with much of the confidential tattling of the age, which, though countenanced by the practice of too many professed Christians, is, nevertheless, most explicitly condemned by the Scriptures. We are of opinion, therefore, upon all the premises which are before us, that Mr. Arny should confess his fault in thus indulging in imprudent, unwarranted and injurious tattling, in his travels among the brethren; that he should manifest, to the brethren, his regret for the injury and disgrace which he has been the occasion of inflicting upon the cause of our Redeem-

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er, and show to the brethren at large, his sense of the position in which he is placed by these imputations, by a public and voluntary declaration of his conviction, that he ought not, and of his determination that he will not, offer to officiate, as he has heretofore done, in the capacity of a minister of the gospel of the Lord Jesus Christ With which declaration and opinion, we pray the Lord to have mercy upon him and us, and keep us not only from all appearance of evil, but with this impressive lesson before us, especially enable us so to govern our tongues as that we do no injury to others, nor hurt to the cause of our blessed and divine Master.

Done by order of the church at Bethany, Va., November 11, 1849.

W. K. PENDLETON, Elder.

The foregoing document having been read publicly before the church, brother Arny was called upon to respond to it, and in like public manner declare his submission to the decision as made. He stood up and made the following confession:

DEAR BRETHREN:—Under all the circumstances of the case as before you, I cannot but assent to the justness of the view which you have taken of my course in this matter. *I still, however, claim it as a right to be confronted with my accuser and his witnesses*, and regret that your endeavors to do me justice on this point have been thwarted by others, who have so unjustly treated me. I still desire to be fully tried by a proper tribunal, and to have an opportunity of more satisfactorily showing the injustice and injury which have been done me, by those whom I once regarded as my friends. But as this is denied me, I thank you for the light in which you are pleased to present my course before the public, and trust that this affair may prove a useful lesson not only to me, but also to others.

I have already stated to brother Campbell repeatedly, that I do not, and never did, entertain the injurious sentiments concerning him which have been ascribed to me, that I never had any just reason to think them true, but on the contrary, I am fully persuaded that they are not warranted either by his motives or his actions. That I have imprudently made remarks which have been perverted to his injury I am bound to admit, and I am now deeply sensible of my fault, and most sincerely ask both him and the church to forgive me. That my imprudences have been the occasion of much injury to the cause of our Redeemer, I am now also painfully sensible. I have wounded Him who died for me; and by my imprudence, given the adversary an occasion to triumph. With a full conviction, therefore, of the propriety of your suggestion and sentence, I do most willingly, here in public, as I have already done in private to your officers, express my sense of the humiliation which I feel, by a cordial acquiescence in the judgment, that I ought not to officiate, as heretofore, as a minister of the Lord Jesus Christ. With regard to my persecutors in this affair, *who have manifestly sought to ruin my character without just cause*, you will bear me witness that I have behaved myself with becoming patience towards them, and at the same time held myself in perfect subordination to your authority

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and of the laws of the kingdom of Christ. *And whilst I do insist upon a full and fair investigation of the whole matter, according to these laws, it is not for the purpose of exposing the malice with which I have been pursued, but in justice to myself and others, to show what were my real motives in all that I may have said or done.* I wish to injure none. I desire to see my own faults, and, however innocently betrayed into them, I desire fully to confess and forsake them. I am fully convinced that my course, in many respects, has been imprudent and wrong, and though the consequences were neither intended nor seen by me at the time, now that time has de-developed them, I feel myself, in some measure, the cause of them, and it is my duty to make ample and unqualified confession, to the full extent of my fault.

May God grant us all grace to love and serve Him better; and whilst I ask your forgiveness on earth, I also ask your prayers on my behalf before the throne of heaven. W. F. M. ARNY.

The confession being full and satisfactory as the laws of the kingdom could require, was of course received, and the brethren, when called upon, rose unanimously to signify their forgiveness. and to express their unqualified desire to pass over the fault into which brother Arny had been so unfortunately betrayed. Passages of Scripture appropriate to the occasion were then read;—iii. James, the conclusion of the 1st ch. of the first Epistle of John, and the beginning of the 6th ch. of Galatians. A few remarks were made with respect to the nature and duty of forgiveness, and the matter was finally disposed of so far as under the circumstances was practicable.

W. K. PENDLETON, Elder.

J. A. CAMPBELL, Sec'ry.

THE CONVENTION OF CHRISTIAN CHURCHES,

Met in Cincinnati, October 24, 1849.

WE had the pleasure of attending as one of this large and respectable assembly of brethren. We met, not for the purpose of enacting ecclesiastic laws, nor to interfere with the true and scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power, and to devise such methods of co-operation, in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of Providence, might suggest and approve. There are some duties of the church, which a single congregation cannot, by her unaided strength, discharge. For certain ends, two or three congregations often combine their means, and thus, by a mutual co-operation, effect that which no one alone could have accomplished. Sometimes all the churches in a county, a district, or even a State, send up their messengers to consult about and co-operate in enterprizes, benevolent and obligatory, which concern the common welfare and the extension and prosperity of the kingdom

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of Christ. But a broader and more general co-operation than all these may sometimes be demanded, and then a general convention may be called, and a universal co-operation entered into. Such appeared to be the nature of the subjects which engaged the Convention held in Cincinnati, and we were more than gratified to witness the large number of Messengers in attendance. More than *one hundred and fifty* names were enrolled, and *nearly* or *quite as many churches* were represented. It was an interesting occasion, and the deep felt earnestness which pervaded the body, during the long sessions of four successive days, showed that it was regarded as a solemn convocation on the great and sublime concerns of the Christian Kingdom.

A primary object being to devise some scheme for a more effectual proclamation of the Gospel in destitute places, both at home and abroad, the Convention took under consideration the organization of a Missionary Society. As our limits would not allow of a full report of the very interesting proceedings upon this and other subjects, we shall confine ourself to results simply, and present to our readers only such resolutions, &c., as were finally adopted and passed by the Convention.

MISSIONARY SOCIETY.

Resolved, That the "Missionary Society," as a means to concentrate and dispense the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both scriptural and expedient.

Resolved, That a committee of seven be appointed to prepare a constitution for such a society.

In pursuance of this resolution a Constitution was prepared and presented, and after full discussion and various amendments, substitutions, &c., adopted as follows:

CONSTITUTION.

ARTICLE 1st. This Society shall be called the American Christian Missionary Society.

ARTICLE 2d. The object of this Society shall be to promote the spread of the Gospel in destitute places of our own and foreign lands.

ARTICLE 3d. The Society shall be composed of annual delegates, Life Members and Life Directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time shall be requisite to constitute a member for life, and one hundred dollars paid at one time, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be required to constitute a director for life.

ARTICLE 4th. The officers of the Society shall consist of a President, 20 Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the Society at its annual meeting.

ARTICLE 5th. The Society shall also annually elect 25 managers, who together with the officers and life directors of this Society, shall constitute an executive board, to conduct the business of the Society, and shall continue in office until their successors are elected, 7 of whom shall constitute a quorum for the transaction of business.

ARTICLE 6th. Two of the Vice Presidents, the Treasurer, the Secretaries, and at least 15 of the managers shall reside in Cincinnati or its vicinity.

ARTICLE 7th. The executive board shall have power to appoint its own

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meetings, elect its own chairman, enact its own by-laws and rules of order, provided always that they be not inconsistent with the Constitution; fill any vacancies which may occur in their own body, or in the offices of the Society during the year, and if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interest of the Society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the Treasury, and present to the Society at each annual meeting a full report of their proceedings during the past year.

Ar icle 8th. All moneys or other property contributed and designated for any particular Missionary field, shall be so appropriated or returned to the donors, or their lawful agents.

Article 9th. The Treasurer shall give bonds to such an amount as the executive board shall think proper.

Article 10th. All the officers, managers, missionaries and agents of the Society, shall be members in good standing in the Churches of God.

Article 11th. The Society shall meet annually at Cincinnati on the first Wednesday after the third Lord's day of October, or at such time and place as shall have been designated at the previous annual meeting.

Article 12th. No person shall receive an appointment from the executive board, unless he shall give satisfactory evidence of his Christian character and qualification.

Article 13th. No alteration of this constitution shall be made, without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the executive board.

The Constitution having been adopted, a committee was appointed to nominate the various officers required. They reported the following persons, who were duly elected:

A. Campbell, Bethany, Va., Pres't; 1st V. P., D. S. Burnet, Cin.; 2d, Dr. Irwin, Cin.; 3d, Walter Scott, Pa.; 4th, T. M. Allen, Mo.; 5th, W. K. Pendleton, Va.; 6th, John T. Jones, Ill.; 7th, John O'Kane, Ind.; 8th, Jno. T. Johnson, Ky.; 9th, Talbot Fanning, Tenn.; 10th, Dr. Dan'l Hook, Ga.; 11th, Dr. E. Parmley, N. Y.; 12th, Francis Dungan, Baltimore; 13th, Richard Hawley, Mich.; 14th, Dr. Jas. T. Barclay, Va.; 15th, Francis Palmer, Mo.; 16th, J. J. Moss, O.; 17th, M. Mobley, Iowa; 18th, Wm. Rowzee, Pa.; 19th, Alex. Graham, Ala.; 20th, Wm. Clark, Miss. Corresponding Secretary, J. Challen, Cincinnati; Recording Secretary, Geo. S. Jenkins; Treasurer, Archibald Trowbridge.

MANAGERS.

T. J. Melish, Cincinnati; Geo. Tait, do.; S. S. Clark, do.; Dr. B. S. Lawson, do.; T. J. Murdock, do.; S. H. Hathway, do.; Andrew Leslie, do; Lewis Wells, Covington; Thurston Crane, Cincinnati; C. A. Gould, do.; Dr. N. T. Marshall, do.; R. J. Latimer, do.; James Leslie, do.; W. A. Trowbridge, do.; Taffe, do.

FOREIGN MANAGERS.

Samuel Church, Pa.; Geo. McMannus, Ill.; R. L. Coleman, Va.; Wm. Morton, Ky.; P. S. Fall, do.; Elijah Goodwin, Ind; S. S Church, Mo; A. Gould, N. Y.; Alex. Hall, Ohio; J. B. Ferguson, Tenn.

A motion being made to give an opportunity to persons to become Life Members and Life Directors, according to the terms of the Constitution, the brethren very promptly manifested their appreciation of the scheme by their subscriptions. In a few minutes *fifty two* persons were entered as life Members—paying $20 each—and *eleven* as life Directors—paying $100

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each,—making *two thousand one hundred and forty dollars* subscribed in one evening, by members of the convention alone, to this most benevolent and laudable enterprize. Besides this there were $30 presented in small donations. This is a beginning not to be despised, and we trust that it will be an example to excite the emulation of others.

Besides these contributions to the A. C. M. Society, we were informed that very liberal subscriptions were made, the day before the Convention met, to the A. C. Bible Society, but as we were not so fortunate as to reach Cincinnati in time for the anniversary of this Society, we cannot give the exact amount until furnished with the report of the Treasurer. The claims of this Society, upon the brethren generally, were submitted to the consideration of the Convention, and after a full and candid discussion of its merits and defects, there was a unanimous and cordial concurrence in the following resolutions respecting it:

Resolved, That the Bible Society, located in Cincinnati, known by the name of "The American Christian Bible Society," be, and hereby is, recommended by this Convention to the cordial support of the brethren.

Resolved, That this Convention commend the course of the A. C. Bible Society in co-operating with the American and Foreign Bible Society, and recommend to this Society to continue their friendly co-operation.

In order to render the Missionary and Bible Society, as far as practicable, mutual helps to one another, and to commend them both to the patronage of the brethren generally, the following resolution was unanimously adopted:

Resolved, That the A. C. M. Society be, and hereby is, recommended to the cordial support of the brethren, and that the Managers of the A. C. B. Society be requested to furnish said Missionary Society with such Bibles as they may need in their Missionary efforts.

These verbal commendations will doubtless have their weight with the churches and the brethren, but we regard, as much more satisfactory, the liberal contributions made by the members of the Convention, and trust that the brethren far and wide will imitate them, not in word only but also in deed.

Having thus disposed of these two important and commendable Societies, the Convention proceeded next to the consideration of such measures as might conduce to a more efficient organization and co-operation among the churches, and to greater love, piety and zeal in the hearts of the Disciples. On this subject the following commendatory resolutions were presented and passed:

Resolved, That, in all our deliberations, in all our efforts to organize in God's Kingdom, the moral rather than the material purposes of an organization be kept steadily before us;—that we have the conversion of the world and the perfection of the brotherhood in holiness always before us.

Whereas, it is essential to a general union in the furtherance of the cause of our blessed Redeemer, that the brethren should confer with each other in the search after truth; and whereas the cultivation of the social and religious sympathies is necessary to bring into zealous and efficient action the energies of the brethren, therefore—

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Resolved, That we respectfully recommend to the churches the propriety of forming among themselves State and District meetings, to be held annually and quarterly, in such way as may seem exp dient, and that the churches in their Primary Assemblies be requested to send to their Annual Meetings, by their messengers, the number of members in their respective congregations, with the name of the Post-office.

Whereas, it appears that the cause of Christianity has suffered from the imposition of false brethren upon the churches, therefore,

Resolved, That we recommend to the churches, the importance of great care and rigid examination, before they ordain men to the office of evangelist.

Resolved, That this Convention earnestly recommend to the congregations to countenance no evangelist who is not well reported of for piety and proper evangelical qualifications, and that they be rigid and critical in their examination of such report.

Resolved, That we strongly commend to the churches the duty and importance of organizing and establishing Sunday Schools in every congregation.

Resolved, That a committee of five be appointed to make out and publish a catalogue of such books as would be suitable for present use.

Resolved, That a corresponding committee of five be appointed from different States, to co-operate with the executive committee of the Tract Society on the subject of Sunday School books.

Resolved, That the executive committee of the Tract Society be requested to superintend the publishing of Sunday School books.

Resolved, That a committee of five be appointed to co-operate with the publication committee of the Tract Society, as a committee of revision.

The following brethren were then appointed on a committee to prepare a catalogue of books, already published, which can be recommended to the brotherhood: Brethren Burnet, Moss, C. Kendrick, Scott and Pendleton.

The nominating committee then presented the following names for a Corresponding Committee: Isaac Errett and A. S. Hayden, Ohio; A. Campbell, Va.; W. Scott, Pa.; S S Church, Mo.; L. H. Jameson, Ind.; S. J. Pinkerton, Geo.; J. B. Ferguson, Tenn.; J. T. Jones, Ill.; A. Graham, Ala.

Whereas, the Lord's day being a monumental institution, pointing continually to one of the most important events which has ever transpired among men, the resurrection of Jesus Christ our Lord from the dead, an event, the remembrance of which should thrill every heart with sacred joy; and whereas, the sanctification and due observance of this institution is essential to the progress of piety and good morals; therefore,

Resolved, That we earnestly recommend to all our brethren in the Lord, the importance of sanctifying and observing the day in their conversation and behaviour; and especially that they may refrain from starting, and if possible, prosecuting any journey, either of business or pleasure, on this holyday.

Resolved, That there is great need of increase of personal piety and devotion, especially in the three particulars of daily reading of the scriptures, secret prayer, and family instruction and worship, and that this convention recommend to the teachers to urge upon the brotherhood everywhere a more faithful performance of their duties.

Resolved, That the President be requested, in the name of this Convention, to address a fraternal letter to the disciples of Eastern Virginia in Convention assembled in Richmond, at their annual meeting on the 24th of November, 1849, and request their consideration of her proceedings and their co-operation.

Resolved, That a committee of three be appointed to prepare a concise and appropriate address to our Christian churches and brethren generally, embodying and recommending the sentiments, principles and measures,

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agreed upon in this convention, and that the same be published, together with the report of the proceedings of the Convention.

Various resolutions of a particular and complimentary character we omit, as they will appear in the detailed report of the proceedings. We have thrown together the main and important points, and without attempting to give the order in which the various minor matters were discussed and disposed, we have aimed to give a just and connected view of what was done under the great leading heads of deliberation and business. Nothing could be more gratifying than the spirit of conciliation, confidence and hope which pervaded the Convention and characterized its proceedings. There was much to make the lover of peace, good order and organized and efficient benevolence rejoice, and many an acquaintance made and friendship formed, which will not only incline us to look forward with pleasing anticipations to another such convocation, but which, we doubt not, will last through life, and be renewed and chrished in a better world. W. K. P.

Our expectations from the Convention have more than been realized. We are much pleased with the result, and regard it as a very happy pledge of good things to come. The unanimity, cordiality, and generous concurrence of the brethren in all the important subjects before them, was worthy of themselves and the great cause in which they are all enlisted. Enough was done at one session, and enough to occupy our best energies for some time to come. Bible distribution and evangelical labor—two transcendent objects of Christian effort most essential to the conversion of the world—deserve at our hand a very cordial and generous support. We may rationally anticipate, from the indications afforded during the session, that they will be liberally patronized and sustained by all the brotherhood. The suggestions deferentially submitted to all the brotherhood, for their concurrence and action in reference to the necessity and importance of periodically meeting, in given districts, large or small, as the case may be, for consultation and practical effort in the advocacy of the cause in all their localities, must, we think, meet the approbation of all the intelligent and zealous brethren and churches every where; and, we doubt not, will give great efficiency to the labors of evangelists in those districts.

Denied the pleasure of having been present on this interesting occasion by an unusually severe indisposition, I am peculiarly gratified with the great issues of deliberation. The Christian Bible Society, co-operating with the American and Foreign Bible Society—now approved by all the churches present, and commended by them to all the brethren, removes all my objections to it in its former

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attitude, and will, no doubt, now be cordially sustained in its claims for a liberal patronage from all our communities. The Christian Missionary Society, too, on its own independent footing, will be a grand auxiliary to the churches in destitute regions, at home as well as abroad, in dispensing the blessings of the gospel amongst many that otherwise would never have heard it. These Societies we cannot but hail as greatly contributing to the advancement of the cause we have been so long pleading before God and the people. There is, indeed, nothing new in these matters, but simply the organized and general co-operation in all the ways and means of more energetically and systematically preaching the gospel and edifying the church. We have always been, more or less, commending and sending abroad the Bible, and sustaining evangelists in their missions to the world. But we have never before formally, and by a generous co-operation, systematically assumed the work. Union is strength, and essential to extensive and protracted success. Hence, our horizon, and with it our expectations, are greatly enlarged.

The other matters commended to the brethren are more or less important, but these are the grand events of the Convention. Sunday Schools, and their libraries; Tract Societies, under an enlightened and judicious supervision, are also great auxiliaries, and made more or less expedient, if not even necessary, in keeping up with the spirit and character of the age. The world is being flooded with the offerings of the press. To save the youth from a flood of trashy, unedifying, and sometimes impious publications, it is expedient that something be done in the way of self-defence, if not in the way of making inroads upon the grounds of the great adversary of the salutary truth of sound literature and Christian learning. But, of all these matters, we will doubtless have occasion to speak more fully hereafter. Meantime, we thank God and take courage, and commend these instrumentalities to the prayers of all the holy brethren, and to the blessing of the Lord. A. C.

A CALL UPON THE CHURCHES OF PENNSYLVANIA.

PITTSBURGH, November 16th, 1849.

Dear Brother Campbell: I have read, with a great deal of pleasure, the proceedings of the Convention of our brethren in Cincinnati. I feel convinced that these movements will be seconded by the churches throughout the country, and am anxious that Pennsylvania should do her part.

Suppose, therefore, that you suggest a convention of representatives from every part of this State, to meet in this city or in Somerset, or at any more central point, say in June, 1850. I would like to have the brethren sounded on this subject.

A convention, such as I propose, would enable us to ascertain all the

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statistics of our body in this State, besides securing a general co-operation in the Bible, Mission, and other enterprises.

My kindest regards to your dear family. May grace, mercy and peace, be with you. Yours, in the one hope,

SAMUEL CHURCH.

Say Somerset, as more central, and early in June or early in August, as most convenient. A. C.

FAMILY CULTURE.

CONVERSATIONS AT THE CARLTON HOUSE.

No. X.

Olympas. We almost finished the sixth chapter last night. Paul, in this chapter, clearly teaches us that christianity effects a very radical change in all its subjects, not merely a change of state or relation to God, but a change of views, of feelings, of motives and of conduct, or character. Truly, we say with the Apostle what he says to the Corinthians:—"If any man be in Christ he is a new creature. Old things are passed away; behold all things are become new." "But all these things are of God, who has reconciled us to himself." He is the cause and to him be all the glory.

Ephraim. It is, therefore, a reasonable service—that we consecrate our persons to him. What think you, brother Clement, of that mould or "model of doctrine," to which Christians are said to be delivered up;—or into which they are cast? Is it any special portion of the Christian doctrine, or the whole of it?

Clement. I presume that the Apostle alludes simply to the gospel. The legal dispensation and the evangelical dispensation resemble two moulds into which human nature may, under the figure of a model, be said to be cast. They come out of each mould bearing upon them the impression engraven on it. There was a legal spirit and a legal form of character. There is an evangelical spirit and an evangelical form of character. Indeed, as it appears to me, all systems and theories of religion are moulds or models of character. Hence, there is a spirit and character in all creeds and parties of philosophy and religion—imparted to those who are given up to them.

Ephraim. This being so, how important, how essential it is that we have the true mould, it being the grand object of every system to form a character approved of God and profitable to men.

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Olympas. There is but one character approved of God, and that is the character bearing the impress of the apostolic mould—cast into that mould we are model characters—"free from sin," and devoted to righteousness. Sin is not only pardoned, but its power is broken, its dominion is taken away. So speaks the Apostle—"Sin shall not have dominion over you, for you are not under law but under favor." The argument, then, is,—Christians present or consecrate, their powers to the Lord. Formerly they presented themselves to Satan. They now glorify the Lord with their bodies and their spirits, which, indeed, he having bought, are his.

The Christian is compared to a voluntary slave, who has sold himself for life, to the Lord Jesus Christ. The wages for his old service was death. The new wages (having sold himself) are a gift. The gracious gift of God to his servants is "everlasting life, by Jesus Christ our Lord." This introduces us to the seventh chapter, and to some new figures, most appositely setting forth the benefits of being under favor, in contrast with being under law. But such was the attachment of the Jew to the law, and such its authority over him, that it was difficult to teach him or make him feel that he was not under the law, but under a dispensation of sovereign favor. Can you, James, sum up the points in the sixth chapter?

James. The first question is, "Shall we continue in sin, that favor may abound?" This the Apostle negatives. 1st. From the fact that we have, in Christian baptism, died to sin. 2d. That in baptism we have been buried, in consequence of that death. 3d. That we have been raised in baptism to lead a new life. 4th. That being raised, we are constantly to live to him that bought us, as a debt of gratitude. But 5th. We may, through the infirmity of the flesh, sin against Christ, and not live wholly to him; but in that case sin shall not condemn us, or have dominion over us—because grace reigns, and we live under a reign of grace. 6th. Then come arguments drawn from the riches of this grace, to encourage and stimulate us to give up all our powers to the service and glory of Him that bought us. The chapter closes with a glorious contrast between the wages of sin through the law, and the gracious gift of God by Christ Jesus our Lord; and this presents the two dispensations of law and of grace in sublime contrast.

Olympas. Hence, the next chapter opens with a statement and illustration of the legitimate dominion of the law. Read the first paragraph, James:

"Do you not know, brethren, (for I speak to them who know law,) that the law has dominion over a man as long as he lives? For

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the married woman is bound, by law, to her husband as long as he lives; but if the husband be dead, she is released from the law of her husband. If then, indeed, while her husband lives, she be married to another, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is not an adulteress, though married to another husband. Thus, my brethren, you also have become dead to the law, by the body of Christ, that you may be married to another, who rose from the dead, that we may bring forth fruit to God. For when we were in the flesh, our sinful passions which were through the law, wrought effectually in our members, to bring forth fruit to death. But now, having died *with Christ*, we are released from the law, by which we were held in bondage; so that we may serve *God* in newness of spirit, and not in oldness of the letter.

Olympas. Taking the law of marriage as an illustration of the Apostle's meaning, what, James, are the main points which he makes, bearing on his subject?

James. I see but one. The husband is bound to live with his wife as long as she lives, and the wife is bound to live with her husband as long as he lives. This law, however, on the death of either party, *dies*, as far as the other party is concerned. But I do not comprehend how this illustrates the law of Moses or the law of God. It never dies, and those under it can never be released from it.

Olympas. Would you, brother Ephraim, explain the matter to the satisfaction of James?

Ephraim The fourth verse seems to me to contain the kernel of the matter, and shows what the Apostle means. The Roman brethren, so far as they had been Jews, were formerly under the law of Moses—under all its requirements—and, as Jews, were bound to obey it perfectly and perpetually; but the Asostle intimates that they were, in some way, through *the body* of Christ, dead to the law, I presume, the wife is dead to the law when her husband is dead. Is she not dead to that law that prohibited marrying another man? It is a strong figure; but I cannot understand the Apostle otherwise than as viewing the death of one party, not merely as absolving the survivor from the obligations of the marriage contract, but, as it were, killing the law, so far as he is concerned. But how the body of Christ accomplishes this, I am not so fully enlightened as I could wish. I should like to hear Father Clement on that point.

Clement. This is, indeed, an interesting point. I wish I could say that I comprehended it fully. I can give my opinion, and will thereby, I hope, elicit more light on the subject. The body of

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Christ was crucified, and he died as a sacrifice for sin, under the law; but he died not for his own sin, but for our sin. Therefore, having endured the curse of the law, "for he was made a curse for us," the law has no power to condemn any one who is in Christ. Thus, then, we are dead to the law, and are freed from its curse. So I understand the matter.

Olympas. That is equivalent to what Paul says to the Galatians—"I, through the law, am dead to the law, that I might live to God: I am crucified with Christ"—"Christ hath redeemed us from the curse of the law, being made a curse for us"—or, rather, with the same Apostle to the Ephesians, 2d, 15: Christ "abolished, in his flesh, the enmity—the law of commandments." Again, Col. 1st, 22: "In the body of his flesh, through death." By the body of Christ, I here understand *the body* of Christ *crucified.* "He bore our sins, in his own body, on the tree." It follows, then, that the Christian is dead to the law of ten commandments, as a woman is dead to the law of her husband, when he is dead. The Christian is released from its curse, and from its power to condemn. But he that died under the curse of the law is now alive again—Christ has risen from the dead; and, as a woman whose husband is dead, may be married again to a new husband, so we, as Christians, are married to the risen Lord, and are now under law to Christ.

But we must not extend the figure farther than the Apostle extends it. He only goes thus far: We, believing Jews, are now under Christ, risen from the dead who died under the law, suffering its penalty, and now we are freed from its curse. He then proceeds to show the advantages derived from this relation, of which we cannot now speak particularly—one, only, at present, and we shall reserve others for another lesson. What, Susan, is the point named in the fifth verse?

Susan. "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death."

Olympas. For "*the motions of sin,*" in the New Version we read "our sinful passions." Proceed:

Susan. Being in the flesh under the law, those sinful passions, being condemned by the law, condemned the Jews, and would condemn us; and in this way the fruit of this marriage to the law is always to death, to condemnation, and separation from God.

Olympas. I could not answer this question better than you have done. "But," we must add with the Apostle, "being dead with Christ to the law, we are released from the law by which we

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were held in bondage; so that now united to Christ by faith, we may serve God in newness of spirit, and not in the oldness of the letter." By "newness of life," the Apostle simply indicates a new spirit—not the spirit of a slave, but the spirit of a son, and an heir of God through Christ. But this will be much more fully illustrated in our next lesson. A. C.

As a matter of curiosity, and of interest to many of our readers, and to conclude our allusions to the following case, I lay before our readers the Summons of Damages, which was submitted to the Supreme Court of Scotland:

Summons of Damages—Alex. Campbell against James Robertson.

VICTORIA, &c.—Whereas, it is humbly meant and shown to us, by our love to the Rev. Alexander Campbell, President of Bethany College, Virginia, United States of America, Pursuer, and Alexander Paton, Merchant, in Glasgow, his Mandatory: That the pursuer came from America to England in the summer of the year 1847, at the request of many religious congregations in this country, of the denomination known as Baptists. The pursuer's only object in visiting this country was to promulgate and enforce certain opinions regarding the ancient views of Christianity. From England the pursuer proceeded to Scotland, in the month of August, 1847, and his friends there published a list of the various towns which he meant to visit, and the dates at which these visits should take place. The pursuer's first lecture in Edinburgh took place about the 8th of August, 1847. Immediately thereafter, James Robertson, styling himself the Rev. James Robertson, residing at 27 Gilmore Place, Edinburgh, defender, commenced a system of virulent and malicious abuse of the pursuer, on the allegation that he was a slaveholder and an upholder of slavery; and he continued to assail and annoy the pursuer both in Edinburgh and in Dundee, to which town the pursuer afterwards proceeded, printing and circulating cards, in which the pursuer was represented as a man-stealer, and the defender of man-stealers. By these malicious proceedings of the defender, the pursuer was forced into a controversy on the subject of slavery, and addressed a letter to the public newspapers, dated the 31st of August, 1847, in which he defended himself from the attacks which had been made upon him, and explained the reasons why, in present circumstances, he declined to meet the defender in public debate on that question. Thereafter, the defender proceeded, on or about the 31st day of August, 1847, wrongfully, maliciously, and illegally, to present a petition to the Sheriff of Lanarkshire, in which he set forth: "That the Rev. Alex. Campbell, President of Bethany College, Virginia, United States of America, on the 25th of August current, published in Edinburgh, of that date, called the 'Edinburgh Journal,' a letter addressed to the editor of said Journal, containing a number of false and slanderous statements, highly prejudicial to the private character of the petitioner, and calculated to injure his influence as a Minister of the Gospel; that a copy of said newspaper is herewith produced; that the said Rev. Alex. Campbell, in different places, both in public and private, has made statements regarding the petitioner of a slanderous and calumnious nature, and calculated to injure him both privately and as a minister; that

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the petitioner estimates the damages he has sustained, as aforesaid, at the sum of £5,000 sterling; that upon this complaint the defender (Robertson) emitted the following oath—'appeared the petitioner, who, being solemnly sworn and examined, deposes affirmatively to what is set forth in the petition; depones that the Rev. Alexander Campbell complained upon, is justly due and addebted to the deponent a sum of £5,000 of damages, for the injury the deponent has sustained at the hands of the said Rev. Alex. Campbell, by the published letter referred to, and by the statements made by lectures in Scotland; depones that the deponent has learned, both by the printed note of 'Arrangements,' and also by said letter, that the said Rev. Alex. Campbell intends to leave Scotland on the 6th *prox.*, and go abroad; that the deponent, in his conscience, believes said information to be correct, and the said Rev. Alex. Campbell is *in meditatione fugæ* from Scotland, to defraud the deponent of his just claims against him. All which is truth, as the deponent shall answer to God.

(Signed) JAMES ROBERTSON,
HENRY GLASSFORD BELL."

That upon this oath, and a reconsideration of the petition, warrant was granted by the said Henry Glassford Bell, one of the Sheriff Substitutes of Lanarkshire, on said 31st August, 1847, "to apprehend the person of the said Rev. Alex. Campbell, and bring him before me or any of the Sheriffs for examination, as to what is set forth in the petition;" that upon this warrant the prisoner was apprehended upon the morning of the 2d September, 1847, and after being detained in the custody of an officer the greater part of that day, was taken before the said Sheriff Substitute, and on his finding caution for his reappearance on the 3d September, the consideration of the case was adjourned till 10 o'clock of the morning of the said 3d September; that the petitioner was detained from that time till 4 o'clock in the afternoon; and latterly, the said Sheriff Substitute, after repelling certain objections to the formality of the proceedings, and after the defender had restricted his alleged debt of £5,000 to £200, the case was again adjourned till the 4th of September, upon caution being found for the personal reappearance of the pursuer; that upon the said 4th day of September, 1847, the said Sheriff Substitute issued the following warrant against the pursuer, at the instance of the defender:

"Glasgow, 4th September, 1847.—Having resumed consideration of this petition, with the defender's judicial declaration and whole process, finds that the defender has not denied that he is *in meditatione fugæ*, and holds him confessed as being so accordingly: Therefore, grants warrant to apprehend and commit the said Alex. Campbell, defender, to the prison of Glasgow, therein to be detained until he finds sufficient caution acted in the books of court, *de judicio sisti*, in any action for payment of the debt mentioned in the petition, or restricted by the minute annexed thereto, to be brought against him at the petitioner's instance, within six months from this date, and appoints the office of the Sheriff Clerk, depute as a domicile, to be sisted on the bond of caution, where the citation for the said Alex. Campbell may be left for him, but suspends execution of the warrant for the period of ten days, that the defender may, if so desired, have an opportunity of applying to the Court of Session, by Bill of Suspension or otherwise, provided he shall, in the mean time, and before Monday, the 6th inst., at 4 P. M., find sufficient caution acted in the books of court, to abide the issue of such Bill of Suspension or other mode of Review, and appoints the defender to be kept in custody till said caution is found.

(Signed) H. G. BELL."

The whole of the said proceedings were not only wrongful and malicious on the part of the defender, but were unfounded in fact, informal, illegal and inept, and the defender was fully warned of their informality and ille-

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gality, by the objection taken and discussed before the Sheriff. But the defender, nevertheless, maliciously and illegally caused the prisoner to be apprehended under said warrant, on or about Monday, the 6th September, 1847, and to be put into the north prison of Glasgow, in which he was detained under the said warrant till the 11th day of September, on which day he found caution to abide the issue of a Note of Suspension and Liberation, which he had in the meantime presented; that the pursuer having, on or about the 7th day of September, 1847, presented a Note of Suspension and Liberation to the Lord Ordinary on the Bills, complaining of the foresaid warrant of imprisonment, and of the whole of the proceedings under which it was issued; and parties being heard on the 30th September, Lord Murray, Ordinary, on the bills, passed the Note and granted liberation; and which interlocutor was adhered to by the court, on a Reclaiming Note by the defender; that by the foresaid illegal, malicious and unwarrantable apprehension and detention of the pursuer, under the foresaid informal proceedings, under the petition of *meditatione fugæ*, he, the pursuer, has suffered greatly in his character, and feelings, and usefulness in life—for all of which, the defender is liable in reparation to the pursuer; and although the pursuer has frequently desired and required the said defender to make proper reparation for the foresaid injuries, yet he refuses, at least delays, so to do. Therefore, the said defender ought and should be deemed and ordained by decree of our said Lords to make payment to the pursuer of the sum of £2,000 sterling, in name of damages, and as a *solatium* for the injuries sustained by him as aforesaid; and of the further sum of £100 sterling, or of such other sum, more or less, as our Lords shall modify, as the expenses of the process to follow hereon, besides the dues of extracting the decree to be pronounced therein, conform to the laws and practice of Scotland, used and observed in the like cases, as is alleged. Our will is, &c.

The preceding "Summons," or declaration of my complaint against Rev. James Robertson, we presume to be of some interest to our readers, as setting forth, in forensic style, a history of my afflictions at the hand of Mr. Robertson. The award has done as much honer to the court that decreed it, as it has done to me. I was not at all meddling with any political or peculiar institution in Great Britain, but simply advocating original Christianity. I was assailing no man or party in the United Kingdom. I was preaching Christ, and advocating the claims of the Bible. I was interrogated by my assailant, whether I thought the Bible allowed any one man to hold property in the person of another, as master and servant? I answered in the affirmative. This was the head and front of my offending. For vindicating the truth of the Bible and the character and authority of Moses and of Christ, I was slandered, persecuted and imprisoned. The question of American Slavery was made the occasion of thus opposing my labors in the Gospel. I need not have been imprisoned, had I given bail. I could have given any amount of bail that the law of Great Britain required in the case. Indeed, it very much grieved my friends that I would not allow them to do so. I could not consent to buy myself off from such treatment, nor my persecutor from the infamy of his malevolence. It was in the power of those with whom he acted to have prevented him, or stayed his proceedings. This they did not do, nor have they yet removed him from his position as their organ—their Secretary. They, therefore, justified his course, and have demonstrated the spirit by which they were

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actuated towards me. Whether, personally or professionally, they are Christians or Infidels, I neither know nor presume. He was sustained by them and the church to which he belonged, and, until repudiated by them, I, in common with all men of reason and conscience, must regard them as partakers with him in his sins.

I sought nothing from him but justice, and never, for a moment, thought of receiving from him one farthing in the form of damages. No one could induce me to do so: nor did my brethren desire it. All that they wanted, or could consent to, was the payment of the costs to which they might be rendered liable by the prosecution. I gained all, and more than all, I could have asked; and having, in the simple verdict, all that I desired, I, of course, am fully satisfied, because fully vindicated and justified in the decision given. Should they collect it and give it to the poor, they might, indeed, do a good work.

But of this, I presume, there is not much probability. I cannot, however, in dismissing this subject, and in leaving Mr. Robertson to his own destiny, do less than express my sincere thanks to all the brethren in Great Britain for the diligence, assiduous attention and liberality, with which they have prosecuted this unpleasant affair, and sustained my reputation from the aspersions sought, by the enemies of the Gospel which we preach, to throw upon my character, and the cause to which they and I have consecrated our persons, our lives, our talents and our property. In doing which, they have done themselves great honor, and the cause of truth much service. A. C.

PEACE CONGRESS.

Being morally and religiously a Peace Man—against savage and civil war—personal or natural combat, with any other weapons than Logic, Rhetoric and Truth—I commend to the perusal and grave consideration of all my readers the following elegant and sensible address from the President of the Peace Congress, assembled at Paris, August 24th, 1849. A. C.

Friday, August 24th, 1849, 4 o'clock P. M., the Congress of the friends of Universal Peace, commenced its sittings in Paris. M. V. Hugo, was called to preside, and made an opening speech, characterized by remarkable eloquence and lofty sentiment. We give the following extract:

Gentlemen: Many of you have come from the most remote parts of the globe, your hearts full of a religious and holy thought. You number in your ranks public men, philosophers, ministers of religion, eminent writers, and many of those public men who are the

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lights of their nation. You have wished to date from Paris the declarations of this assembly of convinced and serious minds, who desire not only the welfare of one people, but the welfare of all people. You have come to add to the principles which, at the present time, influence statesmen, governors and legislators—a superior principle. You have come to turn over, in some sort, the last and the most august leaf of the gospel—that which enjoins peace on the children of God; and in this city, which has hitherto only decreed the fraternity of citizens, you have come to proclaim the fraternity of men.

Gentlemen, we bid you a hearty welcome.

Gentlemen, in this religious thought of universal peace, of all nations bound to one another by a common bond, of the gospel for our supreme law, of arbitration substituted for war—is this religious thought a practical thought? Is this holy idea capable of being realized! Many positive minds, as they are called—many political men who have grown old in the management of affairs—reply, "No." As for myself, I reply with you, and without hesitation, "Yes;" and I shall try to prove the truth of my statement immediately.

But, I go further: I do not only say that it is an object capable of being realized, but that it is inevitable. All that can be done is to hasten or retard its consummation.

The law of the world is not, and cannot be, distinct from the laws of God; but the law of God is not war, but peace. Men began with struggles, just as creation commenced by chaos. Whence do they come! Evidently from war. Whither are they going! Not less evidently to peace.

When you affirm these lofty truths, it is quite plain that your affirmation meets with negation; that your faith meets with incredulity; that, in this hour of our troubles and of our commotions, the idea of universal peace surprises and alarms every one, as being the apparition of something impossible and ideal. It is quite probable that our views will be called Utopian; and, as far as concerns myself, a humble and obscure laborer in the great work of the nineteenth century, I accept this opposition without being either astonished or discouraged by it. Is it possible for you to prevent people turning aside their heads, and closing their dazzled eyes, when, in the midst of the thick darkness which still surrounds us, you suddenly open the radiant gate of the future?

If any one, gentlemen, four centuries ago, during the time when commune waged war against commune, town against town, and province against province—if any one had said to Lorraine, to Picardy, to Normandy to Bretagne, to Auvergne, to Provence, to Dauphiny, to Burgundy: "A day will come when you will no longer make war; when men will no longer bear arms one against the other; when it will no longer be said, 'The Normans have attacked Picardy,' or 'the men of Lorraine have beaten the Burgundians.' You will still have many differences to arrange, many interests to discuss, many disputes to settle, but do you know what you will put in the place of armed men, of infantry and cavalry, of cannon and falconets, of lances, pikes and swords? You will put

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in place of all these a little wooden box, which you will call the balloting-box, and from that box will proceed an assembly—an assembly on which you will feel that you all live, which will act as a soul to all of you, a sovereign and a popular council, which will decide, will judge, will settle all questions, which will make the sword fall from the hands of all, and justice rise in every heart; which will say to each man, 'Here ends thy right, there begins thy duty.' Lay down your arms! Live in peace! And on that day you will feel that you have common thoughts, common interests, a common destiny. You will embrace one another, you will recognize one another as children of the same blood, and of the same race; on that day you will cease to be hostile tribes—you will be a people. You will no longer be Burgundy, Normandy, Brittany, Provence—you will be France. You will no longer call in the aid of war, but you will summon civilization to assist you."

If any one had said this at that period, gentlemen, all the serious and positive men, all the great politicians of the day, would have cried out, "Oh, the man is dreaming; he is talking arrant nonsense. It is plain that he has very little knowledge of human nature. What a strange piece of folly! What an absurd chimera!" Gentlemen, time has passed on, and we find that this dream, this folly, this chimera, is the reality. And I insist on this—the man who might have delivered this sublime prophecy, would have been declared a fool by the wise men, for having seen into the designs of God.

Well, you say at the present day, and I join with you in saying it—all of us who are here present, speak to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, and say: A day will come when arms will fall from your hands also, when war will appear as absurd, and will appear as impossible between Paris and London, between Vienna and Turin, or between Petersburgh and Berlin, as it would now be impossible and appear absurd, between Rouen and Amiens, or between Boston and Philadelphia. A day will come, when France, Russia, Italy, England, Germany, all the nations of the continent, without losing their distinguishing characteristics, and their glorious individuality, will coalesce into a superior unity, and will constitute an European fraternity, precisely in the same manner as Normandy, Brittany, Burgundy, Lorraine, Alsace, and all the other provinces have coalesced into France. A day will come when there will be no other battle-fields than markets opening for commerce, and minds opening for the reception of ideas. A day will come when bullets and bomb-shells will be superseded by votes, by the universal suffrage of nations, by the venerable arbitration of a grand sovereign senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when cannon will be shown in museums, just as instruments of torture are shown now-a-days. A day will come when men will behold those immense groups, the United States of America, shaking hands across the ocean, exchanging their produce, their commerce, their industry, their arts, their talents, combining together for the common welfare of all those two infinitely powerful forces, the fraternity of men and the power of God.

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And we shall not want four hundred years to bring about the day, for we live in stirring times; we live during the most impetuous course of events and ideas which has ever occurred, and in these our times, a year sometimes does the work of ages.

And French, English, Belgians, Germans, Russians, Slavonians, Europeans, Americans, what must we do to arrive, as soon as possible, at this great day? We must love one another. Love one another in this immense work of pacification—this is the best way of aiding God. For God wills it—this sublime end. And see what he is doing on all sides, to lead to its attainment. Look at the vast number of discoveries which he causes to be made by human genius, and which all tend to peace. What great progress! What numerous simplifications! How nature allows herself gradually to be subdued by man! How matters become more and more the slave of intelligence and the servant of civilization. How the causes of war disappear together with the causes of suffering—how near distant nations are brought to one another—how distances are diminished. All this is the beginning of fraternity!

Thanks to railroads, Europe will soon be no larger than was France during the middle ages. Thanks to steamboats, we can now traverse the ocean more easily than persons could formerly traverse the Mediterranean. Before long, man will go through the earth like the gods of Homer went through the heavens, in three steps. A few years more, and the electric thread of concord will surround the globe, and encircle the world.

Yes, the era of revolutions is drawing to a close; the era of improvements is beginning. The improvement of nations leaves the violent form and takes a peaceful form; the time is come when Providence will substitute for the disorderly action of agitators, the religious and calm action of peace-makers.

Henceforward, this will be the object of true politics; the recognition of all nationalities; the restoration of the historical unity of the people; the connection of this unity with civilization, by means of peace; the incessant enlargement of the civilized world; the giving of a good example to nations that are still barbarians; the substitution of arbitration for battles; and, to crown the whole, the utterance by justice of the last word which the ancient world uttered by force.

Gentlemen, I say, in conclusion—and let this thought encourage us—it is to-day that the human race is traversing this providential road. In our old Europe, England has taken the first step, and has said to the people, "You are free." France has taken the second step, and said to the people, "You are sovereigns." Now let us take the third step, and let France, England, Belgium, Germany, Italy, Europe, America, all unite in saying to the people, "You are brethren."

It is one thing to sin, another to be overtaken by sin, and another to be overcome by sin.

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LETTER FROM BROTHER BURNET.

HYGEIA, Mt. Healthy, O., Oct. 29, 1849.

BRO. A. CAMPBELL—*My Dear Sir:* We were much disappointed that you were not at the Bible Society Anniversary and the General Convention. Indeed, we expected you to be with us at Christian Chapel the Sunday preceding. When Bro. Pendleton appeared in the Convention, and informed us that your absence occurred in consequence of illness, from which you had recovered before his departure, we felt gratified for your recovery, though compelled to sympathize with you in an affliction which was a disaster to us, as it deprived the Convention of your society and counsel. The Convention, over which you were elected President, has requested me to assure you of their sympathy and prayers—a duty most genial to my feelings, the more especially as I can, in the same communication, contribute to your joy, by annouuncing a happy issue of our meeting. About five thousand dollars were raised in money, and pledges for our various enterprizes, but especially for the Bible and Missionary Societies, which shared about equally in the munificence. I never knew so fine a meeting. It lasted one week, and filled us full of joy and love. The representatives of the churches from abroad, amounted to about two hundred.

Suffer me, then, my dear brother, in behalf of the Convention, to express their sympathies with your sorrow, and their joy at your recovery; and, through you, to your numerous readers, the joyful news of our incipient success in the kindred enterprises of the Bible and Missionary causes.

For the Convention,

D. S. BURNET,

First Vice President, but acting President.

CHURCH OF NASHVILLE.

Brother A. Campbell: For three years past, there has been a steady and gradual increase in the church in this place. We have, however, been under the painful necessity of withdrawing our fellowship from some whose walk was unbecoming their profession; yet, notwithstanding this, we have been prospered in our membership, and in gaining favor with the public, until our present house of worship has become quite too small, and many go away every Lord's day, unable to procure seats. On last Lord's day, Elder J. B. Fer-

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guson, the Pastor of the Church, called a meeting of the male members, to take into consideration the propriety and importance of erecting a more commodious house of worship; when it was unanimously resolved to build immediately, and an efficient committee appointed, who have selected one of the most eligible spots in the city, and measures will be taken immediately to erect a church that will vie with any in Nashville. We have been prospered in our borders, and, as a general thing, there is much harmony and peace dwelling among us.

It is due to the church, and to Brother Ferguson, to say, that it is mainly through his zealous and untiring labors that so much prosperity smiles upon us; for, although he is most deeply afflicted, yet in addition to his pulpit labors, he visits his flock, as a pastor, conducts a Monthly Magazine, reading and correcting all his proof, and prepares most of the matter for publication, besides answering numerous writers and correspondents. We hope, at no very distant period, another church will be erected, in another part of the city; indeed, our cause is prospering in a glorious manner in every direction, and we are confidently hoping, and ardently praying, that the wholesome and pure doctrines, as taught by our Lord, and his Apostles and Disciples, will be proclaimed throughout the whole world, and that it may become, emphatically, Emmanuel's:

His praises sound from shore to shore,
Till sun shall rise and set no more.

I am yours, &c., very respectfully,

L. L. ALLEN.

"PRESBYTERIAN OF THE WEST."

"*Still Writing.*"—"Our *quondam* friend," Rev. N. L. Rice, D. D., is still writing against immersion. What stronger proofs could he give of his dissatisfaction with his management of his cause in the Lexington debate! Hear him once more:

"*Immersion.*—On the supposition, that the Apostles practised baptism by immersion, is it not most remarkable, that from the time when Christian baptism was instituted, we find on record not one instance in which they either delayed administering baptism for want of water, or went out of their way to find it? John the Baptist went where there was "much water;" but the Apostles, so far as the New Testament informs us, never did. The fact is easily accounted for on the supposition that they baptized by pouring or sprinkling, but it is most unaccountable on the supposition that they practised *immersion.*"

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We only remark:—On the supposition, that the Apostles practised baptizing by sprinkling, is it not most remarkable, that from the time when Christian baptism was instituted, we find not one instance in which they either delayed administering baptism till water was carried to them, in a basin,—or even sent for. John the Baptist *went* where there was *much water;* but the Apostles, so far as the New Testament informs us, never *sent* for it. The fact is easily accounted for on the supposition that they baptized by baptism or immersion, but is most unaccountable on the supposition that they practised sprinkling out of a basin. A. C.

DISCIPLINE—*No. XVII.*

NOVEMBER 1st, 1849.

BROTHER PENDLETON—*Dear Sir:* Nearly four months after the date of my "Essay on Discipline," the October number of the Harbinger came to hand, containing about eight pages of your "remarks," in reply to less than half that number of pages, written by me. The greater part of your remarks being in anticipation of my propositions, we will not now take time to reply, barely remarking, that it would have been, to say the least, more in accordance with justice, for you to have waited for my arguments, as by again referring to my Essay, you will see that I only attempted to sustain my first proposition; which was, that your teaching was "calculated to overturn all our former teaching and practice," for which purpose I quoted what Bro. Campbell had taught us. We frankly admit we are wedded to no particular theory, in relation to Doctrine or Discipline, separate and apart from the teaching of Christ and his Apostles; but having often changed our minds on both, we are again willing to do so, when convinced by the *word of God* we are wrong. But being satisfied that our views are the "Oracle of reason, of civil law, in all civilized society, (and above all,) the oracle of the Saviour and his Apostles," we of course look for, and have a right to expect, not only strong arguments, but positive declarations of *Scripture*, to produce a change in our minds—neither of which, in our judgment, have you adduced. You say the quotations I make from Brother Campbell do not fully *represent* his sentiments on the subject. I was aware of all Brother Campbell had written, and admit the quotations you make are somewhat at variance with those made by me, and acknowledge my inability to reconcile them. Yet I do not admit he *fully* sustains your views.

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In order to a full understanding of each other, before we proceed to the investigation of our second proposition, it may be necessary to state, explicitly, our sentiments on the subject under consideration, and, also, the views we understand you to hold.

We believe that, in cases of discipline, the brethren are to be judges both of the "fact and the law;" consequently, have a right to decide whether the decisions of the *Elders* are in accordance with the *word of God*, and that all offenders are cut off by a vote of the *Church*, and the *Church* is bound only to sustain "all the righteous decisions of the Elders." Upon the contrary, we understand you to teach that the *Elders* are to be *judges* of the "*fact and the law*," and by *their judgment*, all offenders are *legally excommunicated*, and the brethren are bound to sustain all *their* decisions, right or wrong, and ask no questions about it; and a refusal thus to do, would be, on their part, rebellion and anarchy.

Not wishing to be tedious, without further remarks we proceed at once to the investigation of our second proposition, viz: "That your teaching is 'contrary to the word of God.'"

Before we refer to the Scripture proof on this subject, we will premise by saying—1st. Churches existed before elders; 2d. The churches are the *creators*, and the elders the *created*, and derive all their authority from the *church*, and therefore cannot be superior, but subordinate to the *church;* 3d. All the espistolary communications, together with what the spirit said to the seven churches of Asia by John, in the Isle of Patmos, for the purpose of correcting the evils in the churches, are addressed to the *churches*, and not to the *elders;* which proves the *churches* were responsible for such evils, and required to correct them, under penalty of being blotted out of existence.

By referring to the 18th chapter of Matthew, it will be seen that our Saviour, after prescribing the course we should take in certain cases, in the 17th verse says: "And if he shall neglect to hear them, tell it unto the *church:* but if he neglect to hear the *church*, let him be unto thee as an heathen man and a publican." To evade the force of this passage, I know it has been argued that, tell it unto the *church*, means tell it unto the *elders;* but until I am convinced that *church* and *elders* are synonimous terms, such arguments have no force with me whatever.

The next scripture I refer to is 1st Corinthians, 5th chap., 9th to 13th verse, inclusive: "I wrote unto you (Corinthians) in an epistle, not to company with fornicators, yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators, for then must ye needs go out of the world: but now I

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have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat; for what have I to do to judge them also that are without. Do not ye (Corinthians) judge them that are within, but them that are without God judgeth. Therefore, put away from among *yourselves*, that wicked person."

By turning to 2d Corinthians, second chapter and sixth verse, where the Apostle again evidently refers to those characters he had in his first epistle directed the *church* to put away from among *themselves*, he says: "Sufficient to such a man is this punishment, (or excommunication,) which was inflicted of *many*;" which reads in the New Translation, "by the majority." The foregoing passages of scripture are so plain, we will not offer an insult to the understanding of the readers of the Harbinger, by attempting to make them plainer, and we think conclusively establish the position we have assumed; and, if so, prove, beyond a doubt, your teaching to be "contrary to the word of God."

We know, 1st Timothy, 5th chap., 7th verse, "Let the elders that *rule* well," &c., and Heb. 13th, "Remember them that have the *rule* over you;" and again, in the 17th verse, "Obey them that have the rule over you, and submit yourselves," with some other passages of a similar kind, are relied on to sustain your views; but when taken in connection with the passages I have referred to in support of my proposition—which must be done, as we cannot take one portion of God's word to the exclusion of another—such passages only go to prove the elders are the servants of the church, and in *ruling*, are bound by the law of the king; and the church being the "support of the truth," the brethren are not bound to sustain any decision that may conflict with that "truth," which is the word of God.

Desiring to be brief, and wishing to get through our propositions, we at present add no more, but close by requesting the publication of this in the December number of the Harbinger, hoping, at the same time, some one more able than myself to contend with you, may relieve me of the unpleasant task I have, from the necessity of the case, taken upon myself.

As ever, yours for the truth's sake,

J. G. CHINN.

REPLY.

BROTHER J. G. CHINN—*Dear Sir:* I am sorry you should have to complain of any delay in the publication of your former article on

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Discipline. I inserted it in the first number of the Harbinger after I received it. You did not direct it to me; and as it reached Bethany during vacation, in Father Campbell's absence, it was laid aside for the time, with many other letters, and had to wait its turn. The delay was, therefore, unintentional. Please accept this apology. As to anticipating your proofs of your propositions, allow me to say, I did not understand from your letter that you intended to take them up numerically, and attempt to establish them in a series of articles. Had I so understood you, I would certainly have waited for your proofs, and thus made my remarks shorter. If I should hereafter write a greater number of pages than you, I trust you will attribute it, not to injustice to you, but to my anxiety to establish what I conceive to be the truth. As neither of us professes to write for victory, but for truth, we should complain, not of the number or length, but of the weakness or sophistry of arguments. Owing to the very broad and general declarations, which you assert, sometimes in a single sentence, I cannot, of course, respond so briefly, unless by adopting the same concise method of denying; but this, of course, would not be satisfactory, either to you or myself.

If I were to adopt the method of stating your sentiments, which you employ to express mine, I would say that you teach that a *majority* of the brethren are to be the judges of the fact and the law; and that, by their judgment, all offenders are to be excommunicated, and the *minority* are bound to sustain all their decisions, right or wrong, and ask no questions about it, and a refusal thus to do, would be, on their part, rebellion and anarchy. Moreover, that the elders, who are the rulers, are so only in name, and that they are not really to exercise the authority of discipline when it actually occurs! But let us proceed to your argument. 1st. You say, "churches existed before elders." This is true, but not before Apostles and Evangelists. Let us not forget the great and fundamental truth, that churches did not first organize themselves, nor make their own laws. Therefore, your second assertion—to wit: That "the churches are the creators, and the elders the created, and derive all their authority from the church," &c.—must be taken with much qualification. Christ is the great head of the church, all authority emanates from him, and the church can only act in subordination to His laws. It is true, that elders are chosen by the people over whom they rule. So were the rulers of Israel; but whilst this is the privilege of the brethren, it does not follow that Christ has conferred upon them the authority to rule, instead of their rulers. The right of *selecting* a governor, a ruler, or a judge

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is one thing; but the right of governing, ruling, or judging, is quite another thing. Christ has made it the privilege of the brethren to select their rulers; but the duty of governing, he has committed to those who are thus selected. Bear with me, my brother, while I illustrate this principle: All organized societies have some fundamental laws, called a constitution. Under this they act; and, until it is properly changed, they should be subordinate to it. The constitution, we will suppose, gives the people the power of choosing the officers; and to these officers, when thus chosen, certain powers. Now, so long as the constitution stands, the people cannot take the place of the officers; their right to elect them, does not effect their powers, for these are fixed by the constitution, which, until it is altered, is supreme authority. But the constitution of the Christian Church cannot be altered by the members—it is the law of Christ; and, therefore, they cannot interfere with the proper functions of the officers, as fixed by it. So much for the general principle of primary authority. It is required by the constitution of the church, which she did not make, and cannot change, that the duties of governing or ruling shall be discharged by an eldership; and that congregation which claims the right to discharge these duties by a popular vote, and regardless of her eldership, acts in violation of the constitution which the Messiah himself has delivered. We must not confound the Christian Church with the elementary state of society, where the people meet in primary assembly to *create* a government, and make its constitution and laws; but we must remember, always, that Christ is the head of the church—her lawgiver and King—and that she has no powers which are incompatible with the provisions of the constitution which He has given.

Your third argument seems irrelevant. Some of the Epistles are addressed to a single church—some to several churches—some to the saints or brethren generally, and one to the saints at Phillippi, with the bishops and deacons. These are facts, but I am at a loss to see their connection with the question before us. If we regard the Epistles as giving laws for the Disciples, then, no matter how these laws are to be enforced, it is proper that they should be directed and delivered to the people. If we regard them as containing instruction and exhortation for the Disciples, then they should be addressed to the Disciples. This is all as it should be, and does not touch the point we are discussing. Because the Legislature of Virginia addresses her laws to the people of Virginia, no one would think of making this an argument for the people assuming the place and office of the judiciary, and claiming the right to sit in judgment upon

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the decisions of the bench, to confirm, alter, or rescind, as in their popular majesty might be deemed judicious! Neither can we see the bearing which the address of the seven letters in Revelation has upon this question. These letters are not addressed to the churches, for the style is, "Unto the Angel of the Church," &c. What is meant by "*Angel*," we have attempted to explain elsewhere in our essays on discipline. But admitting that the churches are addressed indirectly, and regarded as responsible for the sins complained of, this only proves the fact, that these churches were, as bodies, guilty of certain offensive practices, for which, if they did not reform, they would be punished. In the 28th chapter of Daniel, 15th verse, the Lord speaks to the people by the mouth of Moses, and tells them, 'if they will not hearken unto the voice of the Lord,' &c., that 'all these curses shall come upon them,' and then proceeds to mention them; but did this change the judicial system of the Jews? In the same light exactly, we regard the threatenings in the book of Revelation, to which you allude. They have no relevancy to the point before us. Had the epistles been written as rolls of instruction to the elders, upon their official duties, then it would have been appropriate to have addressed them to the elders; but written, as they were, for general use, they of course have directions commensurate with their design. The argument from the 18th Matthew, we dispose of by the single remark, that a State, or any organized society, acts through her representatives, and is said to do what is done by her legally constituted officers. To tell a matter to the church, therefore, is to deliver it over to her authority, no matter how that authority is exercised. This question, the 18th of Matthew does not decide, but leaves to after developments. It would have been premature for the Saviour to have gone into the details of church discipline any further than simply to illustrate the general principle of forgiveness, in contrast with the legal requisition of retaliation and revenge.

For an answer to your argument from Corinthians, we must refer you to our article on Discipline, in the June number of the Harbinger, for the present year, pp. 328–9, where the case is fully examined. We think you will find it satisfactory. It does not appear that the punishment inflicted by the *many*, was the same thing as the *judicial decision* in this case, for that was made by Paul himself; but that it consisted in the treatment which the incestuous person received at the hands of the brethren in their social intercourse, a majority of the brethren discountenancing him, while a faction still attempted to sustain and countenance him. But, for the

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further development of this case, we must refer you to the article named.

The manner in which you attempt to evade the obvious force of those passages which command the members to submit to their rulers, and to obey their authority, is subversive of sound principles of interpretation. The *general* is always qualified by the *special*. When we speak, in general terms, about the power of a State, the decisions of a government, &c., we expect such general expressions to be qualified by the specific organization of the State or Government referred to. For instance, we have, in the language of our jurisprudence, the expression, "Virginia Decisions." This is general. We read, however, in the constitution, that her judicial decisions are to be made by certain persons, called judges, or a body called the judiciary. Now, upon your principle of interpretation, we would say, that the general qualifies the special, and, therefore, no decision made by the judges is binding, until the case has been considered and voted upon by the people of Virginia, and confirmed by them, for it is called a decision of Virginia. But, by our principle, we would say, the special qualifies the general, and, therefore, the power ascribed, in general terms, to Virginia, is, by special arrangement, committed to the judiciary; and the right and authority of judging, being, by the constitution, conferred upon these officers, the people cannot rightfully claim any interference with it, but must, according to the specific distributions of authority and power, made by their fundamental law, submit themselves without murmuring. Which principle is true?

With great esteem, and not without the hope, that we may yet come to think the same things on this great principle in Church Government, I subscribe myself,

Your brother in the Lord, W. K. P.

NEW TRANSLATION OF JOB.

"The Book of Job, in English verse, translated from the original Hebrew, with remarks, historical, critical and explanatory: By Thomas Scott, carefully revised from the second London edition of 1773. The Notes abridged, and a Preliminary Dissertation prefixed: By B. U. Watkins. Cincinnati: Published by the Christian Book Concern—1848."

This volume recently came into my hands, and, without endorsing for all the notes appended to it, I commend it to the perusal of all

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the amateurs of that most ancient and venerable, not to say inspired, production. Sundry portions are greatly relieved from obscurity, and the whole composition made more intelligible than in the common version. No one can read this version without improvement in his knowledge of this sublime and elegant composition.

A. C.

OBITUARY.

LANCASTER, Ky., April 13, 1849.

Died, on the 6th ultimo, our beloved sister, EMILY G. PETTUS, consort of Wm. H. Pettus, M. D., in the 35th year of her age. During a painful illness of more than five weeks' continuance, she manifested great fortitude, patience, and remarkable resignation to the Divine will. In the death of sister Pettus, the community has lost one of its brightest ornaments; the church one of its most humble, pious, exemplary and devoted members, and Brother Pettus has sustained an almost irreparable loss, for she was an affectionate and obedient wife. She has left three lovely children to be trained for the skies. She was calm and peaceful in death, and her latest breath was spent in prayer and praise to God. Like John of old, she was heard to say, 'come, dear Jesus, come quickly.' May we meet her, after our days of suffering and labor are ended, in the mansions of the blessed!

Yours, in the hope of the Gospel,

A. N McCHESNY.

☞The above was mislaid, and is now inserted at the request of the writer.

DE SOTO COUNTY, Miss., Oct. 28, 1849.

Dear Brother Campbell: It becomes my painful duty to record the death of my loving and affectionate husband, JESSE SHULTS. On the first day of June last, he fell asleep in Jesus, of a disease of the lungs. His affliction, though not very long, was severe, yet he bore it with Christian fortitude and resignation. He was young in the cause of the Redeemer, but zealous, and desirous to do all the good he could. He made the Bible his study, and was also a reader of your Harbinger. Just before he departed, he exhorted all present to prepare to meet him in Heaven, that he was going there, and believed that God would own and accept him, and for me not to grieve after him. He requested that sweet song to be sung—

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pains,
And long to fly away.

He has left me and two helpless little children to mourn his irreparable loss, the youngest one a promising little son, which he named Alexander Campbell, and said he was raising him for the Lord.

MARGARET SHULTS.

ERRATA.—The reader will please correct the following errata in the articles signed R. R.: Page 26, twelfth line from bottom, for "as well a spiritual" read *as well as a spiritual.* Page 163, eighteenth line from top, after "matter," insert *the animal life upon the vegetative.* Page 280, third line from bottom, for "eulogium" read *eulogiums.* Page 407, eleventh line from bottom, for "monuents" read *monuments.* Same page, seventh line from bottom, for "impertinency" read *impenitency.* Page 447, first line, for "of real reformation" read *of a real reformation.* Page 495, third line from bottom, for "darkness of the cloud" read *darkness of the clod.* Page 559, third line from bottom, for "from" read *to.*

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INDEX TO VOL. VI.

A.

Adams, Dr. A., Letter from, 228
Alumni of Bethany College, meeting of, 533
Alumni of Bethany College, address to, by W. Baxter, 534
Anecdotes, &c., connected with the Reformation, 46
Angels, ministry of, 253
Antiquities, 106
Arny, W. F. M., letter to A. Hall, 52
" " final action of Bethany church in his case, 686
Association, Dover Baptist, 101

B.

Baccalaureate Address, 433
Baptists, The, 133, 216, 284, 313, 453, 577, 647
Baptist Creed, by F.W. Emmons, 540
Baptism, design of, 61
" of Rev. Baptist Noel, 587
" Sequel to Tracts on, 482, 541, 602
" 130 questions on, 121
Beautiful extract, 355
Bequest, of Margaret Pepper, 384
Bethany College, Report of Gen'l Agent, 468
Bethany College, commencement of 463
Bible, The, 647
" circulation, 104
" " and missionary operations, 496
" Society, Infidelity supplanted by the, 312
" Society, Am. and Foreign, 375
" Societies, 451
" in Girard College, 671
" criticism—The Deluge, 514
Biblical Recorder and R. Herald, 678
Blessedness of the Mourner, 193
Broaddus, Eld. A., letter from, 28, 31
" " death of, 58
Bullard, Sister Mary, letter from, 379
Buchanan, J., on memory, 169
Burnet, Elder D.S., letter from, 707
Bunyan, John, sketch of, by T. B. Macaulay 563
Byron, Lord, and the Bible, 105

C.

Call upon the churches of Penn'a, 695

C.—continued.

Campbell, Elder Thos., letter to 233
Christian Doctrine, Elder Meredeth's views, 134
Christian's Home, by W. Baxter, 43
Christian Intelligencer, 300
" Register, 51
" Religion, salutary influence of, 331
Chinn, Dr. J. G., Letters on Discipline, 563, 709
Cholera, The, 93, 208
" " cure for, 312
" " history of, 664
Club Proposals for Millennial Harbinger, 59
Condolence, letter of, 56
Constitutional citizens of Christ's Kingdom, 541
Conscience and Memory, 301
" What is it, 206
Convention at Cincinnati, 418, 451, 479, 689, 707
Conversions, important, 174
Conversion and Sanctification by the Holy Spirit, 361, 421
Communings in the Sanctuary, 49, 202, 494, 644
Correspondents, To, 540
Cranmer, character of, 335
Craig, Twyman, letter from, 227

D.

Damascus, 149
Dancing, and other amusements, 415
Decree of Damages against Rev. James Robertson, 552, 700
Deluge, The, 514
Discipline, 36, 113, 209, 319, 565, 709
Discipline, retaliatory, 626
" A case of, in Bethany Church, 385, 686
" Difficulties on, 230
Dissenters of England, 476
Dixons, tour in America—error corrected, 649
Divisions, threatened, 680
Dover Baptist Association, 101
Dunn, W. W.—A tribute of respect, 656

E.

Eaton, W. W.—A letter from, 540
Editorial Difficulties, 224

Digitized by Google

E.—continued.

Education in Massachusetts, 54
Egotism—A few hints to some Preachers, 502
Episcopalians, origin of, 333
Episcopal Clergy and Church, 335
" Church—worship and ordination, 335
" Church—servility of the, 336
" Church—A woman bishop of, 337
Errata, 69, 240, 300, 716
Error Corrected—Dr. Dixon's tour in America, 649
Europe, changes in, 477
" Northern, 158
" Southern, 159
" its races and revolutions, 382

F.

Fact and Truth—the difference, 209, 355
Fact, a profound, 337
Faith, articles of, 678
Family Culture—Conversations at Carlton House, 13, 73, 138, 195, 273, 342, 409, 528, 583, 613, 696
Fasting, 255
Fatalism, 493
Female Orphan School, 589
Fisher, Rev. T. J., 419
Force of Truth, 587
Franklin, Benj., remarks by, 404
Free Masons, 28
Fuller, Andrew, a Reformer, 675

G.

Gentiles, The, 88, 154, 311
Gentleman, definition of a, 108
Gethsemane, 44
Girard College, the Bible in, 671
Glasgow, Scotland, population of, 60
Glance at the world, 647
Good Order, 417
God, there is a, 352
Gospel, progress of the, 172
Gospel Proclamation Extra, 626
Graduating Class in Bethany College, 466

H.

Hayden's New Music Book, 236, 298
Henley, R. Y., letter to Dr. Shaw, 682
Hierarchies, National Church, &c., 482
Hints to some Preachers on egotism, 502

H.—continued.

History of the Cholera, 208
Holy Spirit, conversion and sanctification by the, 361, 421
Humility and Pride, 112

I.

Infidelity supplanted by the Bible Society, 312
Interpretation of the Scriptures, 24, 81, 265, 499, 661
Ireland, Protestant and Popish districts of, 353
Irish Baptist Union, 105
Italy, Northern, 89

J.

Jews, future circumstances of, 146
" mission of the, 257
" notice of the, 85
Jewish History, characteristics of, 86
Job, new translation of, 715
Johnson, William—A tribute of respect, 358

K.

Kentucky, slavery in, 241, 413
" table of productions in, 245
Kiffin, William, sketch of, by T. B. Macauly, 563

L.

Land Proprietary of the United Kingdom, 107
Leonard, S. W., notice of, 225
Longing to depart—A Poem, by W. Baxter, 215
Lord's Supper—Its use and abuse, 518

M.

Macaulay's History, 330
Memory—A Poem, 373
" and Conscience, 301
" Letter from J. Buchanan on, 169
Memorial of Ohio Brethren, 403
Meredeth, Elder T., on Remission of Sins, 135, 216, 684
Missionary operations and Bible circulation, 496
Missionaries in the world, 477
Mistake corrected, 180
Miller, Barton A.—A tribute of respect, 176
Ministry, the age demands, 512
Millennial Harbinger, the British, 205

Digitized by Google

M.—continued.

Mother's Trust, 107
Moral Societies, 28, 116
Mourner, the blessedness of the, 193
Music Book, published by A. S. Hayden, 236, 298

N.

Nashville, church of, 707
National Churches, &c., 482
News from the Churches, 116, 174, 294, 356, 419, 478, 591, 651
Nineva, ruins of, 106
Noel, Rev. Baptist—Baptism of, 587
" " " and the English Episcopacy, 339
Nursery Stories, Lovechild's, 167

O.

Obituary, 58, 176, 239, 297, 357, 420, 479, 536, 599, 655, 716
Ocean—Why is it salt? 648
Odd Fellows, 28
Ohio, State of, table of productions of, 245
Organization, Church, 60, 90, 220, 269, 271, 459
Organization, an old brother on, 645
Order, good, 417
Orphan School, female, in Kentucky, 589

P.

Papists, challenge to, by Bishop Jewell, 107
Palestine, the present state of, 85
Peace Congress, 703
Prayer, season for, 45
Prayer, essay on, 3
Preface, 3
Preposition "eis", (into) 181
President of Princeton College, New Jersey, (fact and truth) 355
Presbyterian Scribe, blunder of a, 510
Presbyterian of the West, 708
Prize Essay, 474
Protestant and Popish districts of Ireland, 353
Progress of education in Massachusetts, 54
Prussia, 88
Poems by W. Baxter, A. M., 43, 45, 215 524
Pope Pius IX., 354
Popery preferable to Barbarism, 333

P.—continued.

Popularity exposes to Fraud, 339
Poston, Dr. John—Tribute of Respect, 656
Puritanism, character of, 338

Q.

Queries on Matthew, 18th chap., 41
Questions on Baptism, 121

R.

Reformation, 109, 150, 278, 307, 405, 446, 558
" exposure of the 333
Register, The Christian, 51
Religion, 477
Religious Herald and Biblical Recorder, 678
Remission of Sins, Elder Meredeth, &c., 216
Rice, Rev. N. L.—Notice about Tracts for the People, 650
Robertson, Rev. James—Damages for false imprisonment, 532, 700
Rome, 89
Rome's Protest, 621
Romanism, 105
" Three things about, 646
Romans, Epistle to, conversations on the, 13, 73, 178, 195, 273, 342, 409, 528, 583, 613, 696
Russia, 89

S.

Sands, Mr., of the Religious Herald, 60
Scriptures, interpretation of the, 24, 81, 265, 661
Secret Moral Benevolent Society, a new, 511
Seminaries, Theological, 103
Sectarian attachments, 337
Shaw, Dr. W. A., letter from, 681
Slavery, from the Glasgow Examiner, 472
" A tract to the people of Kentucky, 241
" Letter from A. Smith, 413
Smoking Disciple, 354
Sons of Temperance, 28, 116
Spiritual Life, an essay on, 162
" Dyspepsia—An Inquiry, 553
Sunday School Library, 55
Sword of the Spirit, 313
Singular Fact, 107

Digitized by Google

T.

Thacker, John, communication from, 182
Theological Seminaries, 103
Throne of David—Is not Christ to sit upon? . 261, 289
Tract operations, 106
Tracts for the People, 3, 61, 121, 181, 241, 361, 421, 482, 602
Tributes of Respect, 176, 358, 656
Tribute of Gratitude, by Moses E. Lard, 469

T.—continued.

Truth and Fact—The difference, 229, 355
Toy books for children, 167

V.

Value of A. Campbell's publications, 228

W.

Whitaker, T. W.—Tribute of Respect, 656

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